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MISSIONARY HERALD:

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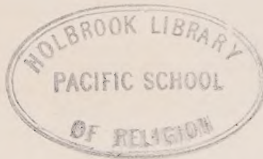
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WITH A VIEW OF

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THE MISSIONARY HERALD.

VOL. LXXVIII.—JANUARY, 1882.—No. I.

THE MISSIONARY HERALD. — The Prudential Committee calls attention to the following statement and notice :—

The original offer of the *Missionary Herald*, free to Honorary Members and to certain donors, was accompanied with the stipulation that *annual* application should be made for it. This stipulation, though often repeated, has never been fully enforced. One reason has been that until within a few years the postage laws afforded some protection against waste, as the receiver of a magazine was required to pay the postage, or, failing to do this, the publisher was notified and the magazine was stopped. By the change of the laws the publisher is now obliged to prepay all postage, thus not only putting upon the Board an additional expense, but taking away the only check it had against waste in the sending of copies which were not claimed. After a trial through several years of a number of experiments for the yearly revision of the free list, the Committee has come to the conclusion that there is no feasible method of securing such revision, so needful to prevent a great waste, except through a better enforcement of the rule requiring an *annual application* on the part of those who are entitled to the *Herald* free. Convinced that this ought to be done the Committee gives the following :—

NOTICE. — All persons entitled to receive the *Missionary Herald* free for the coming year are requested, if they have not already done so, to send their names and post office address to the Publisher. As the free list is now undergoing a careful revision, and the names of those who are not heard from, and in relation to whom nothing can be learned, will be erased in accordance with instructions of the Committee, it is hoped that no person desiring the continuance of this interesting and instructive monthly will fail to give notice at once to the Publisher. By order of the Prudential Committee.

N. G. CLARK, Clerk.

By the rules of the Board the following are the persons to whom the *Herald* will be sent free upon annual application :—

Ministers whose churches contribute to the American Board ; Honorary Members ; donors of not less than ten dollars *annually* ; collectors of not less than fifteen dollars *annually* ; and treasurers of churches contributing not less than twenty dollars *annually*.

THE DAYSPRING.—With the beginning of the year the American Board, in connection with the Woman's Board of Missions, will commence the publication of a new monthly to be called *The Dayspring*, designed for circulation among Sabbath-schools and mission circles. It will be in form a small quarto of twelve pages, on tinted paper, and well illustrated. The call for such a monthly missionary paper for children is quite clear. Repeated requests have been received that the department "For Young People" in the *Herald* be issued separately each month. It was felt, however, that something different, with room for a greater variety of matter, was needed for the younger readers, while it was desirable to retain this department in the *Herald*. The arrangement by which the Woman's Board of missions has had a page of *The Wellspring* for its *Missionary Echoes* terminating with 1881, the way was open for a pleasant co-operation between the two boards in issuing a new missionary paper for children. Every effort will be made to have *The Dayspring* attractive both in matter and form. There is abundance of material with which to fill it, of an altogether wholesome character, and always interesting to children. Anticipating a large circulation among the Sabbath schools and mission circles, the price of *The Dayspring* has been fixed at the lowest point consistent with covering its cost. It will be sent postpaid, in packages of not less than twenty-five, at the rate of \$12 per one hundred for the year. Twenty thousand subscribers are wanted at once, and when the children see what it is, we think that more than that number of copies will be wanted by the hundreds of thousands in our Sabbath-schools and Mission Circles. Send requests for specimen copies and subscriptions to *The Dayspring*, No. 1 Somerset Street, Boston, Mass.

No direct intelligence has been received from Mr. Richards since the letters given last month, which reported him as about ten days distant from Umzila's Kraal. A correspondent of the *London Standard* in Natal has sent a message to his paper, which was forwarded by cable to the Associated Press, that Mr. Richards had arrived at Durban, having been kindly received by Umzila, who had given permission for the establishment of a mission in his country. Full accounts may be looked for at an early day.

A GOOD EXAMPLE.—How a newly formed church should begin its work of benevolence is illustrated in the following extract from Home Correspondence: "The treasurer of our church has to-day forwarded to Mr. Ward the first annual contribution we have taken for any object: we wish it were more, for the cause is great, but it is the best we can do now. The amount, fifty-five dollars, is just one dollar a member, and has been raised by conscientious giving, almost all of it from the *members* of the church. I had a little card printed, and mailed a copy, with a small collection envelope, to every member of the church; fifty-five were sent out, and forty-five of them came back, loaded. I was surprised myself at the amounts that were given; persons that I supposed would give a quarter gave two and three dollars apiece. "It is consecrated money; no wise man sends a ship to sea in these days without insuring the cargo. Last Wednesday evening we devoted the time of our prayer meeting to asking God to accept this gift, and use it for the upbuilding of his kingdom in the conversion of souls. We are already blessed in the giving."

IN a reference made in a recent number of the *Herald* to the "English Movement" in Central Turkey, the promoters of this movement should not have been spoken of as of ritualistic tendencies. While they might be called ritualists by the non-liturgical churches of the East, from which they are now drawing their adherents, they are by no means of the party that bears that name in England. This certainly is an occasion for gratitude, while it somewhat increases the surprise that this divisive movement has been entered upon.

JUST fifty years have elapsed since the now venerable Dr. William G. Schauffer was ordained in Park Street Church, Boston, prior to his entrance upon missionary labor at Constantinople. The anniversary of that event was made the occasion for a pleasant meeting of the friends of Dr. and Mrs. Schauffer at the home of their son, now residing in New York city. Hearty greetings, accompanied by generous private gifts, were extended to these faithful laborers, who, after long service for the Master in the Turkish Empire, are permitted in a good old age to stand aside and witness the marvelous progress of work in the inception of which they had so large a share.



THE NEW CHURCH AT IMABARI, JAPAN. — The picture above will interest all who recall the story of the work at Imabari, on the island of Shikoku. Mr. Ise, the pastor, graduated at the Kioto Training-school in 1879 and soon went to Imabari, a city of 12,000 inhabitants, and gathered a congregation. In 1880 a church of six or seven members was organized, which on its second anniversary numbered seventy-seven members, with a new house of worship, and a congregation of two hundred and eighty. This edifice was built by the people on land bought for the purpose, and the remarkable generosity of their gifts was matched by the spiritual life manifested in connection with their labors. Not only at the laying of the foundation, but every morning, the work was begun by the offering of a prayer by one of the brethren. The church will seat between five and six hundred people.

AN extract from an able article on the Chinese race was recently given in the *Herald*, and credited to the English Baptist *Missionary Herald*, in which it was found. It now appears that the article was copied from *The Foreign Missionary*, and was issued in the English magazine without acknowledgment of its source. We are glad to give the credit, where it belongs, to our excellent Presbyterian contemporary in New York.

FIRST THREE MONTHS' RECEIPTS. — *Donations* about \$10,500 less than last year ; *Legacies* about \$10,000 in advance of last year. Total about \$500 behind. *Practical Remark.* The remaining nine months must push for that *twenty-five per cent. advance without fail.* May the good resolutions of the New Year aim in this direction !

THE WEEK OF PRAYER. — Attention is called to the brief account of the origin of the Week of Prayer, which we are able to present among the Miscellany of this month through the kindness of Dr. Ellinwood of the Presbyterian Board. It will be seen that the original call upon which all united was to pray for the outpouring of the Holy Spirit upon all flesh, *so that all the ends of the earth might see his salvation.* From this specific topic there has been a gradual drifting away, so that now almost every topic is presented in which a Christian should be interested. That in this way there has been loss rather than gain of interest and spiritual power few can question. The arrangement of subjects made by the Evangelical Alliance for 1882 strikes us as singularly infelicitous in its departure from the original purpose of the observance. The outpouring of the Spirit and the conversion of the world are referred to in the scheme only for the last day of the week, Saturday, when according to custom in most churches observing the week, no meetings are held. Cannot a return be secured to the original design ?

PASTORS sometimes find it difficult to assign topics to those who should take part in the monthly concert, and those who read the missionary magazines and desire to report concerning what they read are sometimes at a loss just what to select for the purpose. As a possible aid to pastors and others, a few numbered questions, based on information given in this issue of the *Herald*, have been placed among the Notes for the Month. If they are found to be of use they may be continued in future numbers.

It is a hopeful sign that much discussion is now heard in high quarters in England concerning the opium traffic. At a meeting held at the Mansion House, London, presided over by the Lord Mayor, men like the Archbishop of Canterbury, Cardinal Manning, and the Earl of Shaftesbury united in denouncing the infamous trade and in calling upon the government to relieve itself from any complicity therewith. At a Church of England "Congress," held at Newcastle, one of the topics considered was, "The responsibility of the church as regards the opium traffic with China." If the conscience of the Christian world can be awakened to see the enormity of the sin involved in this traffic it cannot fail to put a stop to the tide of desolation now rolling over China. The most serious obstacle to missions in that empire will be removed when England reverses its policy respecting the trade in opium. For such a blessing both for England and for China let all Christians pray.

THE late meeting of the Inter-Seminary Missionary Alliance, at Allegheny City, according to all accounts received of it, was marked by a spirit of earnest prayer and devotion. The young men seemed thoroughly bent on finding out what work the Master has for them, and ready to do it. We doubt not that if they have this spirit the Lord will lead many of them into foreign lands.

THE NEW SUNDAY-SCHOOL EXERCISE. A pastor writes of the great interest awakened by this exercise in his church, and of how it was presented: "We rehearsed on two Saturday afternoons previous. On Sabbath evening the audience was large, the recitations or readings prompt and well heard over a large house seating over eight hundred. A cabinet organ was placed before the pulpit, the choir behind it, the infant class on the front seats, the map of the world suspended behind the pulpit. The pastor stood in the pulpit, and pointed out the missions as they were named, and told some incidents of several of them. The time was one and one quarter hours, the collection a little over \$7.00, the little people generally giving a cent apiece. The attention was unabated throughout. Not only has Dr. Haydn provided a wonderful help for Sunday-schools, but these great Sunday-school concert audiences get ideas in this way that no pastor or secretary could impress upon them as well by address or sermon."

MISSIONARY CONCERT EXERCISE, No. 2, with a special missionary letter, is now ready. It is on Japan, and has been prepared by Rev. Frank Russel, of Ohio. Copies in such numbers as superintendents or pastors may need will be sent free on addressing C. N. Chapin, 1 Somerset Street, Boston.

A CORRESPONDENT writes: "Our monthly concert is one of our best meetings. Last evening a brother, who has a taste for figures as well as love for missions, reported that the bees of the country did much more in making honey than the churches in raising money for missions. The value of the honey crop exceeds three millions of dollars annually, while for foreign missions all denominations raise less than two and a half millions. The suggestion followed that American Christians might well take a bee-attitude."

A SHORT time before returning to his work in the Madura Mission, Rev. Mr. Noyes received from the native pastors in his station a request to bring with him three small communion sets for use in their churches. Mr. Noyes was unable to obtain these to take with him, but if churches or individuals have such sets which they are disposed to contribute, they will be gratefully received and may be sent to the Mission House, No. 1 Somerset Street, Boston, and will be forwarded without expense to the donors.

HONORARY MEMBERS. A very pleasant 'present for the new year, or the birthday, indeed, for any month or day in the year, is a certificate of honorary membership of the American Board. What better investment could be made of a hundred dollars, so putting the name of one of your household or of your particular circle of friendship upon an excellent record? Fifty dollars will do it for one of your ministerial acquaintances, and he will preach even better than he does now, excellent as his sermons always are, especially when he preaches upon missions.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1880-81.

N. B. The Items respecting American Laborers have been brought down to October last. The other columns give the figures for the year last reported by the several missions, and ending with various dates.

MISSIONS.	When commenced.	Stations.	Out-stations.	AMERICAN LABORERS.				NATIVE LABORERS.				CHURCHES.			EDUCATION.										
				Ordned Missionaries.	Of whom are Physicians.	Physicians not ordained.	Other Males.	Females.	Total from the United States.	Native Pastors.	Native Preachers.	Native Teachers.	Native Helpers.	Total Native Laborers.	Number of Churches.	Members.	Additions.	Colleges, High Schools, and Seminaries.	Pupils.	Girls' High Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.	
Zulu Mission	1835	9	34	11	1	1	1	18	29	4	42	135	4	185	15	646	27	2	56	2	67	29	974	1,997	
West Central Africa	1880	1	2	2	—	—	—	2	7	—	—	—	—	—	—	—	—	—	61	—	—	—	—	—	
European Turkey	1858	4	15	10	1	1	1	15	26	3	7	8	10	—	4	188	23	1	40	8	2	12	341	454	
Western Turkey	1813	7	94	23	—	—	—	44	68	21	24	135	39	219	20	1,796	119	5	247	2	372	107	4,367	4,686	
Central Turkey	1847	2	39	8	1	1	1	19	29	12	22	82	4	120	149	32	2,880	251	5	205	2	87	73	3,360	3,652
Eastern Turkey	1846	4	122	15	—	—	—	24	40	23	32	111	46	212	252	33	1,897	91	12	223	6	149	137	4,936	5,308
Maratha	1813	8	69	12	2	—	—	9	23	15	10	90	58	173	197	24	1,340	171	8	124	1	124	71	1,276	1,408
Madura	1834	11	217	12	1	—	—	16	28	18	135	220	17	390	418	33	2,591	246	7	259	4	230	160	3,772	4,261
Ceylon	1816	7	16	5	—	—	—	10	16	9	5	146	12	172	188	13	972	70	4	115	2	72	135	8,793	8,981
Foochow	1847	3	19	5	—	—	—	7	13	2	17	5	3	27	40	11	215	28	2	18	1	23	7	172	172
North China	1854	6	12	14	1	1	1	23	41	—	6	13	3	22	63	6	682	62	2	28	3	147	107	152	267
Japan	1869	5	26	14	2	1	1	27	43	10	23	14	7	54	97	17	722	192	1	120	3	—	—	267	267
Micronesia	1852	4	48	8	1	—	—	10	19	15	30	30	—	75	41	3,461	812	3	70	—	—	40	1,970	1,970	
Western Mexico	1852	1	2	1	—	—	—	1	2	—	5	—	—	—	—	1	173	—	—	—	—	—	—	66	66
Spain	1872	2	5	2	—	—	—	3	5	1	5	6	1	10	15	3	213	26	1	7	1	9	5	194	210
Austria	1872	2	4	3	—	—	—	3	6	1	5	1	2	8	14	1	55	30	1	3	1	17	2	74	94
Dakota	1815	4	9	4	—	—	—	2	10	8	—	9	—	17	33	9	615	13	2	36	2	33	5	186	255
North Pacific Institute	1872	1	—	1	—	—	—	1	2	—	—	—	—	—	2	—	—	1	27	—	—	—	—	27	27
Total	—	81	731	150 ¹	5	11	10	242 ²	413 ³	141	365	1,005	206	1,717	2,130 ¹	272	18,446	2,161	51	1,468	36	1,420	791	30,472	33,360

¹ Not including those still supported at the Sandwich Islands.

² Including Hawaiian missionaries.

³ The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

MISSIONARIES OF THE A. B. C. F. M., DECEMBER, 1881.

THE following list presents alphabetically the names of Missionaries now in connection with the Board, either in the field or expecting to return to it; also the mission and station with which each missionary is connected. Post-office address is not always the same. The following abbreviations are used in indicating the missions :—

West Central Africa,	W. C. A.	Central Turkey Mission,	C. T.
European Turkey Mission,	Eur. T.	Eastern Turkey Mission,	East. T.
Western Turkey Mission,	W. T.	Maratha Mission,	Mar.
Abbott, Justin E.,	Bombay, Mar.	Bond, Lewis, Jr.,	Philippopolis, Eur. T.
Adams, Edwin A.,	Prague, Austria.	Bond, Mrs. Fannie G.,	" "
Adams, Mrs. Caroline A. P.,	" "	Bowen, Marcellus,	Smyrna, W. T.
Adams, Lucien H.,	Aintab, C. T.	Bowen, Mrs. Flora P.,	" "
Adams, Mrs. Nancy D.,	" "	Bridgman, Henry M.,	Unzumbi, Zulu.
Agnew, Miss Eliza,	Oodooville, Ceylon.	Bridgman, Mrs. Laura B.,	" "
Ainslee, John A.,	Mardin, East. T.	Brooks, Charles H.,	Constantinople, W. T.
Ainslee, Mrs. Ellen D.,	" "	Brooks, Mrs. Fanny W.,	" "
Allen, Orson P.,	Harpoot, East. T.	Brooks, Miss Mary E.,	Erzroom, East. T.
Allen, Mrs. Caroline R.,	" "	Brown, Miss Minnie C.,	Hadjin, C. T.
Ament, William S.,	Peking, N. China.	Browne, John K.,	Harpoot, East. T.
Ament, Mrs. Mary A.,	" "	Browne, Mrs. Leila,	" "
Andrews, Miss Mary E.,	Tung-cho, "	Bruce, Henry J.,	Satara, Maratha.
Andrus, Alpheus N.,	Mardin, East. T.	Bruce, Mrs. Hepzibeth P.,	" "
Andrus, Mrs. Olive L.,	" "	Burnell, Albert H.,	Pasumalai, Madura.
Atkinson, John L.,	Kobe, Japan.	Burnell, Mrs. Abby S.,	" "
Atkinson, Mrs. Carrie E.,	" "	Burnell, Thomas S.,	Melûr, Madura.
		Burnell, Mrs. Martha,	" "
Bagster, William W.,	Bailunda, W. C. Africa.	Burrage, Miss Fannie E.,	Cesarea, C. T.
Baird, John W.,	Monastir, Eur. T.	Bush, Miss Caroline E.,	Harpoot, East. T.
Baird, Mrs. Ellen R.,	" "	Byington, Theodore L., D. D.,	Constantinople, W. T.
Baldwin, Caleb C., D. D.,	Foochow, Foochow.	Byington, Mrs. Margaret E.,	" "
Baldwin, Mrs. Harriet F.,	" "		
Baldwin, Theodore A.,	Constantinople, W. T.	Capron, Mrs. Sarah B.,	Madura, Madura.
Baldwin, Mrs. Matilda J.,	" "	Cary, Otis, Jr.,	Okayama, Japan.
Ballantine, William O., M. D.,	Rahuri, Mar.	Cary, Mrs. Ellen M.,	" "
Barnes, Miss Myra L.,	Marash, C. T.	Cathcart, Miss Lillie S.,	Kusaie, Micronesia.
Barnum, Henry S.,	Van, East. T.	Chamberlin, Miss Laura B.,	Sivas, W. T.
Barnum, Mrs. Helen P.,	" "	Chambers, Robert,	Erzroom, East. T.
Barnum, Herman N., D. D.,	Harpoot, "	Chambers, Mrs. Elizabeth L.,	" "
Barnum, Mrs. Mary E.,	" "	Chambers, William N.,	" "
Barrows, Miss Martha J.,	Kobe, Japan.	Chandler, John E.,	Pulney, Madura.
Bartlett, Lyman,	Cesarea, W. T.	Chandler, Mrs. Charlotte H.,	" "
Bartlett, Mrs. Cornelia C.,	" "	Chandler, Miss Gertrude A.,	" "
Berry, John C., M. D.,	Okayama, Japan.	Chandler, John S.,	Battalagundu, Madura.
Berry, Mrs. Maria E.,	" "	Chandler, Mrs. Jennie E.,	" "
Bingham, Hiram,	At Honolulu, Micronesia.	Chapin, Franklin M.,	Tientsin, N. China.
Bingham, Mrs. Minerva C.,	" "	Chapin, Mrs. Flora M.,	" "
Bissell, Lemuel, D. D.,	Ahmednagar, Mar.	Chapin, Miss Jane E.,	Peking, "
Bissell, Mrs. Mary E.,	" "	Chapin, Lyman D.,	Tung-cho, "
Blake, Miss Susan P.,	Sivas, W. T.	Chapin, Mrs. Clara L.,	" "
Blakely, Josiah B.,	Shau-wu, Foochow.	Chester, Edward, M. D.,	Dindigul, Madura.
Blakely, Mrs. Isabella V.,	" "	Chester, Mrs. Sophia,	" "
Bliss, Edwin E., D. D.,	Constantinople, W. T.	Childs, Miss Harriet N.,	Kessab, C. T.
Bliss, Mrs. Isabella H.,	" "	Christie, Thomas D.,	Marash, C. T.
Blodget, Henry, D. D.,	Peking, N. China.	Christie, Mrs. Carmelite B.,	" "
Blodget, Mrs. S. F. R.,	" "		

Clark, Albert W.,	Prague, Austria.	Gordon, M. Lafayette, M. D.,	Kioto, Japan.
Clarke, James F.,	Samokov, Eur. T.	Gordon, Mrs. Agnes H.,	" "
Clarke, Mrs. Isabella G.,	" "	Gouldy, Miss Mary E.,	Osaka, Japan.
Clarkson, Miss Virginia A.,	Kobe, Japan.	Graves, Sara E.,	Samokov, Eur. T.
Closson, Miss Sarah A.,	Cesarea, W. T.	Greene, D. Crosby, D. D.,	Kioto, Japan.
Coffing, Mrs. Josephine L.,	Hadjin, C. T.	Greene, Mrs. Mary J.,	" "
Colby, Miss Abbie M.,	Osaka, Japan.	Greene, Joseph K.,	Constantinople, W. T.
Cole, Royal M.,	Erzroom, East. T.	Greene, Mrs. Elizabeth A.,	" "
Cole, Mrs. Lizzie,	" "	Gulick, John T.,	Kobe, Japan.
Collins, Miss Mary C.,	Fort Sully, Dakota.	Gulick, Mrs. Frances A.,	" "
Crawford, Lyndon S.,	Manisa, W. T.	Gulick, Miss Julia,	" "
Crawford, Mrs. Susan V.,	" "	Gulick, Orramel H.,	" "
Crawford, Miss Sophia,	Monastir, Eur. T.	Gulick, Mrs. Ann E.,	" "
Cull, Miss Phoebe L.,	Manisa, W. T.	Gulick, Thomas L.,	Zaragoza, Spain.
Curtis, William W.,	Osaka, Japan.	Gulick, Mrs. Alice W.,	" "
		Gulick, William H.,	San Sebastian, "
		Gulick, Mrs. Alice G.,	" "
Davis, Miss Anna Y.,	Kobe, Japan.	Guttersen, George H.,	Madura, Madura.
Davis, Jerome D.,	Kioto, "	Guttersen, Mrs. Emma W.,	" "
Davis, Mrs. Sophia D.,	" "		
Davis, R. Henry,	Kobe, Japan.	Hall, Charles L.,	Fort Berthold, Dak.
Davis, Mrs. Frances W.,	" "	Hamlin, Miss Clara H.,	Constantinople, W. T.
Day, Miss Laura A.,	Adams, Zulu.	Hance, Miss Gertrude R.,	Umvoti, Zulu.
De Forest, John H.,	Osaka, Japan.	Harding, Charles,	Sholapur, Mar.
De Forest, Mrs. Sarah E.,	" "	Harding, Mrs. Elizabeth D.,	" "
Dewey, Willis C.,	Mardin, East. T.	Hartwell, Chas. Foochow Suburbs, Foochow.	
Dewey, Mrs. Seraphina S.,	" "	Hartwell, Mrs. Lucy E.,	" "
Diament, Miss Naomi,	Kalgan, N. China.	Hastings, Eurotas P.,	Batticotta, Ceylon.
Doane, Edward T.,	Ponape, Micronesia.	Hastings, Mrs. Anna,	" "
Doane, Miss Ella C.,	Marash, C. T.	Hastings, Richard C.,	" "
Dudley, Miss Julia E.,	Kobe, Japan.	Haven, Miss Ada,	Peking, N. China.
Dwight, Henry O.,	Constantinople, W. T.	Herrick, George F., D. D.,	Marsovan, W. T.
Dwight, Mrs. Ardelle M.,	" "	Herrick, Mrs. Helen M.,	" "
		Herrick, James,	Tirumangalam, Madura.
Edwards, Mrs. Mary K.,	Lindley, Zulu.	Herrick, Mrs. Elizabeth H.,	" "
Ely, Miss Charlotte E.,	Bitlis, East. T.	Hillis, Miss Hester A.,	Panditeripo, Ceylon.
Ely, Miss Mary A. C.,	" "	Hitchcock, Milan H.,	Constantinople, W. T.
Evans, Miss Jane G.,	Tung-cho, N. China.	Hitchcock, Mrs. Lucy A.,	" "
		Holbrook, Miss Mary A., M. D.,	Tung-cho, N. China.
Fairbank, Samuel B., D. D.,	Wadale, Mar.	Hollister, Miss Mary G.,	Aintab, C. T.
Farnham, Miss Laura,	Nicomedia, W. T.	House, J. Henry,	Samokov, Eur. T.
Farnsworth, Wilson A., D. D.,	Cesarea, "	House, Mrs. Addie S.,	" "
Farnsworth, Mrs. Caroline E.,	" "	Howland, Samuel W.,	Oodoopitty, Ceylon.
Faxon, Miss Rachel A.,	Santee, Dakota.	Howland, Mrs. Mary E. K.,	" "
Fowle, James L.,	Cesarea, W. T.	Howland, William S.,	Mandapasalai, Madura.
Fowle, Mrs. Caroline P.,	" "	Howland, Mrs. Mary L.,	" "
Fritcher, Miss Eliza,	Marsovan, "	Howland, William W.,	Oodooville, Ceylon.
Fuller, Americus,	Aintab, C. T.	Howland, Mrs. Susan R.,	" "
Fuller, Mrs. Amelia D.,	" "	Howland, Miss Susan R.,	" "
		Hubbard, Albert W.,	Sivas, W. T.
Gardner, Miss Fannie H.,	Osaka, Japan.	Hubbard, Mrs. Emma R.,	" "
Garrettson, Miss Elsie M.,	Kalgan, N. China.	Hume, Edward S.,	Bombay, Mar.
Gates, C. Frank,	Mardin, East. T.	Hume, Mrs. Charlotte E.,	" "
Gates, Lorin S.,	Sholapur, Mar.	Hume, Robert A.,	Ahmednagar, Mar.
Gates, Mrs. Frances A.,	" "	Hyde, Charles M., D. D.,	Honolulu, N. Pac. Inst.
Gleason, Miss Martha J.,	Constantinople, W. T.	Hyde, Mrs. Mary K.,	" "
Goodenough, Herbert D.,	Adams, Zulu.		
Goodenough, Mrs. Caroline L.,	" "		
Goodrich, Chauncey,	Tung-cho, N. China.		
Goodrich, Mrs. Sarah B.,	" "	Ilsey, Miss Harriet B.,	Santee, Dakota.

Ireland, William,	Adams, Zulu.	Park, Charles W.,	Bombay, Mar.
Ireland, Mrs. Relief O.,	" "	Park, Mrs. Anna M.,	" "
Irvine, Miss Louisa M.,	Fort Sully, Dakota.	Parmelee, Miss H. Frances,	Osaka, Japan.
Jencks, Mr. De Witt C.,	Kobe, Japan.	Parmelee, Moses P., M. D.,	Erzroom, East. T.
Jencks, Mrs. Sarah M.,	" "	Parmelee, Mrs. Julia F.,	" "
Jenney, Edward W.,	Monastir, Eur. T.	Parsons, Mrs. Catharine,	Nicomedia, W. T.
Jenney, Mrs. Kate M.,	" "	Parsons, Miss Electa C.,	" "
Jones, John P.,	Mana-Madura, Madura.	Parsons, Miss Ellen C.,	Constantinople, "
Jones, Mrs. Sarah A.,	" "	Patrick, Miss Mary M.,	" "
		Pease, Edmund M., M. D.,	Kusaie, Micronesia.
Kellogg, Miss E. Louise,	Osaka, Japan.	Pease, Mrs. Harriet A.,	" "
Kilbon, Charles W.,	Adams, Zulu.	Peck, Albert P., M. D.,	Pao-ting-fu, N. China.
Kilbon, Mrs. Mary B.,	" "	Peck, Mrs. Celia F.,	" "
Kingsbury, Frederick L., M. D.,	Samokov, Eur. T.	Peet, Mr. William W.,	Constantinople, W. T.
		Peet, Mrs. Martha H.,	" "
Kingsbury, Mrs. Luella L.,	Samokov, "	Perry, Henry T.,	Sivas, W. T.
Knapp, George C.,	Bitlis, East. T.	Perry, Mrs. Jennie H.,	" "
Knapp, Mrs. Alzina M.,	" "	Pettee, James H.,	Okayama, Japan.
		Pettee, Mrs. Isabella W.,	" "
Lawrence, Miss Clara D.,	Manisa, W. T.	Pettibone, I. Fayette,	Constantinople, W. T.
Learned, Dwight W.,	Kioto, Japan.	Pierce, Miss Ellen M.,	Aintab, C. T.
Learned, Mrs. Florence H.,	" "	Pierce, John E.,	Nicomedia, W. T.
Lee, Lucius O.,	Marash, C. T.	Pierce, Mrs. Lizzie A.,	" "
Lee, Mrs. Mary E.,	" "	Pierson, Isaac,	Pao-ting-fu, N. China.
Leitch, Mr. George W.,	Manepy, Ceylon.	Pierson, Mrs. Sarah E.,	" "
Leitch, Miss Margaret,	" "	Pierson, Miss Lizzie B.,	" "
Leitch, Miss Mary,	" "	Pike, Miss Sophronia B.,	Fort Berthold, Dak.
Leonard, Julius Y.,	Marsovan, W. T.	Pinkerton, Miss Mary E.,	Umzumbi, Zulu.
Leonard, Mrs. Amelia A.,	" "	Pixley, Stephen C.,	Lindley, "
Locke, William E.,	Samokov, Eur. T.	Pixley, Mrs. Louisa,	" "
Locke, Mrs. Zoe A. M.,	" "	Porter, Henry D., M. D.,	Shantung, N. China.
Logan, Robert W.,	Ponape, Micronesia.	Porter, Mrs. Elizabeth C.,	" "
Logan, Mrs. Mary E.,	" "	Porter, Miss Mary H.,	" "
Lord, Miss Agnes M.,	Constantinople, W. T.	Powers, Miss Harriet G.,	Erzroom, East. T.
		Pratt, Miss Clarissa H.,	Mardin, East. T.
Maltbie, Miss Esther T.,	Samokov, Eur. T.	Price, Miss Martha E.,	Lindley, Zulu.
Marden, Henry,	Marash, C. T.	Proctor, Miss Myra A.,	Kessab, C. T.
Marsh, George D.,	Philippopolis, Eur. T.		
Marsh, Mrs. Ursula C.,	" "	Rand, Mr. Frank E.,	Ponape, Micronesia.
Miller, Mr. Samuel T.,	Bailunda, W. C. A.	Rand, Mrs. Carrie T.,	" "
Minor, Mrs. Judith M.,	Battalagundu, Madura.	Raynolds, George C., M. D.,	Van, East. T.
Montgomery, Giles F.,	Marash, C. T.	Raynolds, Mrs. Martha W.,	" "
Montgomery, Mrs. Emily R.,	" "	Rendall, John,	Madura, Madura.
Morris, Mr. Wyllys K.,	Sissiton, Dak.	Rendall, Miss Henrietta S.,	" "
Morris, Mrs. Martha R.,	" "	Richards, Erwin H.,	Umzila's Kingdom, Zulu.
Murdock, Miss Virginia C., M. D.,	Kalgan, N. China.	Richards, Mrs. M. A.,	" "
		Richards, Miss Susie F.,	San Sebastian, Spain.
Neesima, Joseph H., Cor. Mem.,	Kioto, Japan.	Riggs, Alfred L.,	Santee, Dakota.
Neesima, Mrs. J. H.,	" "	Riggs, Mrs. Mary B.,	" "
Newton, Miss Ella J.,	Foochow, Foochow.	Riggs, Charles W.,	Aintab, C. T.
Nichols, Francis O., M. D.,	Bailunda, W. C. A.	Riggs, Edward,	Marsovan, W. T.
Nichols, Mrs. Mary F.,	" "	Riggs, Mrs. Sarah H.,	" "
Noble, Mr. Willis C.,	Peking, N. China.	Riggs, Elias, D. D.,	Constantinople, Eur. T.
Noble, Mrs. Willa J.,	" "	Riggs, Mrs. Martha J.,	" "
Noyes, Joseph T.,	Periakulam, Madura.	Riggs, Stephen R., D. D.,	Sissiton, Dakota.
Noyes, Mrs. Martha J.,	" "	Riggs, Mrs. Annie B.,	" "
		Riggs, Thomas L.,	Fort Sully, "
Paddock, Miss Martha M.,	Santee, Dakota.	Robbins, Elijah,	Adams, Zulu.
		Robbins, Mrs. Addie B.,	" "

Robbins, Mr. James C.,	Santee, Dakota.	Tucker, Miss Laura,	Hadjin, C. T.
Roberts, James H.,	Kalgan, N. China.	Twichell, Miss Olive N.,	Broosa, W. T.
Roberts, Mrs. Grace L.,	" "	Tyler, Josiah,	Umzunduzi, Zulu.
Rood, Rev. David,	Umvoti, Zulu.	Tyler, Mrs. Susan W.,	" "
Rood, Mrs. Alzina V.,	" "		
		Van Duzee, Miss Cyrene O.,	Erzroom, East. T.
Sanders, Charles S.,	Aintab, C. T.	Voorhees, Sarah E.,	Santee, Dakota.
Sanders, Mrs. Grace B.,	" "		
Sanders, William H.,	Bailunda, W. C. Africa.	Walker, Joseph E.,	Shau-wu, Foochow.
Schauffler, Henry A.,	Brünn, Austria.	Walker, Mrs. E. Ada,	" "
Schauffler, Mrs. Clara E.,	" "	Walkup, Alfred C.,	Gilbert Islands, Micronesia.
Schneider, Mrs. Susan M.,	Const'ple, W. T.	Walkup, Mrs. Margaret L.,	" "
Sears, Miss Sarah E.,	Mardin, East. T.	Walter, Mr. Frederic A.,	Bailunda, W. C. A.
Seymour, Miss Hattie,	Harpoot, "	Walter, Mrs. Margaret D.,	" "
Shaw, William H.,	Pao-ting-fu, N. China.	Ward, Miss Eda L.,	Fort Berthold, Dakota.
Shaw, Mrs. S. Lizzie,	" "	Washburn, Miss Fannie E.,	Marsovan, W. T.
Sheffield, Devello Z.,	Tung-cho, "	Washburn, George T.,	Pasumalai, Madura.
Sheffield, Mrs. Eleanor W.,	" "	Washburn, Mrs. Eliza E.,	" "
Shepard, Miss Martha A.,	Santee, Dakota.	Webb, Miss Susan,	Santee, Dakota.
Smith, Arthur H.,	Shantung, N. China.	Wells, Spencer R.,	Panchgani, Mar.
Smith, Mrs. Emma J.,	" "	Wells, Mrs. Mary L.,	" "
Smith, James,	Ahmednagar, Mar.	Wheeler, Crosby H.,	Harpoot, East. T.
Smith, Mrs. Maud,	" "	Wheeler, Mrs. Susan A.,	" "
Smith, John F.,	Marsovan, W. T.	Wheeler, Miss Emily C.,	" "
Smith, Thomas S.,	Tillipally, Ceylon.	Whitney, Henry T., M. D.,	Foochow, Foochow.
Smith, Mrs. Emily M.,	" "	Whitney, Mrs. Lurie A.,	" "
Snow, Mrs. Lydia V.,	Kusaie, Micronesia.	Wilcox, William C.,	Umzila's, Zulu.
Spencer, Miss Charlotte D.,	Hadjin, C. T.	Wilcox, Mrs. Ida B.,	" "
Sprague, William P.,	Kalgan, N. China.	Wilder, Mrs. Abbie T.,	Umtwalumi, Zulu.
Sprague, Mrs. Margaret S.,	" "	Wilder, George W.,	" "
Stanley, Charles A.,	Tientsin, "	Wilder, Mrs. Alice C.,	" "
Stanley, Mrs. Ursula,	" "	Williams, Mrs. Clarissa P.,	Const'ple, W. T.
Starkweather, Miss Alice J.,	Kioto, Japan.	Williams, Miss Cornelia P.,	" "
Stimson, Martin L.,	New Mission, China.	Williams, Mark,	Kalgan, N. China.
Stimson, Mrs. Emily B.,	" "	Williams, Mrs. Isabella B.,	" "
Stevens, Cyrus L., M. D.,	Aintab, C. T.	Winsor, Richard,	Sirur, Mar.
Stevens, Mrs. Netta K.,	" "	Winsor, Mrs. Mary C.,	" "
Stone, Miss Ellen M.,	Samokov, Eur. T.	Wood, George W., D. D.,	Constantinople, W. T.
Sturges, Albert A.,	Ponape, Micronesia.	Wood, Mrs. Sarah A. H.,	" "
Sturges, Mrs. Susan M.,	" "	Woodin, Simeon F.,	Foochow, Foochow.
		Woodin, Mrs. Sarah L.,	" "
Talcott, Miss Eliza,	Kobe, Japan.	Wright, Miss Mary P.,	Harpoot, East. T.
Taylor, Horace J.,	Gilbert Islands, Micronesia.		
Taylor, Miss Martha S.,	Mandapasalai,		
	Madura.		
Taylor, Wallace, M. D.,	Osaka, Japan.	Alexander, William P.,	Wailuku.
Taylor, Mrs. Mary F.,	" "	Alexander, Mrs. Mary Ann,	" "
Thom, Daniel M. B., M. D.,	Mardin, East. T.	Baldwin, Dwight, M. D.,	Honolulu.
Thom, Mrs. L. H.,	" "	Bond, Elias,	Kohala.
Thomson, Robert,	Eur. T.	Coan, Titus,	Hilo.
Thomson, Mrs. Agnes E.,	" "	Emerson, Mrs. Ursula S.,	Waialua.
Townshend, Miss Harriet E.,	Oodoopitty,	Hitchcock, Mrs. Rebecca H.,	Honolulu.
	Ceylon.	Lyons, Lorenzo,	Waimea.
Tracy, Charles C.,	Marsovan, W. T.	Lyons, Mrs. Lucretia G.,	" "
Tracy, Mrs. Myra P.,	" "	Lyman, David B.,	Hilo.
Tracy, James E.,	Tirupuvanam, Madura.	Lyman, Mrs. Sarah B.,	" "
Tracy, Mrs. Fannie S.,	" "	Paris, John D.,	Honolulu.
Trowbridge, Tillman C., LL. D.	Aintab, C. T.	Paris, Mrs. Mary C.,	" "
Trowbridge, Mrs. Margaret R.,	" "	Parker, Mrs. Mary E.,	" "

MISSIONARIES AT THE HAWAIIAN ISLANDS.

Alexander, William P.,	Wailuku.
Alexander, Mrs. Mary Ann,	"
Baldwin, Dwight, M. D.,	Honolulu.
Bond, Elias,	Kohala.
Coan, Titus,	Hilo.
Emerson, Mrs. Ursula S.,	Waialua.
Hitchcock, Mrs. Rebecca H.,	Honolulu.
Lyons, Lorenzo,	Waimea.
Lyons, Mrs. Lucretia G.,	"
Lyman, David B.,	Hilo.
Lyman, Mrs. Sarah B.,	"
Paris, John D.,	Honolulu.
Paris, Mrs. Mary C.,	"
Parker, Mrs. Mary E.,	"

Smith, James W., M. D.,
Smith, Mrs. Melicent K.,

Koloa. Smith, Lowell, D. D.,
" Smith, Mrs. Abba W.,

Honolulu
"

WHAT BECOMES OF THE MONEY?

THE answer to this question is quite instructive and suggestive. It shows how far a gift to the treasury of the American Board goes, and at what a small expense the wide distribution is made. It also makes emphatic our recent enlargement and growth in certain of our most important fields of labor.

The total receipts for the last financial year, 1880-81, were \$691,245. Of this amount there was distributed for missionary work :—

In Western Mexico	\$5,068	In Spain	22,701
In Umzila's Country	8,588	In Central Turkey	40,108
In Sandwich Islands	12,883	In Madura	40,554
In Austria	13,301	In European Turkey	45,274
In Ceylon	16,706	In Maratha Mission	46,521
In Foochow Mission	17,183	In Japan	46,654
In Dakota Mission	20,025	In Eastern Turkey	49,320
In West Central Africa Mission	21,223	In North China	72,459
In Zulu Mission	21,465	In Western Turkey	123,305
In Micronesia	22,321		

Bringing together several missions in groups the record is :—

For North American Indians	\$20,025	For Africa (3 missions)	\$51,276
For Pacific Isles (2 missions)	35,204	For China (2 missions)	89,642
For Papal Lands (3 missions)	41,670	For India (3 missions)	103,781
For Japan	46,654	For Turkey (4 missions)	257,907

The total cost of every kind for administering this large trust, including correspondence, agencies, circulating intelligence, and miscellaneous items, was four and three fourths per cent., namely: The cost of circulating intelligence, including agencies, was two per cent., of correspondence was one and one fourth per cent., and of business administration one and one half per cent., making the total of four and three fourths per cent.

THE POSITION OF ISLAM.

HITHERTO but little direct Christian effort has been made in behalf of the followers of Mohammed. The instant and violent opposition awakened, and the close connection of religion with the state in all Mohammedan countries, have stood in the way of such effort. The methods adopted have sometimes savored too much, perhaps, of the old traditional hatred of the Turk, and have failed to recognize any possible common ground in the beliefs of Islam and of Christianity.

In the mean time great changes have occurred in the relative position of the adherents of the two opposing systems. The political power of Islam has steadily declined and cannot much longer be the support of its religious system.

The two are alike losing their hold on the popular mind, and such civilization as they have hitherto developed and maintained becomes more and more corrupt and worthless, as a means of improving the condition of its devotees. With the exception of Central Africa, where a spirit of proselytism is still active, the political and intellectual forces of the so-called Western or Christian nations are steadily hemming in, and undermining the power of Islam. Even in China the late formidable Mohammedan rebellion was put down, and thirty to forty millions of Mohammedans submit to the rule of the followers of Confucius. As many more in India, are subjects of the Christian Queen of England, while the jealousy of European powers only prevents the immediate dissolution of the Turkish Empire, in order to its gradual but slower disintegration by the separation of one province after another. In the mean while the central government, by its opposition to all healthful progress and the best aspirations of the people, by the repression of all industry, and an oppressive system of taxation that only makes the people poorer and more hopeless, is justifying its early doom as a necessity for the best interests of mankind.

While these changes are in progress, weakening the power and breaking down the pride of the adherents of Islam, and thus leading them to distrust the worth of their system of faith, the Christian church has not been neglectful of its opportunity. Vigorous efforts have been put forth to reform the decayed and corrupt systems of Christian faith, prevalent in the Turkish Empire, which have been a reproach to the Christian name, and have hindered any attempt to reach the Mohammedan population. Though these efforts have not succeeded in just the way that was anticipated, yet thousands of the adherents of the Armenian, Nestorian, Greek, and Coptic churches have been won to illustrate a purer faith, in organized communities, in educational enterprises of every grade, and in a widely circulated Christian literature, including the Scriptures in the sacred language of the Koran and in the vernacular languages of the people. Hundreds of young men have been trained, or are now being trained, in Christian colleges and seminaries, so as to be ready to preach the gospel to Mohammedans when the time comes for doing so with impunity, — and that time may not be far off.

Of hardly less significance in this regard is the attention now given to the Koran on the part of scholars, and the acquaintance with it thus secured to the Christian public. It is enough to mention the valuable labors of Sir William Muir, and the translation of the Koran (Qu'-ran) by E. H. Palmer, in the series of "The Sacred Books of the East," edited by Max Müller. The last work leaves nothing to be desired to one who would become thoroughly acquainted with the Koran, and the circumstances attending its composition. The little volume of Sir William Muir, published by the Society for Promoting Christian Knowledge, London, having for its title "The Koran, its Composition and Teaching, and the Testimony it bears to the Holy Scriptures," is of special interest at this time to those who are proposing to labor among Mohammedans. "It presents a collection of the whole evidence contained in the Koran, and from it draws the conclusion that the Jewish and Christian Scriptures, as current in the age of Mahomet, were by him held to be genuine and of Divine authority." It is a remarkable fact that Mohammed thus appeals to our Scriptures, attests their inspiration, and inculcates their observance. Sir William has brought together

one hundred and thirty-one passages, giving the Arabic and the translation of the same, to show the testimony which the Koran thus offers to the authority of the Holy Scriptures. When we add to this testimony, scattered through the Koran, the large number of Biblical stories and incidents, and passages quoted with little change, it is obvious that there is thus a common ground on which to meet adherents of Islam. It is much that the Koran, despite all its errors, inculcates "the Divine unity, perfections, and all-pervading providence; the existence of good angels as well as of Satan and the fallen angels; the immortality of the soul; the resurrection and retribution of good and evil; the sin of idolatry."¹

We cannot but feel that there is a future before the millions that now accept of Islam, and that their wide-spread diffusion is not without some sublime purpose in the economy of grace. Shall we not be as generous in dealing with them as the founder of their system was with Christians? "And contend not with the people of The Book but in a generous manner, excepting those of them who act wickedly; and say, 'We believe in that which hath been revealed to us, and in that which hath been revealed to you; and your God and our God is one.'"²

THE RESULTS OF AMERICAN MISSIONS IN TURKEY.

FROM A REPORT BY HON. EDWARD F. NOYES, LATE UNITED STATES MINISTER TO FRANCE.

IN the year 1880 the United States Government called for reports from its consular agents in different parts of the world upon the condition of affairs at their several stations, especially as bearing upon the commercial relations of these foreign countries with the United States. Among the reports received was one from Hon. E. F. Noyes, then our Minister Plenipotentiary at Paris, who had been requested to visit the East, and report upon our commercial relations with the Ottoman Empire. While his report refers chiefly to matters of trade and commerce, Mr. Noyes writes incidentally, and yet somewhat at length, of his observations respecting the work of American missionaries in the East. We are greatly indebted to the courtesy of the Department of State at Washington for a manuscript copy of this portion of Mr. Noyes' report, which has not till now appeared in print.

AT Constantinople, on the magnificent shores of the Bosphorus, stands a fine college building, founded by Cyrus Hamlin, and endowed by the munificence of Christopher R. Robert, both American citizens. Though established but a few years since, this college now numbers among its students the children of five or six different races, — Greeks, Bulgarians, Armenians, Syrians, and Russians.

Near the bridge which joins Galata to old Stamboul, is located the Bible House of Dr. Isaac Bliss, formerly an American Missionary, but now Agent of the American Bible Society of New York. From this house Bibles are daily sent out, printed in the Armenian, the High and Low Turkish, the Greek, and the Slavonic languages, to all parts of the Turkish Empire where these languages are spoken. At Sivas, in the heart of Asia Minor, and at Lake Van, in Koordistan, American missionaries preach and teach. At Aintab, in North Syria, near the passes of the Taurus Mountains, another college is springing up,

¹ Sir W. Muir, p. 50.

² Sura, xxix., quoted by Sir William Muir, p. 124.

supported by an endowment secured in the United States by Dr. Trowbridge, an American missionary. There is also at this place a female seminary, directed by Miss Proctor, an American lady. At Latakia (ancient Laodicea) in Syria, in the only well built edifice outside the walls, is an American school, crowded to overflowing with the peasant children of the back-lying mountains. At Damascus and at Zahleh, in Mount Lebanon, American missionaries superintend schools which they have established in many villages of the neighborhood ; and the plain back of Tyre and Sidon is dotted with primitive school-houses, under the same or similar supervision. At Caipha (Mt. Carmel) a German American colony has planted vineyards, and redeemed large tracts of abandoned lands, while at the same time devoting themselves to the improvement of the natives. In Egypt, at Alexandria, Cairo, and Assiout, the American missionaries have day and boarding schools, for both boys and girls, and in Upper Egypt considerable progress has been made. At Cairo there is a most prosperous college, in a magnificent stone building, which is doing a grand work for Egypt. The sales of books by the American missionaries in Egypt in the year 1878, aggregated twenty-one thousand volumes, about one half Bibles and religious books, the other half educational and miscellaneous. But perhaps the most important and successful of the educational institutions established by Americans in the East, is the College of Beirut, in Syria ; it comprises a Literary and Scientific Department, a Medical College, and an Observatory, all founded and conducted by Americans. Since this college was established, the Jesuits, the Papal Greeks, the Greeks, and the Maronites, have opened high schools in that city, so that now there are in Beirut fifty-six schools, with about six thousand scholars, all of which is undoubtedly due to the impulse given to the cause of education by the American missionaries. There is also an American Female Seminary at Beirut now in successful operation. The books published by the American missionaries at Beirut circulate wherever Arabic is read, from Mesopotamia to Tripoli and Tunis, in North Africa. These publications include the Bible in four or five sizes and forms, three or four works on Arabic grammar, three school arithmetics, algebra, geometry, logarithms, full text book on astronomy, small school astronomy, geography, hymn books, large and small, elements of music, dictionary of Arabic language, botany, chemistry, anatomy, surgery, practice of medicine, moral philosophy, natural philosophy, books for primary schools, and many others.

The salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated. By actual observation I know that wherever a conspicuously intelligent and enterprising native young man or woman is found in the East, one imbued with the spirit of modern civilization, it is always found that he or she was educated at an American school or college in Constantinople, Alexandria, Cairo, Assiout, or Beirut.

And with these educational influences comes a demand for the refinements and comforts of civilized life. The Arab youth who has graduated at the college in Beirut is no longer content to live in a mud pen, to clothe himself in filthy rags, or not at all, and to eat raw sugar-cane. He aspires to live as his teachers do, who came from the Great Republic on the other side of the Atlantic Ocean. He tells his family and friends something of what he has learned ; and an ambition, a longing for something better than they have known, is inspired in them. It is this influence, powerful and pervading, that is year by

year creating a demand for those things which centuries of progressive civilization have produced in Europe and the United States. I see no good reason why America, the pioneer in this educational movement, should not reap something of the advantages which must inevitably accrue to that civilized Christian country having the sagacity and enterprise to avail itself of the opportunity.

KHOWAJA MEEKHA, OF MOSUL.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

A LETTER from Mardin makes the brief announcement, "Khowaja ¹ Meekha, of Mosul, departed this life June 14, in great peace." And who is this, the reader asks, who died so peacefully? It will be the object of this paper to answer that inquiry.

In Mosul grain is ground in rude horse-mills, and their construction and repair employ a class of mechanics called *nakkar*, or millwrights, though the name (peckers) refers more to the dressing of the stones than to the woodwork. These *nakkar* work very hard, and earn very little. One of them, Yonan by name, a Jacobite ² Syrian, had a son named Meekha, born in 1816, who grew up, like most boys in Mosul, more familiar with poverty and privation than with ease and comfort, and in 1828, when the plague carried off nearly 40,000 citizens, both he and his father were attacked, and he recovered only to find himself fatherless. Two years later he sought relief from the burden of his sins in the only way he knew of, a strict observance of church fasts and confession to the priest, but with small success. Still his religious conviction prompted him to search into such things, and at sixteen years of age, though his associates jeered him, and quoted the proverb, *Baad ma sar shab, yitaalim el kitab* (after he is grown up, he would learn to read), he persuaded the son of a priest to teach him the Syriac alphabet, and when his day's work was done spelled out by lamp-light a tolerable acquaintance with ancient Syriac, though like others around him he only knew the sound of the words but not the meaning. Now see how the Lord helped him. While he was thus groping after the truth Dr. Grant came to Mosul, and at the same time Joseph Matthew, an evangelical Jacobite priest from Malabar, in Southern India, and a graduate of the English college at Cottayam, came on his way to Mardin to be ordained as bishop. He understood the ancient Syriac, and from him Meekha soon learned enough of it to interpret his sermons in the church.

Dr. Grant was able to assist the priest from Malabar, and he in turn opened a door for our missionaries among his people in Mosul, and both aided Meekha in his search for the truth. The result was that he went with the priest to the Patriarchal convent near Mardin (Deir Zafran), and when the latter returned as "Mutran (Metropolitan) Athanasius," Meekha returned with him to become

¹ Khowaja is a Persian word, meaning old man, and is used in the East like Esquire with us, *pro causa honoris*. It is interesting to note how age is equivalent to honor in many languages. Thus Sheikh in Arabic, Presbiteros in Greek, Señor in Spanish, Senhor in Portuguese, Signore in Italian, Seigneur in French.

² Jacobites form one branch of the Ancient Syrian church. The Nestorians and Maronites are other branches. The Jacobite Patriarch is still styled Patriarch of Antioch.

teacher of Arabic to the Rev. A. K. Hinsdale, and was as zealous in learning English as he had been in learning Syriac. After the death of Mr. Hinsdale, in December, 1842, the writer employed Meekha in the same capacity, and his knowledge of English opened the way at once to personal religious conversation. One Sabbath, as we were sitting alone in an upper room, talking of redeeming love and salvation through redemption, Meekha moved nearer and nearer as his interest grew more intense, till grasping his friend by the hand, he said eagerly, "Do come with me and repeat these good words to my people, and I will interpret them, for they never heard such truth as that." It was delightful to note his interest in the good of others, so indicative of the new life, and this led to the formation of a Bible class that met in that same room every Sabbath and feast day, for on these last they were at leisure and desired to come. Its members were brought in by Meekha to hear the truth which fed his own soul, and he enjoyed it the more while explaining it to them. If out of that class came several of the original members of the church formed November 3, 1851, it was through the loving labor of him who died "in great peace" last June. He needed only to get hold of a truth himself to present it in the form most easily apprehended, and best fitted to impress the hearts of others.

There lies before the writer, tied up with packthread, a dingy packet of the notes used in that Bible class from January to October, 1844, expounding from the 10th to the 13th chapter of Matthew, part of the Epistle to the Hebrews, and some passages from the Old Testament. The following occurs under date of May 26, in expounding Mat. xii. 50. "If Christ were to appear here to-day, and see his professed disciples turning away from him to other intercessors, would not his loving heart be grieved? He might ask, 'Did you think me indifferent to you, or forgetful of you that you forsook me for others? Or did you suppose that I thought more of my mother than of the poor sinner who comes to me for mercy? What have I done that you should so neglect me? Did Mary die for you? or the saints redeem you with their blood? or after I had laid down my life for you, will you question my readiness to welcome and to love you?'" And Meekha so entered into the spirit of that Scripture that his hearers were in tears, and even gray-haired men wept with the rest.

During this year certain parties warned him against introducing heresy and schism into an apostolic church. They quoted the *Missionary Herald* to the Jacobites to prove that we regarded them as unconverted heathen. They even denounced Meekha to his bishop then in Constantinople on business with the government, but not even the offer of double wages could bribe him to forsake the truth, and when, owing to his increased value as a helper, we raised his small salary fifty per cent., with tears he asked us if we doubted his attachment to the gospel. The writer would not dig up these facts from the buried past, did not the same party in the same communion resume such interference to-day with the little churches planted in Turkey, but if it finds them made up of men like Meekha, its power to injure will be very small.

It was a great trial to him when our mission was recalled from Mosul, yet though left alone, he stood firm, his lamp shone brightly at home, and his letters, full of Christian counsel, went as far as Aleppo and Beirut. His correspondence with the writer continued as long as he lived. In his first letter he said, "I think I know something of that sweet word of John, 'There is no fear

in love,' and I *know* that nothing can separate me from *his* love. Though some persecute me, it is enough if I only have grace to do his will. I try to lead men to repent. Some approve my words but yield no fruit, yet I hope that the grain of wheat if it fall into the ground and die will not remain alone." These words he once repeated very tenderly after one of our bereavements, half afraid to renew grief, and yet longing to console.

He had long been in feeble health, and suffered from the great heat of summer. In Mosul the mercury rises as high as 117° in the shade in July, so he writes, "Pray that God would keep me from sluggishness, and make me perfect in his service, for I am all alone. I long to impart to others that knowledge of Christ crucified in our stead which God has given me. How can I express the greatness of my obligation to praise him for this grace! My heart grieves to see so many without the knowledge of Christ. Pray that I may have grace to instruct, and that they may believe, and yet, should I bring the whole world to receive him, that would be the work of his power and grace, not my doing. Of him and to him be glory forever. Amen."

He wrought at his old trade till the gift of a set of watchmaker's tools from a lady in Boston enabled him to set up in that business, for which he had a special aptitude, for having once cleaned a clock for another without instruction, and I rather think without knowing that such a thing had ever been done, he made one like it for himself out of wood, and he was so prospered in this new business that instead of Meekha el Nakkar, he came to be known as Khowaja Meekka Ibn Yonan, (son of Yonan).

After he was left alone in 1844, the report of his solitary light in Mosul led Dr. Perkins and Mr. Stocking there in 1849. The Rev. J. E. Ford, of Aleppo, labored there from November, 1849, till the following April, and ere he left the Rev. D. W. Marsh arrived as the pioneer of a new mission, to which belonged the Rev. W. F. Williams and Rev. H. Lobdell, M. D., and when that station was broken up in 1860, the little church of eight members formed in 1851 had grown to twenty, and was able to stand alone. From the first Meekha was one of its leading members. Though it has never been very large, yet it is something that it has been able to hold its own against the strenuous efforts of the Papacy to crush it out. All that money, political influence, splendid ecclesiastical architecture, and pretentious schools could do, has been done to drive out the truth from all that region, but the little church stands like a rock amid the waves, and this under God has been owing in no small degree to the firm, intelligent faith of Meekha, and the fact that he was mighty in the Scriptures. His presence will be greatly missed both in its meetings and its influence on them that are without, but he was not taken away till others had been raised up to take his place, and among them members of his own family, especially his son Naoom (Nahum), an appropriate name in Nineveh.

Rev. D. W. Marsh, D. D., writes of Meekha as follows: "He was, perhaps, more esteemed by those that were without than any other member of the church. This was partly owing to his skill in repairing watches, which to Mosulians seemed something wonderful, but was also very largely due to the meekness with which he instructed those in error. He dealt with those who came to him outwardly as to time, but the inward and main end had more to do with eternity. His mind was clear, with splendid acuteness and strength, and was very receptive of truth.

“He was only passively aggressive, perhaps owing to the delicacy of his health. He was a thinker rather than an actor, but by unswerving probity among a most dishonest people, Christ-like gentleness among violent men, and steadfast loyalty to Christ and truth, he bore testimony for God. I think we all loved him more than any other member of the church. He often complained of great weariness, under which he merely dragged himself about, and now he is at rest with our other loved ones gone before.”

ANNUAL SUBSCRIBERS.

“How much shall I contribute to the treasury of the American Board during the year 1882?” This is one of the most important personal questions prayerfully to consider and wisely to answer at the commencement of the year. Whatever may be the method of contribution, whether by weekly offerings in the House of God, or by a monthly or annual gift, it is desirable that the amount determined upon should be sacredly set apart as a private personal transaction with God. It may also be appropriately subscribed as a witness to others of the appreciation in which this multifold work of foreign missions is held. In deciding the amount which shall thus be set apart, we must not forget that this is our contribution for direct evangelistic effort through missionaries and native helpers; for the educational training of children and youth from the primary school to the college and theological seminary; for Sunday-school instruction; for the preparation, publication, and circulation, in more than a score of different languages, of Christian literature; for assistance in the erection of buildings for churches and schools; for grants in aid to feeble churches and to native home-missionary societies; for the humane service of missionary physicians; and for a variety of charitable ministry to the sick, the poor, and the oppressed. We should also remember that this is our method of proclaiming the gospel, as far as our gift and prayer can carry it, to the North American Dakota Indians; to Western Mexico; to the Islands of the Pacific; to Spain and Austria; to European, Western, Central, and Eastern Turkey; to Western and Southern India; to Ceylon; to Southeastern and West Central Africa; to Southern and Northern China; and to Japan. Certainly a work so widely extended deserves as generous a contribution as possible. Let it in some measure express our gratitude to God for his “unspeakable gift” to us, and our recognition of the fact that all we possess is held in trust for the proclamation of the good tidings to the uttermost parts of the earth. In the exercise of this spirit shall we not greatly enlarge our subscription for the coming year? Suppose, according to the amount of property committed to us and set apart in the spirit of self sacrifice for benevolent use, we change the figures we have hitherto thought of, and sit down quickly and write, instead of one, five; in the place of five, ten; instead of ten, twenty; of twenty, fifty; of fifty, one hundred; and then it is comparatively easy to continue this pleasant multiplication table to five hundred, one thousand, twenty-five hundred, and five thousand. We should greatly rejoice during the coming year in one or two subscriptions of ten thousand dollars each; in half-a-dozen of five thousand; in ten or more of

twenty-five hundred ; in fifty of one thousand each ; in twice as many of five hundred ; in several hundred of one hundred each ; while the fifties, twenty-fives, tens, and fives, should be counted by the thousands. Why should it not so be ? God has greatly prospered us, and given us a wide open door of opportunity and of promise. Let us make haste with grateful hearts and generous hands to enter in !

THE OUTLOOK OF THE TIMES IN REFERENCE TO THE PROGRESS OF CHRISTIANITY.¹

BY REV. T. M. POST, D. D., ST. LOUIS.

... An aspect in the outlook of the present, of auspicious as well as profound significance, and exhibiting a decided trend of the world toward Christian civilization if not Christian faith, is the attitude of Christendom as the ascendant historic power compared with Paganism, or Mohammedanism, and as unquestionably the dominant factor of the world's future. The new forces thrown into the life of the world and so vastly accelerating its movements are all the gifts of Christian civilization and the present equipment of Christian nations ; inasmuch that such nations seem, compared with others, a superior race, and are recognized and accepted by them as the lords of human affairs. This decided preëminence of Christendom in arts, arms, literature, wealth, and empire indicates a trend not only to some new and more rapid movement, but also one in a given direction, that of Christian civilization. It is the sign, put on Christianity, of God, before the nations, as the religion of light and life, and the creator of superior culture and empire ; and assuring to it, if faithful to the demands of the hour, the dominion of the faith of the world in the coming cycle.

But this aspect presents with it the signal of urgency, that Christian missions keep pace with the advantage of Christian civilization and empire. This being accomplished, this aspect of Christendom in relation to other parts of the world, as the expanding illuminated disc to the dark and receding one, as that of civilization to barbarism or savageism, as that of a living and progressive society to one dead and stagnant, or effete and retrograde, augurs for Christianity a destined universal triumph.

Another augury within Christendom itself, the political and moral leadership, the ascendancy in the realms of thought and material force, attaching more and more to Protestantism as compared with Romanism, assures the supremacy of the party of superior light and liberty and profounder spiritual culture and faith, amid the demiurgic factors of the coming age.

At the same time, contemporaneous with the aggressive ascendancy of Christian nations, is presented a progressive decay of the faiths and philosophies of the Pagan and Mohammedan world ; inasmuch as in many portions of it the human mind is exhibited as a shrine forsaken of its deity, and waiting a new Avatar, or the advent of a god. To this aspect of the times attach signals of intense missionary exigency and urgency, lest, while we are slow, seven spirits worse than the first enter into the vacant sanctuary.

¹ An extract from an Address delivered by Dr. Post at the late Annual Meeting of the A. B. C. F. M.

Another and most auspicious aspect of the times is the appearance, simultaneously with this decay of false religions, of a sun-burst of missionary spirit and enterprise among Christian nations, not surpassed since the age of the apostles ; exploring wild continents, seeking out lost isles of the ocean, pioneering or following the track of colonization or commerce, and kindling new centers radiant of Christian faith and civilization through the dark fields of the world.

All these aspects of the times evidently look toward some great event in the kingdom of God, in the not distant future. For it the whole creation waits. It is a period of vast preparation and expectancy, like the half-hour's Apocalyptic pause in heaven on the opening of the seventh seal. Preparation and arrangement for some continuous, simultaneous impulse through the earth seem well-nigh completed. The lines laid, connections and combinations established, the chain work of electric conduction complete in its links, there waits only the celestial flash, the fire from heaven. Like the city of mechanism, a department in the centennial exposition at Philadelphia, silent and moveless around the grand Corliss engine, also silent and moveless, hand, wheel, and cog, all adjusted, waiting a single touch to a single spring or lever to start the whole to one vast, simultaneous, mighty life, so now the world, with its preparation, seems waiting the access of the Spirit's power promised to the prayers of the people of God.

Meantime, — another aspect of the times, — here is a tremendous agitation of the world under the impact of the new and mighty forces thrown into its life, and the disintegration of old forms and the aroused, conscious antagonism of principles that have been sleeping for ages, side by side, unconscious of each other. The agitation hastens crystallization. Chaos must soon come to order. What stamp and form shall it bear?

The valley of dry bones seen by the Hebrew seer is before us, bone gathered to its fellow bone, articulated, organized, clothed with tendon and tissue, waiting only the breath of God to start them to life, an exceeding great army. That breath it is ours to invoke, night and day. Nor are we without tokens of its presence. The Spirit of God, if the church is ready to receive it, seems ready to inaugurate the especial, spiritual era prophesied for the church in the latter days. Never since the day of Pentecost have there been more abundant indications of the readiness of the Divine Spirit to clothe the Word with power than in these times. Signals of urgency to faithful prayer and faithful work effectuating it thicken over this aspect of the hour.

LETTERS FROM THE MISSIONS.

Madura Mission.

ADDITIONS. OTIS HALL.

MR. RENDALL writes from Madura, September 5 : —

"During the past eight months thirty-one persons have been received to the three churches connected with the Mad-

ura station. There are also seventeen additional candidates who have applied to unite with these churches. Some of the communion seasons have been most interesting occasions for these churches. In July twelve were received to the West Church, Madura, of whom nine were young men. It was truly inspiring to see

this consecration of youth to God's service. Last Sabbath six were received to the East Church, of whom four were connected with the Girls' Boarding School. There are a number of candidates besides, connected with this school, of whom we have strong hope that they are the Lord's. These additions encourage our hearts to labor for greater results. We have had a few additions to our congregations both in the city and in some of the villages. I regret also to add that in two congregations we have had relapses to heathenism.

"In regard to the educational work at this station, I am glad to be able to report progress. Early in the year I decided upon a central spot for the location of the English school for Madura City. The numbers greatly increased, and we now have over one hundred and fifty on the roll. Beside completing this building I commenced in April to build 'Otis Hall,' for the Madura Girls' Boarding School. This is to be a good-sized building in the shape of the letter T, affording, aside from the class-rooms, a large room for public meetings, or for lectures, or for any gathering in behalf of the school. You will understand how much we shall appreciate the value of this hall, when I say that heretofore we have had no such room, and have always been obliged to meet on our verandah for all the purposes referred to. The building is a permanent structure in all respects, and I need not tell you how thankful we are for the funds given for its erection. There are now sixty-one girls in attendance, and there is great diligence in study. The girls are progressing in their classes, and we see marked improvement from month to month. My daughter hopes to send up a much larger class than ever before, for the special Upper Primary Examination, and as many as six for the higher grade, called Middle School Examination.

"There has been improvement in some of the village schools, but not so much as I could wish. They are, however, getting on a better foundation, and in all cases the Bible lesson is a prominent feature in these schools. In former reports I have mentioned good results in the conversion

of pupils. In some cases the result does not appear until after the pupil leaves the school. I feel confident that schools in our villages are absolutely necessary for permanent success in our congregations and Churches.

"In regard to the position of the heathen, it may seem strange to you that so few, in view of increasing light, embrace Christianity. It frequently seems so to me. But when we consider the ties which bind the people to heathenism, and the strong pressure brought to bear upon every soul entangled in the meshes of Hinduism, I am sometimes led to wonder how it is that any one escapes. Nothing but the power of the Holy Spirit can avail, and the very fact that some do come out on the Lord's side is positive proof of the influence of the Spirit working in the hearts of these people. There are now numbers in this city who dare not openly profess Christ, but they are reading the Bible, and are praying to Jesus for help and deliverance. The Hindus are naturally timid, but God will give them courage."

GIFTS OUT OF POVERTY.

Mr. Howland, of Mandapasalai, sends the following interesting incidents:—

"A prayer-house has just been completed and dedicated in the eastern part of this station district. It has cost about \$21, and of this the mission paid only \$2.30 for a door. A widow provided food for the builders of the first half yard of wall and foundation, the builders asking nothing for their work. Another woman provided for the first smoothing of the walls, another for the final polish, and a fourth gave food for the volunteers who put on the roof. The remaining expense was met by the catechist himself from a sum of money which he had laid aside to give to the Lord's work. In Ampakottai, where the congregation has outgrown its prayer-house, we are building a larger and more substantial church. The people have so far given more than half of the cost. We hope to have the roof on before the heavy rains.

"Four young married men in this congregation wished to do something for the building, and they joined the school taught

by the catechist's wife. They studied as they could find opportunity, especially evenings, supporting themselves by their trade as weavers. When the school was examined by the government inspector they presented themselves, and were examined with boys seven and ten years of age. They passed the examination perfectly, and in accordance with their request, I paid the money received from government for their examination into the fund for finishing the church.

"In another village a woman from the Shepherd caste wished to join the Christians. Her husband abused and beat her for attending our meetings, and she ran to another village. Two catechists went to her husband and prevailed upon him to allow her to attend meeting, and the woman returned. She procured a Tamil 'First Book,' and commenced learning to read. She is fifty years old, but she persists in her attempt, carrying the book in her cloth, and while watching the cotton fields studying it with the help of the catechist or any other person who knows how to read. At the last meeting with my helpers, the catechist told me that the persecuting husband is evincing a desire to become a Christian also."

A HINDU MIRACLE.

Mr. J. E. Chandler reports the following striking case of fraud and its exposure at the Hindu temple of Pulney, his station:—

"Pulney is occasionally startled by a new sensation. The arrival of a man who brought his *kavady* of cooked fish all the way from Madras, and who had in various ways been heralded beforehand, brought out a very large crowd to the temple on Sunday last. This Madras man is one Vytalingam *chetty* [*chetty* means a merchant], who, suffering from the infirmities of age and poverty, declares that on the night of February 14 he had a dream, in which there appeared to him the god of this Pulney Rock temple, one of whose names is Tanda-ya-tha-pani-swamy, who assured him that his infirmities would be removed if he would walk all the way to Pulney, carrying the fish kavady.

"I would say that a *kavady* is a pole for the shoulder, to the ends of which burdens are attached by ropes and carried from place to place. The sacred kavady has a very fantastically-trimmed canopy passing over the head of the bearer, often with a great display of peacocks' feathers, the peacock being sacred to this particular god. The vessels attached to the end of this pole contain the offerings to the idol. These vessels are sealed and sometimes brought hundreds of miles to be opened only in the presence of the god of the temple, when a miraculous transformation is alleged to appear. Fish and fowls that have been cooked for weeks become alive again, and soured milk becomes sweet.

"This Vytalingam chetty was directed by the god himself to start for this wonder-working shrine. Another chetty, not having so much faith in these Pulney miracles, volunteered to accompany him, that the assumptions of this Tanda-ya-tha-pani-swamy might be fairly tested. A woman of the same caste was also warned in a dream that she should cook the fish and seal it in the vessels, which were to be opened in her presence here on this sacred rock. The chetty having a shrewd eye to business, and alive to the importance of advertising, prepared a decorated handbill inviting all to come and see the wonder which would surely be displayed when the sealed vessel was opened in the holy place. These handbills were extensively circulated in Madras, and in the chief towns on the way, and brought the man with the kavady more than a thousand rupees (about \$420), the people regarding it a highly meritorious act to contribute to so important a personage."

THE MIRACLE DELAYED.

"Twenty or more of the Madras merchants took the railway train to Dindigul, and came to Pulney just in time to witness the miracle. The condition of those cooked fish, brought three hundred miles through the hot sun, when they arrived here may be guessed. The merchants, as they came near to the kavady, thought they smelt something wrong in the whole affair, and applied to the magistrate of Pulney, who is a Brahman, to prevent

any tampering with those sealed vessels by the pandarams, or inferior temple priests. The man who brought the kavady was much distressed at the odor of his load, also at the espionage of the magistrate. He begged for a little time that the god might reveal to him in a dream the time and manner of opening this precious casket. The magistrate allowed one day and night. But at night he was to be locked into the temple, and no one beside the god was to be present. The wily fellow, however, for a bribe of ten rupees, stipulated with two of these mendacious temple priests to catch a few small fish, and come at night when the watchmen were asleep, and put them with some water into these vessels without breaking the seal. This they surreptitiously accomplished. But they could not clean the vessels, nor remove the evidence of the deception.

"In the morning, however, the kavady man announced publicly that he had again been interviewed by the god, and at eight o'clock the miraculous transformation might be witnessed by all who would climb this rock to the temple. The chief officials of the place, the twenty or more merchants from Madras, others from Coimbatore, and a great crowd from Pulney, were seen toiling up the steep ascent."

THE FRAUD EXPOSED.

"At length the time arrived, and the seal was broken, and two or three little half-dead fish were taken out of the mess of filth. The chetty and woman who had accompanied the kavady exclaimed with great indignation, 'We saw two kandac, or white fish, cooked and put into these vessels a month ago. Now here are the decaying remains of those fish, and a few little black fish. What sort of a miracle is this? It is a great fraud.' The magistrate made the kavady man confess before the crowd that he had employed the two pandarams to bring at night the small fish. Then, said the magistrate, I will punish the fellows for disobeying my orders. But they had suddenly disappeared, and have not been seen since.

"The whole crowd saw the gross deception, and many have told me that it

was only a method the priests had of obtaining a livelihood, and the magistrate himself said to me that it was a form of cheating or obtaining money on false pretenses, for which the priests were liable to be punished. These parties coming so far gave this case peculiar prominence, and all Pulney, for a day or two, was agitated by the miserable farce. Very few people from this immediate neighborhood will now carry their kavadies to this temple. But they come by thousands from other districts, even from the western coast. People speaking a different language will flock to the great festivals with their offerings and money.

"A native of the country has described the scene in verse, but another writer, not a native, but the son of Hilkiah of Anathoth, has more correctly expressed the state of things at this Pulney temple: 'The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof?'"

North China Mission.

THE CONVERTED BUDDHIST PRIEST.

THE *Herald* for March of last year contained the confession of a Buddhist priest from the province of Shan-se, who had visited Kalgan and conferred with our missionaries at that station. Mr. Roberts, under date of August 11, gives further particulars in this interesting case:—

"The Buddhist priest returned to this place early in July. He spent a few days with us, constantly attending our chapel and prayers. He says he has given up his temple and pupils, and has now no connection at all with them. His earnest purpose to leave the priesthood and become a Christian has not abated at all. He has collected one half of his money from the persons to whom he had loaned it, and expects to collect the remainder by October or November. Having done so, he intends to return, and live here with us at his own expense, devoting his time to the study of the Gospel. He hopes in the autumn to receive baptism, and will then leave off his priest's clothing, let his queue

grow, and dress like ordinary Chinamen. But if he should do so at present, he could not collect his debts. We feel greatly encouraged by the visit he has made here, to believe that he is truly converted by the spirit of God, and to hope that his life in the future may verify his promises made last year."

OTHER HOPEFUL CONVERTS.

"Since last December a young man has been studying under our direction who was formerly for several years an apprentice to a Taoist priest, and expecting to spend his life in the service of the dumb idols. His father is a Christian, but his mother and other relatives are heathen, and it was through their influence that he was engaged in such an occupation. More than a year ago he wished to escape from it, but he was closely watched, and when he went home, a priest accompanied him, to secure his return. Last December his father went to the temple, obtained his release, and sent him here to study. He is twenty years old, and of good mental ability. He learned his lessons well, and in the spring, applying for admission to the church, and passing a very good examination, he was baptized and received as a Christian brother. During the last month he has been at home in the country enjoying a vacation. I met him recently at his home when on my tour to Yü Cho, and found that he was busying himself in going about from village to village, wherever his relatives and friends live, telling them the old, old story, and urging them to believe and be saved. This is a pleasing proof of his sincerity, for he was receiving no money from us in his vacation, and we had not so much as even suggested that he spend his time in such a way."

"Another family has been added to the church at Yao-Chia-Chuang. The family name is Sun. Mr. Sun saw us last December, when our first visit to his village occurred, and he staid almost all night long to listen to the alternate preaching of missionary and helper. At our second visit there, in March, a whole family was received to the church, and destroyed their idols. At our third visit, last month, another family renounced heathenism, pro-

fessed faith in the Lord Jesus, and was added to the church. The persons baptized were Mr. Sun and his wife, and two of his three boys; his oldest son was not at home. At present the Christians at Yao-Chia-Chuang number seven adults and two children. Thus in less than eight months, in a village where previously there was not a single Christian, the Church of God has been founded, a little flock has been gathered, weak in themselves, but strong in the Lord, against whom the powers of evil shall not prevail.

"At another place, Shui Ch'üa'rh, sixty miles south of Kalgan, where the church has for several years made little or no progress, and the few Christians have suffered a great amount of persecution and reviling, a bitter enemy has now been converted, and has become a zealous disciple. He is an older brother of one of our native preachers. Three years ago he denounced and reviled 'the way of the Lord' most vehemently. Last year he was less strenuous in his opposition. In February of this year, at the Chinese New Year's, he spent a whole day with his brother, our helper, who read and explained the Scriptures to him almost all day long. Two months later he went to Yü Cho, and spent a day or two with our chapel keeper there, and from that time forward he has sacredly observed the Lord's day. On the 13th of July he was examined and received to the church. The helper who was present at that time, says that of all the Christians in the region of Kalgan and Yü Cho, this new brother, named Fêng Kê Jen, is the most fervent in spirit to serve the Lord."

MARRIAGE ENGAGEMENT BROKEN.

"Another event of public importance has occurred in the same family. The helper's daughter was betrothed to a heathen before the conversion of her parents. She is now twelve years old, and the family of the young man to whom she was engaged had fixed the 14th of October next as the date for the marriage. Her mother wished that the time might be postponed till she should be fifteen or sixteen years of age, but was ready to waive

her preferences in this matter, if only she could prevent her daughter from having to engage in idolatrous rites. The worship of idols and of ancestors is an essential part of a Chinese marriage; and Mr. Wang, the would-be father-in-law, had threatened not only to compel the girl to engage in those idolatrous ceremonies, but also to come and take her away by force, in case her parents withheld her for that reason. On the 12th of July the helper and I being at Shui Ch'ña'rh, the mother and daughter, who are devoted Christians, and were greatly exercised in mind, told us all about their difficulties, and asked our advice. After prayer and consultation, it seemed our duty to advise that by all means they should not commit sin, that they should suffer persecution rather than worship idols, and that they should trust that God would provide a way of escape.

"At that time, however, there was no prospect of their being able to escape severe persecution, if steadfast in their intention of obeying God. Having decided to boldly refuse to worship idols, the mother requested her newly-converted brother-in-law, Fêng Kê Jen, and the helper, Chao Hsien Sheng, to go and tell Mr. Wang that her daughter would not worship idols, and that he must not try to compel her to do so. To this he replied, that while she was at her father's house, she could obey him, but when she should come to his (Mr. Wang's) house, she must obey him, which was virtually a renewal of the previous threats. So the next morning, at the mother's request, I went with Fên Kê Jen and Chao Hsien Sheng, to enforce their remonstrance with a threat of foreign interference, through the United States Minister at Peking, as their compelling a Christian to worship idols would be a violation of the treaty rights of native Christians. Mr. Wang's only answer was, that he must consult his older brother. I told him that he should not take her by force, nor compel her to worship idols, but that if he would peaceably take her at the time appointed, and allow her freedom to follow the gospel and her conscience in all matters of religion, he might do so; that he might not

consult as to compelling her to worship idols, but might as to whether or not he would have a Christian in his family; if he would not have one, he could easily avoid it.

"The next day he sent a message that that he did not want a Christian in his family, and wished the engagement to be broken. On the day following the papers of betrothal were mutually returned, the gifts hitherto received were paid for, and a document was written out by which it was certified that the two families have nothing to do with each other. The girl herself, her mother, her father, her uncle, in fact, the whole family of Christians, all are very thankful to me for my help, and to God for his mercy, in freeing them from the heathen alliance, and from the impending trouble. On my return from Yü Cho, I was entrusted with a message to that mother, to convey an offer of marriage from a Christian father, on behalf of his son. This is my first experience of the 'Romance of Missions.' It was quite unexpectedly that I found myself called upon to assist in such an affair, and I trust that nothing but good will result.

"While on my recent tour to Yü Cho, I also baptized three old women and several children. They all were relatives of our helper Chao, who was with me at the time. Six adults and seven children were baptized during my tour."

ENLARGEMENT OF THE WORK.

When Mr. Roberts wrote he had no knowledge of the purpose of the Board to enter Shan-se with a band of missionaries. His letter shows how the Lord is preparing the way in that province for the advance now in contemplation:—

"In the last few months we have greatly enlarged our work of book distribution. In the three months beginning April 1st, we sold more portions of Scripture and tracts than in the entire year preceding that date. For this purpose we have engaged two trustworthy Christian men as colporters, and have sent them already several hundreds of miles to many of the cities of northern Chili, and beyond the borders of Shan-se. We believe that the books we sell will preach the gospel in

many villages and homes to which we cannot go, at many times when we cannot be preaching, and to myriads of people whom our voices cannot reach. We hope in this way to draw many seekers after truth to find it at our chapel. And we intend to send the colporters throughout the northern part of Shan-se, where there are no missionaries, as well as to all parts of our field in this province.

"Dr. Murdock's medical work is enlarging steadily. In the three months since she arrived here she has treated several hundred patients, and given in all over a thousand treatments. Miss Garretson, who has made fine progress in the language, translates for her."

Japan Mission.

A THREATENING LETTER.

MR. CARY, of Okayama, writes (October 14) of a call he had made at Fukui, the city in which lives the Christian who closed his bath-house on Sundays, and has since used it as a place for worship. See the *Herald* for September, 1880, page 348. Mr. Cary says:—

"Two young men from the Kioto school, who spent the summer in Fukui, have apparently done good work. Shortly before my arrival they had received the following threatening letter from a Shintoist:—

"You, in seeking the trifling gain which is offered you, preach the baneful doctrines of Christianity. What sin is greater? If you will repent, do it speedily, and we will be quiet; but if you continue preaching, we have weapons to destroy what is harmful to the country. The sacred sword to use for the holy empire is at our side. Your impure blood, young children, is unworthy to be shed; but we will try the sword for the first time on your young necks.

"Village of Kawakita, God of Mountains.

"From NOBUAKIRA, the *Keeper of the Holy Empire*.

"To the Preachers of Barbarian Doctrines."

"The Buddhists were also very active there, as they now are in so many places; holding meetings, distributing tracts, and in other ways seeking to oppose Christianity.

"The man who formerly kept the bath-house has now given up that business, and become a Bible and tract agent. His sales in July were 469 volumes, of which 191 were portions of the Bible, and in August 284 volumes, of which 131 were portions. He said that the larger part of the books had been bought by Buddhist priests who wished to prepare themselves for fighting Christianity.

"From Okayama two or three items of news may be mentioned. The first Sunday in October four persons were received into the church, making the present number fifty. One of these is from Saidaiji, five miles east of here, he being the third member from that place, which in the last annual report of our station was mentioned as a particularly hard one.

"We are giving considerable time this fall to a station class. Mr. Kanamori meets the class five afternoons a week for instruction in some of the books of the Bible. Mr. Pettee gives two lectures a week on Old Testament history and Jewish customs; Dr. Berry, one on hygiene; and I, two on theology. We also meet the young men one evening a week for criticism of sermons."

Mr. Cary also writes that the Sabbath-school at the Pottery (see *Herald* for February, 1881, page 57) has been discontinued. The proprietor of the establishment found that the teachings of the school were at war with the life he was leading, and his interest ceased. But a new school has been opened in another place.

RELIGIOUS AND POLITICAL AGITATION.

Mr. Learned, of Kioto, writes, October 19:—

"I have just been reading a little book published a few days ago in this city, called *A Search for Holes*. The 'holes' prove to be defects in religion, and the writer proceeds to attack both Buddhism and Christianity, evidently considering Shintoism not worth his powder. He

ridicules the idea of Nirvana—a state of nothingness—as a thing to be held up as the goal of existence; he says the priests are only working to get a living, and their anxiety to retain their means of living by opposing Christianity shows that they have by no means attained to that superiority to worldly desires which Buddha taught. But he has nothing better to say for the Christians, who are misled by cunning foreigners. He thinks religion of no use any way to the world, and rather a hindrance to civilization, and hopes by this book and by future publications to do something to free men from such folly.

“For several years there has been much agitation for a National Assembly, and the establishment of such a representative government has been the especial object of the numerous People’s Right’s Societies. Proclamation has just been made by the government that an Assembly will be convoked in the twenty-third year of the present reign, that is in 1890.

“In reply to an invitation from the people of a village a few miles out of the city four of our young men went out there last week and spoke on Christianity, both on Friday and Saturday. The audiences numbered about three hundred, and the preachers were asked to come again.”

Micronesian Mission.

OVERCOMING BY LOVE.

A LETTER has been received from Mr. Doane, who is alone on Ponape, since Mr. Logan and family have been obliged to leave on account of his sickness. Mr. Doane, whose letter is dated May 3, gives a summary of reports received from the Mortlock Islands and from Ruk:—

“Our mail from the West is in. From one of the stations, Satoan, of the Satoan atoll, comes the sad report of the fall of both Barnabas and his wife. Letters have been sent to recall them home to Ponape at once. From all the other stations that we hear from the reports are cheering.

“We are glad to know what wise workmen we have in Caleb and his wife Julia, now in Etal, formerly of Oniop, of the

Lukunor atoll. It seems to have been necessary for this brother and sister to return temporarily to Oniop from Etal, for some household goods. When they came back they had a right to expect the people would welcome them gladly, for had they not spent a year in teaching them? But instead of this the cold shoulder was given. No food brought in; no one called even to welcome them. Hints were thrown out they might go back to their new home. Probably the feeling arose from the impression that the brother and sister had left them to remain with another people. However, Julia, taking in the situation of things, said to her husband, ‘This treatment is wrong; the people do not know what they are doing; let us stay with them two weeks, pray for them at least, and show them our hearts have not changed towards them.’ So they staid, were kind, prayed for their enemies, *and won them over*. It was not long before the people saw their mistake, repented of it; brought in food; made apologies, and good will again reigned. A good worker that woman, to overcome evil with love and prayer. Wiser and more intelligent Christians would do well at times to follow her example.”

FROM RUK. THE PEOPLE WELL DISPOSED.

“From the north, Ruk, Moses writes of the safety of the two teachers landed last year. For each a residence has been erected by the people, though not finished. Meeting houses will go up afterwards. Moses writes of having heard a report that the natives of *Uole* were talking of robbing Tepit. He resorted to a little stratagem to learn the facts. He called on Tepit, praised the people for their care of their teacher, and then said to them: ‘Would it not be well for your teacher to go home with me?’ In amazement they asked, ‘Why?’ He replied, ‘To stay with me a little while.’ They said, ‘Yes; but you must soon bring him back.’ Getting things together, they were about ready to start, when, as if carelessly, some things of value were left lying about. They went off, and on returning after two weeks, found all safe. Not an article was taken

away. Tepit himself writes of the kindness of the people.

"Moses writes of the visit of the 'Star' last year, that she raised a little commotion because upon certain islands no teachers were landed. We had none to leave, except the two put on places chosen for them. But the high chief of the other islands hastened to Moses to know if they were not to have teachers. There are three of these islands. Moses could not certainly promise them; he would wait and see what the 'Star' brought. The whole affair is interesting, as showing a call for more men. We shall hope the Ponape churches will warmly respond.

"As for Ponape, the work moves on with no special interest. We have a good school, mainly of youth from Pingalap and the Mortlock Islands. As pupils they do well. I am preparing for a tour around the island to arouse, if possible, the slumbering churches."

West Central African Mission.

INTRIGUES OF THE NATIVES.

THE arrival of Mr. and Mrs. Walter at Benguela was reported in the last *Herald*. Letters received recently report that the brethren in the interior, though attempting to reach Bihé, have been compelled, on account of intrigues among the natives, to return to Bailunda, and await further developments. They had before this proposed to make Bailunda a station, regarding it as in every way a favorable position for their missionary enterprise. Mr. Sanders writes, August 23:—

"You doubtless were surprised to see Bailunda at the head of this letter. After all, this is our first station. The last letters were sent while on our way to Bihé. Your letter that came last month suggested that we might already have chosen Bailunda. Though we had thought of the matter before, we decided, after further consideration, to go on. We went on, with delays and vexations, which arose chiefly from the presence of the king's ambassador. He made us pay more than we ought, and we feel that in all cases he acted against us. When we arrived at Biheli, a place

that is claimed by both Bailunda and Bihé, he called on the petty ruler with our little gift. On returning he said an ambassador had passed down but three days before with a message from King Chileneo, of Bihé, to this effect: 'Don't bring those whites here; if you do, you will leave them here to be murdered and plundered.' Hence the ambassador refused to let us go on.

"We did not believe the report. He had so acted that we had no confidence in him. We said, 'Go on; we will take the risk.' He refused, and could not be induced to let us go. We desired to pay off the carriers, and send on to Bihé for more. This he would not allow. It seems ridiculous that we could not pay off our own hired men; it also seems ridiculous that my six tepoia men refused to do as I told them, but so it was.

"We had marched but two hours one day when the carriers rushed into a camp. We desired to go on, and I bade my men take the tepoia and come on. They flatly refused. What could be done? We might have drawn revolvers and routed out the whole two hundred, but our missionary career would have ended there. Our loads make us dependent upon carriers, and they will do as they please. Kalay always acts better than the rest, but he is afraid to go with us longer; so great is the jealousy against him that he fears for his life. The carriers generally are headstrong. We cannot act in our dealings with them as a master would with his servants in America. The ambassador said we must stop in Biheli four days, till the King of Bailunda could be consulted. Our stock of cloth made us anxious about the matter, and we decided to go back and select a place near the village, and establish a station. To this we obtained the consent of the ambassador."

BACK AGAIN AT BAILUNDA.

The people at the village were not willing to permit them to remain, not because they objected to their presence, but they feared the wrath of the king. The king had claimed Messrs. Bagster and Sanders as "his whites," and if the people of the village had allowed them to settle near

their town, the jealous monarch would have destroyed it. So it was agreed that Mr. Sanders should go on and see the king. Of the interview Mr. Sanders writes:—

“The king said that he would not let us go on to Bihé at present, that we should stop here near him, or that he would hire carriers and take us and all our things (except a tent and a few other things that he would keep) back to the coast. He found it convenient to refer to Braga’s letter, and asked if we desired to be away from him, that we may build a fort and possess the country. He also pitched at my tepoia men in such a way that they laid themselves in the dust (the token of utter submission). Then he ordered one of them to go and bring all the rest of our goods.

“There was nothing to do but to come back. To stay where we were, we would have to fight both the king and the people of that place. For had they brought us supplies it would be rebellion, and had they not been active in expelling us the king would have laid them waste. Mr. Bagster said that while I was away they showed great unwillingness to have us remain among them.

“Soon after I had returned from seeing the king, a Portuguese half-breed from Bihé, of whom I had heard, came by the camp, and seeing me, came in. He said that there was nothing the matter in Bihé; that Silva Porto had left a house for our occupation, and that the king was expecting us. The last clause struck me as indefinite, so I asked further, and he said that so far as he knew the king of Bihé was well disposed towards us. He volunteered to act as interpreter, so I went to the king of Bailunda again. First, I asked the interpreter to state to the king what he did to me, as written above. ‘Let us speak about your other matters,’ said the king, ‘not about that.’ The upshot was, that I got no more light than I had in the morning.

“One thing struck me as I talked with Mr. Gallaes on our way to the king. He said that we must not expect to be allowed to settle far from the king; that if we had gone on the king of Bihé would not have allowed us to settle more than three or four miles from his village, just as all the other whites have to do.

“So here we are at Bailunda, only a few rods from our old camp, building a little house 31 X 14 feet. We tried to get to Bihé, and when that was out of the question, tried not to come back here to the king’s, but could not help ourselves. Hence we conclude that it is God’s will that for the present we stop here. We expect and hope that these are but temporary quarters, say for two or three years, and that for only part of our number. Of course, some of us expect to push on to Bihé, as soon as, or soon after, the others come in. We are now building a little house, and have been at that and other work for about two weeks. It goes slowly, not only on account of our stock of cloth, but because these fellows wish to work as they please.

“Water is not as convenient as we desire. The trees do not afford such timber as we would like. Nature seems to provide stuff fit for making native huts, and not much more. Yesterday we heard of a place about six miles distant, as we were told, which the king thinks we shall find a better location than this. We shall examine it, but shall finish this place, to have a shelter from the soon-expected rains.

“I think Mrs. Walter will say that the hardships (or, better, inconveniences) are far less than she expected. At our first arrival it looked a little dubious, but with better acquaintance I have no fear about the coming of female missionaries; there are annoyances and perplexities, but nothing so great as I expected. We believe that the Lord has many people here, and if we walk according to his will we may be used to bring some to a knowledge of Him.”

THE FIRST REINFORCEMENTS.

Mr. Bagster, who met Mr. and Mrs. Walter at the coast, speaks of the great joy he had in welcoming them, and of his assurance that female missionaries can reach the interior without special difficulty. Mr. Walter writes:—

“We have almost without exception been well during the long journey we have had since we left Boston. Even here we have the best of health, and we are much pleased with the climate. The

thermometer in the house stands at about 75° all day, and we are careful not to be in the sun more than can be helped. During our stay here most of our work will be in doors. One month spent in Benguela, under these circumstances, will be well for us all, we hope."

Of the outlook for the mission, Mr. Bagster says :—

"The Lord has shown us Bailunda as our first station, and the king has consented to our looking at a location six miles further from him, which if not good, is far better than our present site. Brother Sanders was to see it, and to report. All are well. We are daily growing better friends with the people, and are now understood. We have nearly conquered our very worst enemy, *i. e.*, their superstition. They begin to see that it is not any fetish in us, but rather our 'wal-ougutra;' this is a term to signify a very smart, shrewd man. We are now, through the exertions and application of Brothers Sanders and Miller, in possession of some thirteen hundred or more words of their language, and we have a fine beginning for a grammar. We find a highly inflected language, and begin to know how it is done.

"We are now unconsciously, almost, in possession of a good deal of the necessary knowledge of the ways of this people, enabling us to largely avoid confusion, and excite both interest and sympathy."

Mission to Spain.

INCESSANT PERSECUTIONS.

MR. T. L. GULICK, of Zaragoza, writing under date of October 8, says :—

"I have lately visited our work in Logroño. I found the congregation in a new chapel, — the *third* they have been driven to within a year, but it is also the largest, best, and cheapest. Señor Eximeno found it an exceedingly dirty basement floor, and has shown much skill and taste in fitting it up. He knows how to paint well, and has done a great deal of patient work on it with his own hands.

"He told me of a sad case of persecu-

tion. A good woman, a member of his congregation, was taken very sick, and wished him to visit her, which he did. One day, while he was by her bed-side, two sisters of charity came in, and with great suavity told the woman, who was quite poor, that they saw she was in need, and that they would have a good doctor sent to her, and medicines, food, bed-clothes, etc. Señor Eximeno remarked, 'You know she is a Protestant.' They said, 'Yes, we know it; but charity knows no religious limits.' Señor Eximeno replied, 'If she accepts your presents I suppose you will expect her to accept the religious ministrations of the priest who will come with them. If she wishes to do so I have nothing to say; only, in that case, she, of course, will not wish me to come here too, as I come here to speak only of religious things. It would doubtless be very disagreeable to have us both coming at the same time, and I never wish to intrude where I am not welcome.' They gave it to be understood that the priest would come. He then turned to the sick woman, and asked her to state distinctly whether she preferred that he should continue to come as before, or that the sisters of charity should come with the assistance they were able to give, and with the priest they would bring. She replied firmly that she preferred that he should come, and that the rest should stay away. At this the 'sisters' were furious, and rushed out of the house with angry threats.

"The sick woman was living with her brother-in-law in his hired house. In less than an hour the owner of the house made his appearance, and, with blasphemies, told the brother-in-law and his wife that he would put them all into the street if they dared to keep a Protestant in the house. In the same hour the employer of the brother-in-law came and told him, with oaths, that he should have no more work if he harbored a vile heretic. Her relatives were greatly terrified, and, not being Protestants they besought the dying woman, with tears and loud lamentations, to let the 'sisters' come, and so save them all from being driven into the street and left without work.

"She resisted bravely as long as possible, but they redoubled their cries, until she told them she was dying, and as the house was theirs, they could do as they chose, but she should die with her faith in Christ alone. They immediately gave notice to the 'sisters,' who came with the priest. She died shortly after, and was buried by the Catholics. Señor Eximeno had no chance to see her after the day of the discussion.

"Since then these petty persecutions, which are so hard to bear, have increased in Logroño. This is only a single illustration of the constant tactics of the 'Holy Catholic Church.' Just now, in the Province of Toledo, a priest has insisted on wresting from Protestant parents the corpse of an infant, and burying it, contrary to their demand, in the Catholic cemetery. He even boldly defends himself in the Madrid papers, because the babe had been baptized before the conversion of its parents, and was not yet old enough to have itself become a heretic."

Eastern Turkey Mission.

OUT-STATIONS. KULLETH.

MR. ANDRUS, of Mardin, writes (September 28) of out-stations in which he had been laboring: —

"Kulleth is a town of some one hundred and fifty houses nestling in a beautiful valley nine hours northeast of Mardin. It was one of the first villages Mr. Williams tried to enter more than twenty years ago. His object was to enter the Jebel Toor region by that valley—a movement on the left flank. Indeed, he contemplated at one time making it the base of operations, and thought to locate the Theological Seminary there. Those who have followed the history of the work in that village as reported in the *Herald* from time to time, must have observed the slowness of its growth. But it was taking root downward; and suddenly, but not altogether unexpectedly, it shot upward, and flowered into a church which Brother Dewey and I were happy to assist in organizing on the 16th and 17th of April.

"Out of twenty-four persons examined nine were accepted, of whom one was chosen deacon, the very man who, at the beginning of the work, was driven out of the village and obliged to flee for his life. The pastor whom they were unanimous in calling was the Rev. Elias Sahds, formerly pastor of the Sert church, but then a stated supply at Midyat. The church had a good start, and is beginning to run well. It cannot fail to influence for good the work in Midyat, as it is the church nearest to it.

"The church in *Sert* is still pastorless, but their internal difficulties are decreasing, and we hope that before long they will be united in calling a pastor. The Armenians there are making strong efforts in an *educational* direction under the guidance of new teachers from Constantinople, who are largely supported by the National Committee at the capital. The spirit in which the attempt is made was expressed by one of the teachers in an address given the Sabbath I was there, when he said, 'You have had nothing but the New Testament, and you know only of Jesus Christ. It is time you learned something else, so that you may learn about one *who shed his blood for you*, and of whose spirit you must receive, if you would be saved from your present condition. Do you know of whom I speak? His name is *Vartan*.'"

[Vartan was a leader of the Armenians some twelve hundred years ago, in an insurrection against the Persians. — ED.]

ORDINATION AT KUTTERBUL. MIDYAT.

On June 5th a pastor was ordained and installed at Kutterbul. Mr. Andrus writes: —

"The examination of the candidate was arranged for Sabbath noon in the chapel, but when the hour arrived the throng was so great that the chapel could not hold them all, and an adjournment was had to a grove just north of the village. There the crowd was still larger, but the attention was good. The examination was conducted both in Arabic and Turkish, to accommodate all the questioners, and grew in interest until the close. This appeared from the conduct of the audience, which

drew closer and closer to the candidate and his questioners, while those on the outer circle stretched their necks longer in the effort to catch the admirable answers which were given in systematic and pastoral theology. A still larger audience assembled in the grove later in the afternoon to witness the ordination and installation services. It was estimated that seven hundred people went away to their homes with new impressions of the strength and simplicity of evangelical teaching and ceremony.

"June 17th found me again at Midyat. Most of my strength the past year has been given to the mountain work. Some progress has been made, but not so much as we desired to see. The obstacles are many and peculiar. Except in Midyat there is no language used in which there is any literature, or even a translation of the Scriptures. The Toorane-Syriac dialect is of too limited use to warrant the expense of providing even a portion of the Bible in it, while in Koordish nothing has yet been done except what the Har-

poot field has produced, an Armeno-Koordish Testament and a small hymn-book and a primer. None of these will avail in our field so long as they are in the Armenian character, and owing to the difference in dialect the present translation of the New Testament is not useful to us. As a tentative effort we are having prepared manuscripts of the primer and the hymn-book in *Arabo-Koordish*, one of which we shall probably have printed before long. Should the effort succeed we may be encouraged to do something about an *Arabo-Koordish* version of the New Testament. Of a different character, but no less potent, is the political difficulty. The government there is virtually an organized oppression; and the conduct of the Aghas of the district is an unorganized system of plunder, and between the two the poor villagers are being ground to powder as between an upper and a nether millstone, with only a shadow of property, and the smallest remnant of manhood left to them. They parted with their Christianity long ago."

GLEANINGS FROM LETTERS.

Miss Clarissa H. Pratt, Mardin, Eastern Turkey.—One of our school-girls is at work this year, having a school in Sert. She writes that she has begun meetings with the women. The Protestants there have promised to give a part of her wages for teaching. Another is teaching the women in Midyat. A girl now in school has been in Midyat for a year, and has begun a good work. The one who has taken her place is able to do better than her predecessor, and we expect she will. There have been wonderful changes in Midyat in the past few years. When we sent our first worker there, a little over three years ago, she could not find any one who would listen to her; now she has a school of girls and students' wives. There is, too, a good attendance of women at the Sabbath services. Midyat women cannot return to their former indifference to reading and religion.

H. N. Barnum, D. D., Harpoot, East-

ern Turkey.—A serious disaster has befallen the city of Egin. On the 5th inst., about an hour before sunset, a violent thunder storm, with rain, intermingled with hail, burst upon the place, creating a great flood, which rolled down immense boulders, carried away several houses, and destroyed the lives of twelve persons. Besides extensive damage to houses, it tore up the streets and made great havoc in the gardens and vineyards which constitute one of the principal features of the town. The city is built upon the side of a mountain, on the west branch of the Euphrates, where it passes through the Anti-Taurus Mountains, so that the flood acquired great violence in its downward rush. The Protestant church and community in Egin are few in numbers, comparatively, but we have no community which is more manly and high-minded than this. The Young Men's Christian Association is zealous in good works.

Besides other enterprises they support two young men in the college. They are led by an able and earnest pastor.

Miss Minnie C. Brown, Hadjin, Central Turkey.—The Hadjin people are straining every nerve to get their new church building finished. As yet they have only the walls up, and as their money is running low I do not think they can finish it, though they say they will sell their houses to do it. The brethren shew an excellent spirit, and the pastor is very faithful to his charge.

Charles H. Brooks, Constantinople.—We have good attendance at services still, usually forty or fifty at Peri, and many of them young men, often strangers to me. It is a very great pleasure to speak to them, and to be met with such close, earnest attention. We have the love and coöperation of our people, and have the great joy of seeing some, at least, of them becoming daily more conformed to the likeness of Christ. One is only pained that he has to take anything out of a treasury into

which gifts are so grudgingly cast. Do the home friends know that the annual deficit in the funds of the Board is a vote of want of confidence in their brethren abroad and in their work; that it says to the younger ones, at least, "Take yourselves out of the way, and then there will be enough for the rest to live and labor on?" Is such a voice the voice of God, or is it a temptation from the enemy of souls?

George A. Wilder, Umtwalumi, Natal.—We are having great apparent encouragement at the Umtwalumi station. Some eighteen have risen for prayers, and some twelve have come to me of their own accord to hear more particularly of the new way. Most of these are children born on the station, who now are young men and women. Some very hard cases have been reached. After the first inquirers appeared, some of them of their own accord started a daily meeting, which is doing good. I hold no extra services. Pray for us.

NOTES FROM THE WIDE FIELD.

AMERICAN METHODIST EPISCOPAL MISSIONS.

AT the late meeting of the General Missionary Committee of this church, the announcement was made that there had been during the last financial year a net increase of contributions for missions (Home and Foreign) of \$70,883.71. For the ensuing year appropriations were made to the Foreign Missions of the church amounting to \$337,327. Of this sum (giving only round numbers) \$6,000 were appropriated to Africa; \$13,000 to South America; \$70,000 to China; \$24,000 to Germany and Switzerland; \$45,000 to Scandinavia; \$62,000 to India; \$11,000 to Bulgaria and Turkey; \$25,000 to Italy; \$30,000 to Mexico; and \$38,000 to Japan.

RUSSIA.

THE *London Times* gives a translation of a letter which has appeared in a Russian newspaper concerning dissent in that Empire. The writer says: "The numerous Russian Dissenters are powerful and dangerous adversaries to the reigning religion, and they have found a rich soil for propagating their faith. The Baptists, who have quite recently transplanted themselves here, cause more agitation and disquietude to the Russian clergy than any of the rest. Strong by their sincere devotion to religious principles and leading an exemplary life, they are, indeed, a 'thorn in the side' of the Orthodox ecclesiastics. Having appeared at Vladékavkaz and being officially acknowledged as 'not pernicious,' they began to spread among the people tracts of an entirely moral character, costing only a copeck each, and stamped with the diocesan seals. The clergy of this town were quickly aroused, and began to spy out heresy in these little books, bearing these titles: *The Road to Salvation*; *Lizzy, the Poor Singer*;

What will it Cost? The Publican and Pharisee, etc. The most energetic of the priests went to the places of sale and took them away in large quantities; in fact, in armfuls. To their great regret, however, the police refused to confiscate books which had been allowed by the Censor. The spiritual fathers then tried to persuade them that the seals and signatures on the books were forged, but, of course, this innocent invention had no success. It was consequently necessary to propose other means for wrestling with this pernicious propaganda of the Baptists, and the Orthodox clergy determined to have recourse to the customary 'disputes,' and at the first experiment they received a complete overthrow. The speakers on the Baptists' side adroitly placed the question on ground upon which they were perfectly secure. 'Compare,' said they, 'your morality with ours.' Discussions placed upon such a ground were not convenient for the Orthodox Church."

POLYNESIA.

NEW GUINEA. — It will be remembered that in March last ten native members of the mission in New Guinea, under the care of the London Missionary Society, were murdered at Kalo. Rev. Mr. Gill, of Rarotonga, reports that when the letters announcing the martyrdom of their brethren arrived at Rarotonga, the usual May services were in progress, and the people were deeply moved. But one young native rose and said: "Some of our friends have fallen in New Guinea by the hand of the heathen. It is well, because they died on the field of battle, in the Master's service. Their places must be filled up. *Here am I: send me in place of the dead.*" A native teacher in New Guinea, writing to his brethren, says: "Young men, remember our countrymen and countrywomen devoured by the cannibals of the New Hebrides in former years. Did they die in vain? Certainly not; for many in these islands have since embraced the gospel. It shall be even so in Kalo. Kalo will yet embrace the Gospel of Jesus."

When the news of the massacre reached Tahiti, a request was made that that island should send three men to supply in part the places of those who had fallen. All the students in the college volunteered to go, so that they had to cast lots to see who should have the privilege.

We are sorry to learn from the *London Times* of November 4, that the missionaries have not been left to solve in their own way the difficult problem as to what should be done with these murderers. The British Government considered it necessary that an example should be made of them, and a commodore with his flagship was sent to punish the offenders. The plan was to capture and execute Kuaipo, the chief who ordered the murders. The natives resisted the approach of the English party of sailors, throwing their spears so as to wound several of them, when, in self-defense, the sailors were ordered to fire. Several savages fell, and some were captured, and it afterwards appeared that among the killed was the chief Kuaipo. The prisoners were liberated and returned home, probably wondering why they were not at once killed and eaten. This method of treating the savage tribe was not unjust, and they have probably learned a salutary lesson, but we wish that the other method, so often successful among savage tribes, had been tried first, and missionaries had been sent to Kalo instead of a man-of-war.

CHINA.

HOSTILITY AT TSINANFU. — This city, in the province of Shantung, was the scene, in July last, of an attack made by a mob on the mission premises belonging to the American Presbyterian mission. The mob was greatly excited, and, led by prominent persons, threatened to destroy the property purchased by Rev. Mr. McIlvaine, and to prevent, if possible, the location of the mission on any main street or convenient quarter of the city. The missionaries stood their ground with the authorities, demanded protection, and secured it, the house being occupied by soldiers. The people then

endeavored to purchase the property. Finally an arrangement was made by which the premises were to be exchanged for a site equally good, and quiet was restored. It is cheering to know that protection is so far afforded to missionaries in China that they need not greatly fear mob violence.

THE ANGLO-CHINESE COLLEGE at Foochow has secured an eligible location with a substantial building upon it, ready for occupancy. The cost was \$14,000, and the most notable fact connected with the affair is that \$10,000 of the purchase-money came from one Chinese Christian, Mr. T. Akok. It is hoped that the entire cost will be covered by the contributions of native Christians.

THE METHODIST MISSIONARY SOCIETY (New Connexion) of England has 58 chapels, 35 societies, with 1,091 members in China, chiefly in the province of Shantung. A portion of these are in a district handed over to these Christian workers by the London Missionary Society.

ROMAN CATHOLICS IN CHINA.—A correspondent of the *New York Observer* in China reports that the *Roman Catholic Register* of Hong Kong gives the following statistics of Catholic missions in the empire, namely: Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; Catholics, 1,092,818. From this it appears that they have 1,264 *ordained men* in their missions. It is to be remembered that the Romanists reckon all *adherents* as members, while the Protestant denominations count only those who give evidence of conversion. In view of the three hundred years during which the Romanists have been in China, and the fact that the first of the 20,000 Protestants were brought in in 1843, there is every reason for encouragement.

INDIA.

A NEW HINDU SECT.—Satan is sometimes divided against himself. *The Non-conformist* quotes from a Calcutta paper an account of a strange assault made on the famous idol of Juggernaut, at Poree, the most sacred shrine in India, by a body of fanatics: "The rioters, who numbered twelve men and three women, and were almost in a state of nudity, succeeded in entering the temple, and tried to force their way into the inner recesses. Although upwards of 1,000 pilgrims were present, they were not expelled without a severe struggle, in the course of which one intruder was trampled to death. The rest were arrested and have been sentenced to three months' imprisonment. The inquiry showed that they belonged to a sect of Hindu dissenters, lately founded in the Sumbulpore district, and known as Kumbhupatais, from the fact that its followers wear ropes of bark round their waists. They allege that their religion was revealed to sixty-four persons in 1864 by a god incarnate, whom they style Alekhsamy—that is, the Lord—whose attributes cannot be described in writing. They believe in the existence of the three hundred millions of Hindu deities, but do not respect their images, saying that it is impossible to represent a Supreme Being whom no one has ever seen. They are subdivided into three classes, two of which renounce the world and make no distinction of caste; while the third lead a family life. Their habits are said to be very filthy, and, like some European sects, they take no medicine in illness, but rely solely on Divine help. Their attacks on the Poree temple were prompted by the belief that if the Juggernaut were burned it would convince the Hindus of the futility of their religion, and the whole world would then embrace the truth."

THE SUFFERINGS OF THE WOMEN OF INDIA.—A very touching incident has come to light, revealing the sad condition of Hindu and Mohammedan women. *The Indian Female Evangelist* reports that the sovereign of Bundelcund, the Maharajah of Punna, applied a year ago to Miss Beilby, a medical missionary, for medical attendance upon his wife Maha-Rani, who, though having the title of Royal Highness, was imprisoned in a zenana, according to the custom of the country. The treatment of Miss Beilby

was successful, and not only was Maha-Rani cured, but relatives of hers and poor people in the city were relieved. The gospel message was carried at the same time. When Miss Beilby was about to return to England for rest, she visited the palace to take leave of her royal patient, who sought to exact from her a solemn promise, without stating its scope. It finally was expressed in these words: "You are going to England, and I want you to tell our Queen and the Prince and Princess of Wales and the men and women of England *what the women in the zenanas in India suffer when they are sick*. Will you promise me to do this?" The Maha-Rani had no conception of the difficulties connected with the fulfillment of her request. These were pointed out to her, but she was intensely earnest. She insisted on the message being written down and placed in a locket to be given to Queen Victoria. "Give it to her yourself. You are not to send it through another." Then the two joined in prayer that God would cause the message to reach its destination and be the means of delivering the suffering women of India. The locket with its enclosure was subsequently delivered to Queen Victoria, and moved her to make public an expression of her cordial sympathy with every effort made to relieve the suffering state of the women of India. This cry of womanhood groaning under a weight of woe that few can appreciate ought to enter not the ears of the English sovereign alone but of all who have hearts to feel. Some one has strikingly depicted the lot of women in India: "*Unwelcomed at birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die.*"

THE BRAHMO-SOMAJ. — The *Contemporary Review* for October and November last, contains articles concerning the Brahma-Somaj of India, the first of these written with a view to defend the "New Dispensation" headed by Keshub Chunder Sen. The writer grows enthusiastic in reviewing the labors and successes of Mr. Sen, and gives the following as the objects aimed at by him in his "New Dispensation": "In the first place a complete abolition of all caste restrictions. It is not easy for any one who has not witnessed the force of those restrictions in the East to understand how much is implied in their complete renunciation. Secondly, the abolition of the worship of deceased ancestors, the *Sraddha*. Thirdly, a reformation of the ceremonies usual at birth and at cremation. Fourthly, reform of marriage customs, — and to remodel the ceremonies appropriate to marriage is to reconstruct Hindu society. Fifthly, the promotion of female education and emancipation. Sixthly, to limit men to one wife. Seventhly, to remove the prohibition against the marriage of widows. And, eighthly, social reform, the suppression of intemperance of all kinds, the promotion of education amongst the people, and the social and moral regeneration of the people of India generally.

The other article in the *Contemporary* is written in defense of Brahmoism as against the "New Dispensation," and presents some of the extravagancies of the sect in a striking light. It affirms that Mr. Sen's efforts in direction of reform have greatly slackened during the last few years, and that this "one picturesque figure at Calcutta who has turned away from the principles of his former church" has in turn been forsaken by the great majority of its members. Regarding Brahmoism as a noble movement, the writer protests against Mr. Sen's eccentricities being regarded as representative of it.

AFRICA.

BASUTOLAND. Notwithstanding the sad disturbance by reason of war throughout Basutoland, the report of the French Evangelical Missions for the past year is highly encouraging. The church membership has risen from 3,974 to 4,252. The European laborers number 20, and the native helpers 126. Now that the war has ended and the integrity of the nation is assured, the prospects for the future are very bright. This improved condition of affairs insures the carrying out of the proposed Basuto Mission in the region of the Zambesi. Mr. Coillard, who has been collecting funds for this mis-

sion in France, leaves for South Africa early this year and will head the expedition to the North.

ENGLISH CHURCH MISSION ON VICTORIA NYANZA. — The day of special trial for this mission seems to be past. One year ago the Emperor Mtesa had set himself and all his people against the teachings of the missionaries, and such of them as were allowed to remain were virtually prisoners. The Arab influence was in the ascendant, and every effort to secure permission to teach the people was thwarted. The selfish idea of the monarch is suggested by a reply he made to Mr. Pearson. "If you want me, you must fill my belly, and give me guns, powder, ball, and cloth." On the 18th of March last the three envoys sent by Mtesa to England arrived back, accompanied by Messrs. O'Flaherty and Stokes. They were cordially received by the Emperor, and the presents sent from the Queen and other friends in England were cordially accepted, though Mtesa said he would have been "better pleased if he had got guns and powder."

The report made by one of these envoys, Saabadu, to Mtesa is given in the papers of the Church Missionary Society, and is a remarkable story. It was heard by a Zanzibar youth who translated it. After describing their journey to and over the Mediterranean, they speak of their arrival in London and the shipping "which made us think that it was a forest with the trees growing on the water." Of London they say: "The horses are so many that no one can even count them, and the houses! they are made of stone, oh, my master, Wonderful! Wonderful! They make two long fences of stones [the sides of the streets], very long, as far as you can see, and the house is inside the fence. It is all one house but divided, so that lots of people live in it. No one can count how many people live in one house [one side of a street being continuous was supposed to be one house]."

The Envoy described their visit to the Queen, the Arsenal, the Zoölogical Gardens, an Agricultural Show, sometimes going as they say: "in a wooden house [railway car] which went itself with us all in it." He contradicted many of the stories told by the Arabs, and assured Mtesa that the English were very much greater and stronger than the Arabs. "Oh! my master, we have not got a country at all." The report is throughout very graphic, and generally truthful, though occasionally some exaggeration is indulged in, as when it is said that the bells of St. Pauls, London, could be heard fifty miles, and that in England every man has one wife and every wife *thirty children*.

Good results have already followed the report of these envoys. The Arabs have lost ground and the English are better esteemed. Permission has been given to Mr. O'Flaherty to build a house, and Mtesa has given orders that the Christian Sabbath shall be honored as well as the Mohammedan Friday.

THE LONDON MISSION ON LAKE TANGANYIKA. — A day of severe trial has come to this mission. After having won the confidence of the people in all the region about the lake, the missionaries have been prostrated by repeated attacks of fever, and are now quite disabled. Messrs. Wookey and Huntley, the two missionaries at Ujiji, have been obliged to leave that station. Dr. Palmer, of Mtowa, is suffering from a temporary attack of paralysis, and Mr. Griffiths is alone on the further side of Lake Tanganyika. Dr. Southon and Mr. Williams were at Urambo, but a telegram from Zanzibar announces that Mr. Williams died of sunstroke September 24. This leaves but three missionaries on the whole field, one of whom is an invalid. But the London Society has resolved unanimously to go on with the work more earnestly than ever. It is believed that while the town of Ujiji must be abandoned on account of its sheltered position, there are elevated sites where Europeans could live in health. The Society, therefore, has determined to send out this coming spring five new men, two of these to go to the proposed new station at the southern end of Lake Tanganyika, two

to be attached to the Uguha Mission, and the fifth to remain at Urambo until a salubrious site can be found on the east side of the lake.

SCOTCH FREE CHURCH MISSION. — Dr. Laws, of Livingstonia, reports progress in the translation of the New Testament into the Chinyanja and Chitonga languages. In the first named, three gospels are completed; in the latter, about one third of Luke. These will add two to the thirty-two languages of Africa into which portions of God's Word have been translated. Only nine of the thirty-two were for dwellers on the eastern side of the continent.

ENGLISH BAPTISTS AT SAN SALVADOR. The *Missionary Herald* of the English Baptists, gives a letter from the Rev. Mr. Hartland at San Salvador, who says: "Were it not for the political influences which support the padres — their direct connection with the State of Portugal — I think they would have a narrow foothold here, if any at all. But as it is, while the king acknowledges that he does not believe their teaching, he attends their meetings, as he fears, if he displeases them, soldiers will be sent from Loanda to retake his town and remove him from the throne. The padres have hinted as much to him. For the same reason he flies the Portuguese flag on Sundays in his 'lumbu,' and allows one of his sons to attend their school. At the same time he does not desert me; on alternate Sundays he attends my services, not because I have threatened him, but because he believes the truths I try to teach. He allows one of his sons to come to my school and stay in my house. The people follow in the steps of their ruler, part attending my services and sending their children to my school, others attending the Portuguese meeting and sending their children to their school. Some few, trying to keep in with and gain anything that is to be gained from both parties, maintain neutral ground. The people bring me plenty of food to buy, and I have no difficulty in obtaining goats, while the padres complain that they can only buy tOWls. Taking things all round, I consider our position at San Salvador a very promising one, and should be very sorry to see the station given up."

MISCELLANY.

CHANGES WROUGHT BY THE GOSPEL IN THE FIJI ISLANDS.

From Miss Gordon Cumming's "At Home in Fiji."

Strange indeed is the change that has come over these isles since first Messrs. Cragill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had in the first instance to master; and day after day witnessing such scenes as chill one's blood even to hear about. Many such have been described to me by eye-witnesses.

Slow and disheartening was their labor for many years, yet so well has that little

leaven worked that, with the exception of the Kai Tholos, the wild highlanders, who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have *lotued* (*i. e.* embraced Christianity) in such good earnest as may well put to shame many more civilized nations.

I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbor, and the land had no rest from barbarous inter-tribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened for the slaughter; dead bodies

dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings; limbs cut off from living men and women, and cooked and eaten in presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice of appetite of the moment.

Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat!

Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village in the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. *Can you realize that there are nine hundred Wesleyan churches in Fiji*, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer?

What these people may become after much contact with the common run of white men we cannot, of course, tell, though we may unhappily guess. At present they are a body of simple and devout

Christians, full of deepest reverence for their teachers and the message they bring, and only anxious to yield all obedience.

Of course there are a number of white men here, as in other countries, who (themselves not caring one straw about any religion) declare that Christianity in these isles is merely nominal, adopted as a matter of expediency, and that half the people are still heathen at heart. Even were this true (and all outward signs go to disprove it) I wonder what such cavillers expect. I wonder if they know by what gradual steps our own British ancestors yielded to the Light, and for how many centuries idolatrous customs continued to prevail in our own isles! Yet here all traces of idolatry are utterly swept away.

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No one can read this volume without a new sense of the value of foreign missions as one of the great civilizing agencies of the world, and in this view alone worth ten times their cost. It is a storehouse of facts in regard to the geography of different lands, the habits and characteristics of a great variety of races in different stages of civilization and barbarism, gathered not by passing travelers but by educated and competent observers living for years among the scenes and the people described. The services rendered to philology by the reduction of languages to writing, by the preparation of grammars and dictionaries, by the culture of languages through the origination and development of literature, thus opening the way for the social and moral elevation of millions of our fellow-men by the introduction of commerce, the sciences, and the arts, may well enlist the regard of thoughtful men, and need only to be adequately set forth by the pastors of our churches to awaken a new interest in foreign missions, and lead to a more adequate appreciation of the great work now in progress for the elevation of mankind.

This volume is the result of long and patient labor, and brings together a mass of information not otherwise accessible to the ordinary reader or even to most of the pastors of our churches. It is a work that should secure a place in the library of every pastor and friend of missions who would be well informed in regard to the indirect results to the world of the mission enterprise. Thoughtful laymen who may wish to secure the benefit of this work at short hand, will know what to do with it about Christmas or New Year's, or at some early day afterwards. It can be ordered of Mr. C. N. Chapin, or of the Congregational Publishing Society, at the Congregational House, or through your bookseller, for \$2.50, postpaid, — or hardly more than half the ordinary price for such a volume, thanks to the legacy of Mr. Ely.

Paul the Missionary. By the Rev. WILLIAM M. TAYLOR, D. D., pastor of the Broadway Tabernacle, New York. 570 pp. Harper & Brothers, 1882.

The facile pen of Dr. Taylor evidently found congenial employment while writing the discourses which compose this attractive volume. The life of the apostle to the Gentiles is here graphically depicted, and the practical side of his character so presented that many who have commonly thought of Paul as a theologian will hereafter think of him chiefly as a missionary. This he was, and this he gloried in being. It was his theology which made him a missionary, and any one who holds to the Pauline doctrine must, from the nature of the case, have the missionary spirit. This volume will surely tend to the development of the missionary spirit in all who read it.

All Aboard for Sunrise Lands: a Trip through California, across the Pacific to Japan, China, and Australia. By EDWARD A. RAND. D. Lothrop & Co. Boston. 374 pp.

A wholesome book this, profusely illustrated, and sure to gladden the eyes and inform the minds of young people.

BOOKS RECEIVED.

Through Cities and Prairie Lands. Sketches of an American Tour. By Lady Duffus Hardy. New York: R. Worthington. pp. 338.

In the Brush; or, Old-Time Social, Political, and Religious Life in the Southwest. By Rev. Hamilton W. Pierson, D. D. New York: D. Appleton & Co. 321 pp.

Chatterbox Junior. New York: R. Worthington.

Prize Christmas Cards. L. Prang & Co., Boston.

THE MISSIONARY ORIGIN OF THE WEEK OF PRAYER.

In 1857, at the close of the terrible Sepoy mutiny, when the mission and the whole Church were bowed in sorrow at the martyrdom of eight missionaries, Rev. Dr. J. H. Morrison presented in the Lodiana Presbytery, in India, an overture to be sent to the General Assembly of the United States, asking for the observance of a day of "Prayer for a general outpouring of the Holy Spirit." By the action of the Presbytery, this overture was sent to the Assembly; and its Committee on Bills and Overtures reported a paper recognizing the importance of prayer in the work of spreading the gospel, and recommending that all the members of the church be exhorted to a more favorable attendance on the monthly concert. This report, with its recommendations, was adopted by the Assembly, but it does not appear to have satisfied the Lodiana mission. When the annual meeting of that mission was held in 1858, a remarkable revival of the spirit of prayer was prevailing, increased, no doubt, by tidings which had been received of great awakenings in this country and in England. After the close of the business meeting of the mission, three days were spent in united prayer. Dr. Morrison had already presented the form of a request, not only to the Presbyterian Church, but to Christians of all denominations, to observe a day of "special supplication for an outpouring of the Spirit on all flesh."

Rev. John Newton suggested an amendment to the effect that not one day, merely, but a whole week should be observed. And in this form the request was sent forth. It was responded to heartily in this country, in Great Britain, and to some extent on the continent, where Merle d'Aubigne had translated it into French and

Italian, and had it translated into German. It was warmly espoused by the Evangelical Alliance, though almost from the first the churches in this country and in Great Britain began to lose sight of the missionary character contemplated. Dr. Morrison says: "The object of the original meeting, as expressed in the circular printed in Lodiana, and also in the one republished in London, November, 1859, was to *pray that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation*. In the programme of the Evangelical Alliance this object has entirely been lost sight of. For two or three years, I believe, the Holy Spirit has not been mentioned in any of their programmes.

On the same subject Rev. John Newton wrote in 1868: "No doubt it was in view of what had been experienced during that eventful week, the second week of January, 1860, not only in America, but in Europe, in Africa, and in Asia, that the

Evangelical Alliance called the church to a similar season of prayer the next year, and that it has repeated the invitation from year to year ever since. Before dropping the subject, I think it proper to say a word about the way in which this season of prayer has been observed by those who value the recommendations of the Evangelical Alliance. Those recommendations have been that different days of the week be allotted to different subjects. We have been asked to pray one day for secular schools and colleges, on another day for the government, for the slaves, for Sunday-schools, for Bible societies, for foreign missions, for pastors, etc. All this from the beginning has seemed to me to be ill-advised. The great object of protracting the meeting through an entire week is in a measure defeated by this scheme. It serves to dissipate the thoughts of the worshippers by presenting too wide a sphere for them to fill." — *The Foreign Missionary*.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the coming of God's kingdom on earth. That the people of the Lord, as they meet in special services, may be granted a spirit of grace and supplication leading them to cry earnestly for a spiritual baptism in all lands: that the end for which the Week of Prayer was originally set apart may be attained, and "God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

DEPARTURES.

November 19. From New York, Rev. J. T. Noyes and wife, and Rev. Albert H. Burnell and wife. Mr. Noyes returns to his old field of labor in the Madura Mission, and Mr. Burnell joins the same mission to take up the work begun by his parents.

ARRIVALS IN THE UNITED STATES.

November 8. At New York, Rev. J. D. Davis and wife, of the Japan Mission.

ARRIVALS ABROAD.

October 14. At Tientsin, North China, Rev. W. P. Sprague, Rev. M. L. Stimson and wife, Mrs. M. P. Ament, and Miss M. A. Holbrook, M. D.

October 30. At Durban, Natal, Mrs. Abbie T. Wilder, Rev. H. D. Goodenough and wife, and Rev. W. C. Wilcox and wife.

DEATHS.

December 10. At Prague, Austria, Mrs. Nellie M. Clark, wife of Rev. Albert W. Clark.

November 22. At Melrose, Mass., Dea. Augustus Durant. Mr. Durant had charge of the business department of the *Missionary Herald* for many years prior to 1866.

For the Monthly Concert.

The following suggestion of topics and questions on matters contained in this number of the *Herald* may be of use to the leader of the Monthly Concert, either by assigning the topics before hand, or by asking the questions at the meeting.

1. What of the present position of Islam? (Page 11.)
2. Give the story of some hopeful converts in North China. (Pages 24, 25.)
3. Where does the money given for missions go? What per cent. is used for expenses? (Page 11.)
4. How have the missionaries in West Central Africa been received? (Page 28.)
5. Give an account of a Hindu miracle and the exposure of the fraud. (Page 22.)
6. Do only the rich converts among the heathen contribute to the Lord's treasury? (Page 21.)
7. Give an illustration of persecutions by Romanists in Spain. (Page 30.)
8. How did a Ponape teacher and his wife win over those who had made themselves enemies? (Page 27.)
9. What changes has the gospel wrought in the Fiji Islands? (Page 38.)

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.	
Portland, Williston ch. 100; St. Lawrence St. ch. 10.55; T. B. Percy, 5;	115 55
Hancock county.	
Bucksport, Elm St Cong. ch.	50 00
Lincoln and Sagadahoc counties.	
Bath, Centre ch. and so.	25 00
—, A friend,	100 00—125 00
Oxford county.	
So. Paris, Cong. ch. and so.	8 38
Penobscot county.	
Bangor, Cent. ch. and so.	225 00
Brewer, 1st Cong. ch. and so.	8 50—233 50
Union Conf. of Churches.	
E. Otisfield, J. Loring,	10 00
Waterford, D. Warren,	30 00—40 00
Washington county.	
Machias, S. W. Hill,	1 90
York county.	
Acton, Cong. ch. and so.	8 75
	583 08

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Dublin, Mrs. Lucy B. Richardson,	10 00
Hinsdale, Cong. ch. and so.	20 00—30 00
Graton county.	
Lyme, Cong. ch. and so.	58 16
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. (of which 10 from E. i Sawtelle),	19 15
Holis, Cong. ch. and so.	6 00
New Ipswich, Cong. ch. and so.	6 62—31 77
Merrimac county Aux. Society.	
Concord, South Cong. ch. to const. CHARLES KIMBALL and A. S. HAMMOND, H. M.	157 61
Rockingham county.	
East Derry, 1st Cong. ch. and so.	19 83
Exeter, J. P.,	1 00
Newcastle, Cong. ch. and so.	5 00
Northampton, E. Gove,	10 00—35 83
Strafford county.	
Wakefield, Cong. ch. and so.	16 00
Sullivan county Aux. Society	
Acworth, Cong. ch. and so.	20 00
Meriden, Cong. ch. and so. m. c.	2 00—22 00
	351 37

VERMONT.

Addison county.	
Vergennes, Cong. ch. and so.	20 00
Weybridge, Cong. ch. of which 100 from Isaac Drake, to const. Mrs. H. E. BOWDITCH, H. M.	137 00—157 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Burke, C. A. Harris,	25 00
St. Johnsbury, S., Token of thanks in October,	100 00—125 00
Chittenden county.	
Charlotte, Cong. ch. and so.	55 00
Westford, Cong. ch. and so.	12 50—67 50
Lamoille county.	
Cambridge, Mrs. S. J. Morgain,	5 00
Orange county.	
Bradford, Cong. ch. and so.	30 00
Orleans county.	
Coventry, M. C. Pearson,	5 00
Newport, Cong. ch. and so.	6 50—11 50
Rutland county.	
Benson, A friend,	90
Washington county Aux. Soc. G. W. Scott, Tr.	
Montpelier, Rev. I. H. Hincks,	15 00
Waitsfield, Cong. ch. and so.	12 15—27 15
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central ch. m. c. 30.03; Mrs F. Dwinell, 10;	40 03
Windsor county.	
Springfield, Cong. ch. and so. for Papal Lands, 28; A. Woolson, for Papal Lands, 100;	128 00
	592 08
Legacies.—No. Underhill, Dwight Conant, by Eli Hobart, Ex'r,	69 18
	661 26

MASSACHUSETTS.

Barnstable county.	
Brewster, Mrs. T. F. Dalton,	
Berkshire county.	
Monterey, Cong. ch. and so.	8 00
Bristol county.	
Fall River, 3d Cong. ch. and so.	2 00
Taunton, Trin. Cong. ch. to const. G. H. RHODES and Mrs. LOVETT MORSE, H. M.	250 00—252 00
Brookfield Asso'n. William Hyde, Tr.	
Warren, Cong. ch. and so.	74 29
Essex county.	
Lawrence, Tower Hill ch. 10; F. Edwards, 5;	15 00
Essex county, North.	
Ipswich, 1st Cong. ch. and so.	11 15
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	21 29
Essex, Cong. ch. and so.	22 50
Lynn, North ch. and so. 40; 1st Cong. ch. and so. 35.14;	75 14
Middleton, Cong. ch. and so.	5 00—24 30

Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Montague, Lucy K. Gunn,	1 00
Shutesbury, Cong. ch. and so.	5 00—6 00
Hamnden co. Aux. Society. Charles Marsh, Tr.	
Palmer, 2d Cong. ch. and so.	5 00
Springfield, E. A. Thompson,	3 00
Westfield, 1st ch. 197.17; do. N. T. Leonard, 38;	235 17—243 17
Hampshire co. Aux. Society.	
Enfield, Cong. ch. and so.	100 00
Northampton, A friend,	100 00—200 00
Middlesex county.	
Cambridgeport, 1st Cong. ch. and so.	25 00
Holliston, Cong. ch. and so.	164 89
Lowell, John St. ch. to const. JEFFERSON BANCROFT, H. M.	107 35
Somerville, Franklin St. ch. m. c. 0.10; Prospect Hill ch. 4.44;	13 54
Wayland, L.	1 00
Winchester, Cong. ch. and so.	312 07
Woburn, Daniel Richardson, 10;	
Mrs. Stephen Dow, 5;	15 00—638 85
Middlesex Union.	
Fitchburg, Calvin. Cong. ch. to const. Mrs. S. L. BLAKE, H. M. 189.04;	
Rollstone ch. 105.90;	294 94
Littleton, Cong. ch. and so.	50 00—344 94
Norfolk county.	
Brookline, E. P.	5 00
Quincy, Cong. ch. and so.	110 00
Stoughton, Cong. ch. and so.	10 00
Wrentham, Miss Jemima Hawes,	100 00—225 00
Old Colony Auxiliary.	
Fairhaven, Sarah Pope,	10 00
New Bedford, Family penny collections,	3 00—13 00
Plymouth county.	
Brocton, 1st Cong. ch. and so.	50 00
Cohesett, Mrs. H. W. Leach,	5 00
Halifax, Cong. ch. and so.	9 50
Middleboro, 1st Cong. ch. and so.	6 64
North Middleboro, A friend,	100 00
North Carver, A friend,	12 00
Rockland, Cong. ch. and so.	55 80—238 94
Suffolk county.	
Boston, Eliot ch. m. c. 9.75; Highland ch. 8.56; Maverick ch. 5.78; Union ch. 2.90; Ivory Littlefield (Charlestown), 50;	76 00
Chelsea, 3d Cong. ch.	22 18—99 17
Worcester county, North.	
Petersham, Cong. ch. and so.	2 24
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	19 24
Worcester, Central ch.	366 88—386 12
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
West Millbury, Eliza Waters,	1 00
	2,883 89

Legacies.—Northampton, Jonathan P. Strong, by E. H. Bartlett, Ex'r,	500 00
Otis, Mrs. Lucinda Spear, add'l, by S. J. Spear, Ex'r,	100 00
Templeton, Mrs. Maria P. Sabin, by W. L. Montague, Ex'r,	500 00—1,100 00
	3,983 89

RHODE ISLAND.

Peace Dale, Cong. ch. and so.	22 35
Providence, Mrs. Samuel Wilson,	5 00—27 35

CONNECTICUT.

Fairfield county.	
Georgetown, Cong. ch. and so.	2 80
Hartford county. E. W. Parsons, Tr.	
East Avon, Cong. ch. and so.	41 00
East Windsor Hill, E. W. Ellsworth,	10 00
Hartford, Pearl St. ch. 280.68; Windsor ave. ch. 30	310 68
New Britain, A member of So. Cong. ch.	50 00
Suffield, 1st Cong. ch. and so.	15 93
Unionville, 1st Cong. ch. and so.	61 65—489 26

Litchfield co. G. C. Woodruff, Tr.	
Canaan, ———,	2 00
Litchfield, 1st Eccles. Society,	301 75
Morris, Cong. ch. and so.	60 00
New Hartford, North Cong. ch. and so.	38 60
New Milford, 1st Cong. ch. and so. to const. WILLIAM J. STARR and CHARLES H. NOBLE, H. M.	254 00
Norfolk, A friend,	25 00
Thomaston, Cong. ch. and so.	57 67
Torrington, 1st Cong. ch. and so.	6 00
Watertown, Cong. ch. and so. 41.79;	
John De Forest, 100;	141 79
Woodbury, 1st Cong. ch. and so.	24 00—910
Middlesex co. E. C. Hungerford, Tr.	
East Hampton, Cong. ch. and so.	99 65
Essex, 1st Cong. ch. and so.	44 75
Higganum, Cong. ch. and so.	25 00
Middle Haddam, Cong. ch. m. c.	2 80
Middletown, 1st Cong. ch. and so. 106.81; South Cong. ch. and so. 35.03; 3d Cong. ch. and so. 2.45;	144 20—316 49
New Haven co. F. T. Jarman, Agent.	
New Haven, Ch. of the Redeemer, 454.14; Yale College ch. 100;	
Dwight Place ch. 27.92; 3d Cong. ch. 26; North Cong. ch. m. c. 15.85; 1st Cong. ch. m. c. 4.42.	628 33
Oxford, Cong. ch. and so.	30 56
So. Britain, Cong. ch. and so.	58 00
Wallingford, Cong. ch. and so.	57 00—773 89
New London co. L. A. Hyde and L. C. Learned, Trs.	
Norwich, 2d Cong. ch. and so. 215.59;	
Park ch. and so. 75.90;	291 49
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	82 00
——, A friend,	40 00
	2,906 74

Legacies.—Cornwall, Lydia C. Stone, by Frederick Kellogg, Adm'r,	227 34
	3,134 08

NEW YORK.

Binghamton, Charles A. Beach,	25 00
Bridgewater, Cong. ch. and so.	37 48
Brockport, A friend,	100 00
Brooklyn, Ch. of Chr'n Endeavor, 26.06; Frank Bond, 25; Ira Goddard, 1.50;	52 56
Buffalo, 1st Cong. ch. R. W. B.	250 00
Champion, Cong. ch. and so.	8 00
Clifton Springs, Mrs. Andrew Peirce,	25 00
Dunnsville, W. G. Davis,	100 00
Flushing, 1st Cong. ch. for Papal Lands,	15 13
Floyd, Welsh Cong. ch. and so.	5 00
Fredonia, Mrs. John Hamilton, Jr. with other dona. to const. her daughter, Miss M. A. HAMILTON H. M.	50 00
New York, Broadway Taber. ch. to const. Rev. JOHN TODD, D.D., H. M. 2,137.13; H. C. H. 50; Charles E. Pierson, 20; J. M. Andreini, 10; Widow's mite, 1;	2,218 13
Orient, Rev. J. H. House and wife,	82 00
Perry Centre, A friend,	10 00
Pompey, Mrs. Lucy Child,	25 00
New Lebanon, Cong. ch. and so.	7 50
Randolph, 1st Cong. ch. and so.	12 17
Rochester, Plymouth Cong. ch.	37 48
Schenectady, A friend,	5 00
Watertown, A reader of the Herald,	1 00
Woodhaven, Miss. Soc. of Cong. ch.	10 00—3,076 45

Legacies.—Batavia, Phineas L. Tracy, add'l. by John F. Lay, Trustee,	125 00
New York, Philip Milsbaugh, by Charles M. Earle, Ex'r,	900 14
Waterville, E. A. Walter, by P. B. Haven, Ex'r, bal. 441.43, less exp. 1.00;	440 43—1,465 57
	4,542 02

NEW JERSEY.

Bernardsville, J. L. Roberts,	60 00
Newfield, Rev. Charles Willey,	10 00—70 00

PENNSYLVANIA.

Blairsville, Carrie Hawes,	1 00
Carbon Run, Welsh Cong. ch.	13 50
No. Warren, K. K. Lewis,	1 50
Pittsburgh, Penn. Synod Cumb. Presb. ch. 69.61; Rev. J. Edwards, 5;	74 61
Sugar Grove, Mrs. Robert Weld,	3 50—94 11

OHIO.

Akron, Cong. ch.	126 00
Bellevue, Elvira Boise, 25; S. W. Boise, 20;	45 00
Cincinnati, Vine St. Cong. ch.	55 10
Cleveland, 1st Cong. ch.	27 50
Coolville, Mrs. M. E. Bartlett,	27 70
Evansport, Mrs. H. C. Southworth,	10 00
Johnsonville, Ozias S. Eells,	5 00
Kent, 1st Cong. ch. an. int. on \$1000, from Austin Williams, deceased,	70 00
Marietta, 1st Cong. ch.	115 00
Oberlin, Anna M. Wyett,	15 00
Pittsfield, A friend,	9 00
Tallmadge, Cong. ch.	96 48
Wellington, Mrs. M. R. Hamlin, 10; E. F. Webster, 10; Mrs. R. B. Webster, 1;	21 00—624 28

Legacies. — Mad River, Frances J. Snodgrass, add'l, by M. Eells, Trustees,

220 00

844 28

ILLINOIS.

Altona, Cong. ch.	3 88
Bloomington, Three Sisters,	19 00
Chicago, U. P. Cong. ch. m. c. 11.30; Rev. E. A. Andrews, 15;	26 30
Crescent, Cong. ch.	4 40
Elgin, Cong. ch.	8 24
Galesburg, 1st Cong. s. s. for building at Monastir,	60 00
Earlville, Cong. ch.	38 00
Oak Park, Cong. ch.	67 85
Onarga, 2d Cong. ch.	12 70
Philo, William Keeble,	10 00
Quincy, 1st Union Cong. ch.	80 00
Rockford, 2d Cong. ch.	297 46
Winnetha, Cong. ch.	22 00
Winnetka, Cong. ch.	5 00
Woodstock, Cong. ch.	8 08—662 91

MICHIGAN.

Big Rapids, Cong. ch.	3 00
Bridgman, Cong. ch.	10 00
Canandaigua, Cong. ch.	5 00
Covert, Cong. ch. La. Mis. Soc.	10 00
Eaton Rapids, 1st Cong. ch.	15 00
Irving, Cong. ch.	3 44
Kalamazoo, M. Heydenburk,	10 00
Manistee, 1st ch. (com. collec.),	16 72
Middleville, Cong. ch.	5 65
Morenci, Cong. ch.	10 00
Northport, 1st Cong. ch.	14 90
Union City, A friend,	500 00—603 71

MISSOURI.

Kidder, Cong. ch.	3 56
Kirksville, J. S. Blackman,	10 00
St. Louis, Fifth Cong. ch.	55 47
Stewartsville, Cong. ch.	14 70—83 73

MINNESOTA.

Minneapolis, Plymouth ch.	32 62
Morris, Cong. ch.	7 00—39 62

IOWA.

Belmond, Rev. J. D. Sand,	1 00
Decorah, 1st Cong. ch.	32 81
Des Moines, Plymouth ch.	148 16
Grand View, Ger. Cong. ch.	16 00
Magnolia, Cong. ch.	2 00
Quasqueton, Mrs. R. L. Wright,	2 60
Waterloo, Cong. ch.	50 80—253 37

WISCONSIN.

Delavan, A friend,	25 00
Monroe, Our family miss'y box,	7 50
Platteville, Cong. ch.	22 75
River Falls, A friend,	10 00
Walworth, Mrs. D. R. S. Colton,	5 00
Watertown, Cong. ch.	12 63—82 88

KANSAS.

Brookville, A. C. W.	7 00
Conway, Rev. G. P. Clafin,	2 10
Fancy Creek, J. & F. H. Pettijohn,	2 00
Millwood, Charles S. Foster,	35 00
Oswego, Cong. ch.	1 36—47 46

NEBRASKA.

Milford, 1st Cong. ch.	5 90
Olive Branch, Ger. Cong. ch.	10 00
Silver Creek, Cong. ch.	1 68
Steele City, Cong. ch. m. c.	5 00
Wayland, Cong. ch.	1 05—23 63

WASHINGTON TERRITORY.

Utsalady, A friend,	20 00
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DAKOTA TERRITORY.

Bethel, Rev. L. Bridgman,	5 00
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CANADA.

Province of Ontario.	
Garafraxa, 1st Cong. ch.	6 00
Valetta, Rev. John Logie,	10 00—16 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	1,125 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,
Treasurer.

Of which 20 from Cong. s. s. Berkeley, Cal. for scholar in Broosa school,	317 45
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MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central Cong. s. s. to const. F. LEWIS CLARK, H. M. 100; Bethel, Cong. s. s. 1; Bucksport, Elm St. Cong. s. s. 7.16; South Paris, Cong. s. s. 3;	111 16
NEW HAMPSHIRE. — Littleton, 1st Cong. s. s. for Mr. and Mrs. R. M. Cole, 25; Lyme, Cong. s. s. 12; Nashua, 1st Cong. s. s. 6.20;	43 20
VERMONT. — Brattleboro, Cent. Cong. s. s. 25; Springfield, Cong. s. s. 7.11;	32 11
MASSACHUSETTS — Amherst, 2d Cong. s. s. 1.63; Andover, Juv. Mis. Soc. of West ch. for M. M. Snow, 15; Greenfield, 2d Cong. s. s. 9.40; Hubbardston, Cong. s. s. 3.87; Lawrence, Eliot Cong. s. s. 3.50; Lexington, Hancock s. s. 8.72; Natick, 1st Cong. s. sch. for a teacher in India, 50; Northfield, Cong. s. s. 4.47; Prescott, Cong. s. s. 1.50; Rockport, Cong. s. s. 7.14; Scotland, Cong. s. s. 6; So. Framingham, Cong. s. s. add'l, for school in East Turkey, 20; Springfield, Cong. s. s. for Harpoor, 30; Winchendon, Cong. s. s. 2.60;	163 83
CONNECTICUT. — Newington, Cong. s. s. 2; Windsor, Cong. s. s. 3;	5 00
NEW YORK. — Brooklyn, Green Ave. Presb. s. s. for Choonkoosh school, 12.50; Chenango Forks, Cong. s. s. 1; Franklin, Cong. s. s. 3.90;	17 40
DISTRICT OF COLUMBIA. — Washington, Little hills of Llenismary,	2 05
OHIO. — Hudson, Cong. s. s. 3.87; Parkman, Cong. s. s. 2.51;	6 38
ILLINOIS. — Onarga, 2d Cong. ch. Hitchcock s. s.	4 30
WISCONSIN. — Rosendale, Cong. s. s.	6 59
COLORADO. — Denver, George Ford, for a boy in Sirur,	30 00
	422 02

Donations received in November,	14,912 13
Legacies " " "	3,082 09

\$17,994 22

Total from September 1st to November 30th, 1881, Donations, \$43,352.27; Legacies, \$24,522.58 = \$67,874.85.

FOR YOUNG PEOPLE.

THE MARSHALL ISLANDS OF MICRONESIA.

BY REV. J. F. WHITNEY.

THE thirty islands of the Marshall group lie between 4° and 14° north latitude, and are divided into two ranges, the Ratak and the Ralik. The "Morning Star," during her yearly voyages, visits islands on both these ranges, and the young people may like to learn more about the dwellers there. Artists have not visited these regions as yet, and our illustrations must be taken from some rough sketches contained in a pamphlet by a German consul at Jaluij, published at Leipsic in 1880.

Kabua is the highest chief of the Ralik range. He is represented in native costume. The face and the upper portion of the body are tattooed. This practice of tattooing is a cruel part of heathen worship. Through the influence of the gospel the practice has been almost discontinued on some of the islands. But the marks once made are permanent; nothing can wash them out. Are they not just like the deep stains which sin makes on the character; stains so deep that only Almighty grace can remove them?



KABUA, CHIEF OF RALIK.

The skirt which Kabua wears is made of bark and is very heavy. It is made to set out, both before and behind, by a huge bustle. A bark mat, like the one here seen as an apron, is worn by the women as well as by the chiefs.

The spear in Kabua's hand is made of cocoanut-wood. These spears are much used in fishing as well as in war. Boys throw them in their play while very young, and they are early skillful enough to spear little fishes. Did you ever see a school of fish? Sometimes a hundred or more large fish, called skip-jacks, come into a Micronesian lagoon and are driven into shallow water. Then a peculiar shout is made, and each man and boy who hears catches a spear and runs to the sport. What an exciting time they have of it, with their

spears flying hither and thither at the hapless fish! In the early days of our work at Ebon we found it impossible to keep our school quiet when a *school* of fish appeared. The boys would hear the shout and instantly dart out-of-doors, almost before we knew it. It was quite an advance when our pupils had learned to ask permission if they wished to leave school.

Our next picture shows in outline an ordinary native in full costume. His only mark of civilization is the gun. Among these islands firearms begin to take the place of spears in war. These new weapons do not increase bloodshed, as might be supposed, inasmuch as parties armed with guns seem afraid to go near each other.

The natives have their ears pierced when very young; and then by pressing, first a small stick, afterward larger and larger sticks, through the opening, they continually stretch the ring of flesh. This stretching process is kept up until the ring of flesh reaches an enormous size, much greater than the natural size of the whole ear. I have put my arm, coat-sleeve and all, through the ear of an old man.

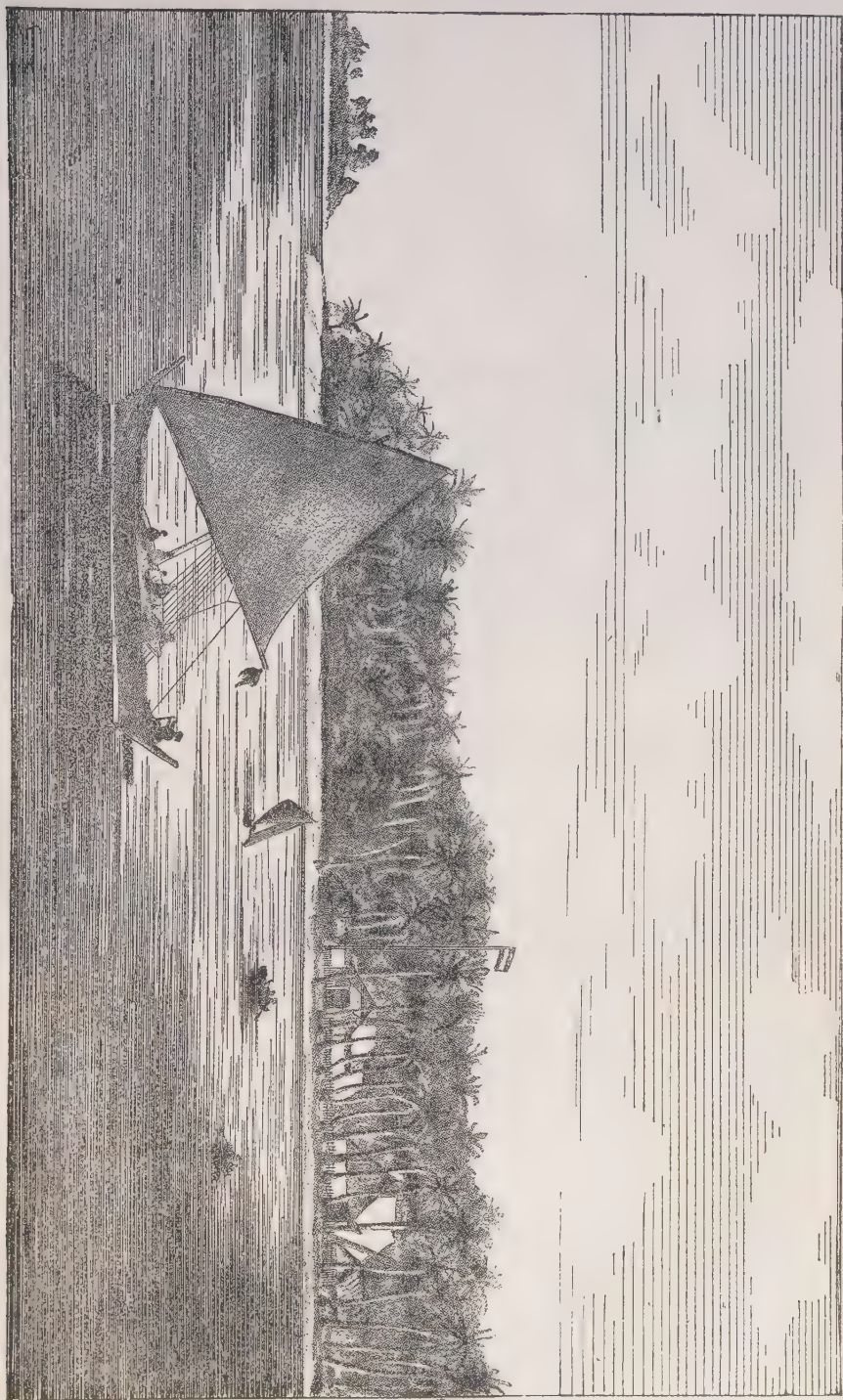
The men wear their hair in a knot at the top of the head. They wind it two or three times around their fingers, and then pull the end through the coil.



NATIVE MAN.

Ebon was formerly the principal island of the Ralik, or Western, range, and it was there that the missionary work was begun. It has still the largest church of any island of the group, and from this church five ordained ministers have come, two of whom are entirely supported by the people. But as Ebon has no harbor for vessels of large size, Jaluij was chosen by the German traders as their central station. The buildings shown in the picture on the next page belong to one of the trading stations. All the coral islands are much like this

A PORTION OF JALUJ FROM THE LAGOON, SHOWING ANCHORAGE AND ONE TRADING STATION.



one, low and having a dense forest of cocoa-nut trees, with a sprinkling here and there of pandanus and other trees. You see no bread-fruit trees in this picture, as they were all blown down by a hurricane which swept over Jaluij a few years ago.

The natives are skillful navigators, and show much ingenuity in building their canoes. The body of the canoe is hewn out of the bread-fruit tree, and the parts are tied together with cocoa-nut cord. Stem and stern are just alike, and in tacking the sail is moved from one end of the canoe to the other. The outrigger, which is designed to steady the craft, must always be kept to the wind, or the sail would go over into the water. The mast simply rests in a socket, and is not secured at the foot, being held by the stays made fast to the out-



MARSHALL ISLAND CANOES UNDER SAIL.

rigger and to the ends of the canoe. The masts and spars are usually made from drift-wood, for large trees and mill-logs, drifting probably thousands of miles, from the northwest, are washed on the shores of these coral islands.

With these canoes, each from thirty to sixty feet long, the natives sail from island to island, with neither compass nor chart, guided only by the wind, the stars, and the wave lines. Should they be overtaken by a storm and lose their bearings they can only guess which way the land is. Sometimes they drift away, and, if not lost, are for days and weeks without food. But more important for them than even chart and compass to guide their canoes is the chart of God's Word to guide their lives. They greatly need this. You who read these words can help in giving it to them. Perhaps some of you may yet go to these isles which are waiting for God's law.

THE
MISSIONARY HERALD.

VOL. LXXVIII.—FEBRUARY, 1882.—No. II.

FOUR MONTHS.—The donations for the first third of the financial year are just \$23.86 less than those of the same period during the previous year. We confidently look to the remaining eight months for our much needed and long-expected twenty-five or thirty per cent. advance. Shall it be?

THE MISSION DAYSPRING.—This new paper for children has had a gratifying reception, and though we write before full reports could be expected, yet the indications are that an extensive circulation will be secured at once. Has the question of introducing it in your Sabbath-school been fairly considered? If not, will you please see that the matter is attended to without delay. A change of name from the *Dayspring* to the *Mission Dayspring* has been rendered necessary by the discovery that another paper, published in Boston, bore the former name. Letters for the *Mission Dayspring* should be addressed to No. 1 Somerset St., Boston, and checks may be made payable to L. S. Ward, Treasurer.

IN a recent article in the *Herald* it was intended to state that the London Missionary Society had the honor of *sending* the first mission to the western coast of India. This is strictly true, yet it is also true that the American Board has the honor of *establishing* the first mission on the Western coast. Mr. Bruce, of Satara, writes us that one of the men sent out by the London Society remained in Madras, never going to the West coast, and the other, though arriving in Bombay, in 1807, was so discouraged at the outlook that he resigned his commission and entered the government service, and was afterward the warm friend of Messrs. Hall and Nott who founded the mission of the American Board, in 1813. The London Society did not establish its mission in Surat till 1815.

A WORD TO THE WISE.—It is only occasionally that one of our foreign missionaries can be secured as pastor upon the home field, as the work abroad is too pressing to allow even one to leave his flock in the wilderness except from imperative necessity. When this necessity arises, as it sometimes does, on account of private and domestic reasons, which still leave the missionary himself vigorous for ministerial work in this land, churches may be quite sure that they have a rare opportunity to secure a strong man for pastoral services.

THERE comes to our table the *Mirat-i-alem* (Mirror of the World), a new Arabo-Turkish paper to be issued semi-monthly, at Constantinople, by some young Turks connected with the imperial military school. These young men look to the papers published by our mission for many of their articles and for the cuts with which their sheet is embellished. Of course, they have no spiritual motive and they eliminate from the articles whatever is distinctively Christian, but it is much that these Turks have learned the value of periodicals issued by our mission. Mr. Greene writes that the next number of the *Mirat-i-alem* will contain a large picture of Robert College and will give a fair account of the institution.

REV. LEONARD BACON, D. D. — In a letter received at these Rooms from Dr. Bacon in October last, enclosing a donation for Armenia College, in Turkey, he spoke of his purpose to write an article for the *Herald* "if my life is spared a little longer." "There are some things I would like to say on the foreign work before the night cometh in which no man can work." We could have wished that that night had not come to him so soon. His words of wisdom were welcome everywhere. We cannot say what influence a tour in the East, during which he visited our missions, had in strengthening his interest in the foreign work, but Dr. Bacon has been a most devoted friend and supporter of the American Board during a long series of years. For forty years he has been a corporate member, and his presence will be greatly missed at our annual meetings. Many will recall his words of wisdom uttered at the meeting at Syracuse, and the peculiarly solemn and tender manner in which he pronounced the benediction at the closing session of that meeting. It was the last assembly of the kind he was permitted to attend. May his mantle fall upon those who shall stand in his place.

STILL another corporate member of the Board has recently fallen in death. Rev. J. H. Coulter, of Pennsylvania, was connected with the Cumberland Presbyterians who have been specially interested in the work of our Board, particularly as represented by Dr. Gordon of the Japan mission.

ON the authority of the English Governor of Hong Kong it has been stated that there were more native Christians in China a century ago than there are to-day, and that the reason for this decline is that the missionaries are not courageous enough in these days to take their lives in their hands and go away from treaty ports and from consular protection. We were quite at a loss what to make of these statements until we learned that the English Governor of Hong Kong is a Roman Catholic. Whether he speaks the truth of Romish missions in China we cannot say. As to Protestant missions in that Empire, as every one ought to know, there was neither missionary nor convert there a century ago. In 1843 there were not a dozen converts, but after forty years' labor there are 20,000 members of Protestant churches, about 7,000 of whom have been received within the last four years. As to the other point, it is believed to be a fact that more than one half of the evangelical missionaries in China are not living in treaty ports, while scores of them are far away in the interior. Romish missions in China may be declining, but Protestant societies are moving forward with vigor and are meeting with marked success.

OUR missionary station at Erzroom, Eastern Turkey, has been sorely tried in various ways of late, first, by sickness and death, and recently by the total destruction by fire of the Mission residence occupied by Mr. Cole and the Messrs. Chambers. Very little was saved from the flames and, aside from the personal loss to our brethren, much mission property was destroyed. If these brethren had suffered such losses while living in this land, their neighbors and friends would surely manifest their sympathy in some substantial way. And this reminds us to say that there are always arising special needs in different portions of our Board's wide field, which needs must make a draft upon the treasury unless they are met by special gifts from the friends of missions. Many persons prefer to give for specified objects. They can always do this and at the same time relieve the treasury of the Board by inquiring at these Rooms as to what particular need exists that must be met by an appropriation. In this way their contribution will go into the Board's treasury and at the same time the donors will have the gratification of knowing to what person or what specific purpose their offerings go. To replace the mission premises at Erzroom will cost the Board not less than \$4,000. Who will contribute for this purpose? Under the appropriations of the Board special contributions can be applied, by agreement, to objects specified by contributors.

THE Livingstone Inland Mission on the Congo has been sadly afflicted by the death of its leader, Adam McCall. Mr. McCall had been engaged during the past summer at Banana, preparing supplies for a pioneer party he was expecting to lead on to Stanley Pool. It is gratifying to know that it was not by the African fever that he died. He fell by another disease to which he was predisposed. He was a man of great energy and sincere Christian faith, and his early death at the age of thirty-one is a serious loss to African missions.

HONOR TO WHOM HONOR IS DUE. — A correspondent writes of the interest now awakened in the heroic and unfortunate Arctic expedition of "The Jeanette," under Captain De Long. "The newspapers are full of the praises of the men who were courageous enough to go upon this expedition. That the expedition itself was a failure, and that the cause in which it went has, according to good authority, made no advance in two generations does not, as it ought not, dull our admiration and sympathy for the enterprise of these men who faced peril in the interests of science. But what of these who go on expeditions, not of science, but of religion? The missionaries' undertaking is more heroic than the other. They go not to explore but to inhabit inhospitable lands, and many of these heroes are women. Their aims are better, for they seek not to find waters but to bless men; they risk life to save life, not merely to gain knowledge. And the results of their undertaking are not failure, but success. To whom shall we give the most honor?"

THE State Association of Missouri voted to ask all churches to take collections for Foreign Missions in November and December, and the new Home Missionary Superintendent of the State issued a card calling attention to the suggestion, and urging compliance. Thanks and congratulations both to the State Association and the Superintendent. The churches which so combine Home and Foreign Missions will not be found wanting in either direction.

A WORD TO FARMERS. — A farmer and his wife in sending from their Illinois home \$100 to the treasury of the Board express their joy that God has put into their hands a little more money which they can devote to his especial work. They say, "The past year has been an unusually prosperous one for farmers in our locality, and from reports we think it has been so in many States. Oh, that God's treasury might receive a due proportion of the surplus. If we give as we have been prospered the past year, the receipts from the farmers, as reported in the *Herald*, will be more than doubled."

THAT was a good essay with a good topic, which was presented by Rev. B. A. Dean before a Nebraska Association of Ministers, on "Foreign Missions a Ministry of Helpfulness to every local Church." The local church at Milford, Neb., thought so, and issued the essay in its monthly paper, *Church and Village*. Would that every church, East and West, understood the helpfulness of foreign missions to its own work.

IN view of the wide openings for physicians on mission fields, and the difficulty of securing them to meet imperative needs, one of our missionaries expresses his decided unwillingness to stand at the judgment in the place "of those multitudinous Christian medicine-men whose signboards adorn every avenue, and who stand up on Sundays, several of them in one church, singing, 'I love thy kingdom, Lord.'"

COLDNESS. — The story of the colored preacher who objected to saying anything against stealing "because it would throw such a coldness over the meeting," has been matched by one which concerns the pastor and session of a church not colored. This pastor and session affirmed that their monthly concert, held in connection with their weekly service for prayer, had "injured the meeting." It is to be hoped it was injured fatally, and that on its death something better took its place. A meeting that would be injured by the consideration of missions needs reconstruction as much as does one where utterances about stealing would produce "a coldness." In that coming day when God's people shall have entered into his thought concerning the redemption of the world it will be deemed no less a caricature of religion to ignore the interests of Christ's wide kingdom in a prayer meeting than it is to substitute emotion for the keeping of the eighth commandment.

A NEW chapel has been erected and recently dedicated in Kioto, Japan, the entire cost having been met by J. Montgomery Sears, Esq., of Boston. Mr. Sears was a personal friend of Mr. Neesima while he was in this country, and made the gift out of regard to his old acquaintance.

MENTION was recently made of the fact that at the University of Glasgow a large number of prizes for excellence were carried off by several Japanese students. It is now stated that at the English Royal Naval College at Greenwich, the first place on the general list is held by a young Japanese officer, and that the Lords of the admiralty have expressed their congratulations at the high standard reached by this foreigner.

GRATUITOUS SERVICES.

A FEW weeks ago a gentleman whose name was unknown, but whose appearance and bearing indicated a person of at least ordinary intelligence, appeared at the Rooms of the Board to make an inquiry. He had heard a story which he confessed he hardly believed, yet he said it had been repeated so often in his hearing that he wished to know the truth about it. The question he desired to ask was whether it was a fact that the President of the American Board received for his services an annual salary of \$25,000. There was no question raised as to whether these services were worth that sum, but a somewhat vigorous expression was given as to the impolicy of paying such a salary by a missionary society. When the good man was told that all the reward President Hopkins received for his official labors consisted in the approval of his conscience added to the privilege of paying yearly his own expenses to whatever part of the country the Board might meet in, he went away both surprised and relieved, saying that he would take pains to deny the story in whatever quarters he heard it. How do such stories as this originate? A few weeks ago a daily newspaper, ordinarily regarded as thoroughly respectable, and claiming for itself wide liberality, in announcing a bequest to the American Board of \$50,000 (an announcement, by the way, for which there was no warrant) appended a query as whether the heathen would get \$50 out of this large sum. When remonstrated with for such a slanderous utterance the proprietors of the newspaper replied that it was "only a joke." Such "jokes" as this at the expense of missionary societies are born of malice, though after they have come to life they may find a home among the ignorant. What if a newspaper should raise the question whether a certain bank or trust company receiving a deposit of \$50,000 would ever pay over \$50 of it? The paper might call it "a joke," but is there any doubt that the courts, if appealed to, would call it a libel? Does any one think that the public credit of a great benevolent society is less valuable than that of a bank? Would a "joke" against the one be any less brilliant than it would be against the other?

There is no excuse whatever for these stupid utterances as to the cost of administering the foreign missionary work. The reports of expenditures are published and open to every one: they are detailed, so that everything can be traced. There is not a bank in the country whose operations are spread before the public so fully as are the pecuniary accounts of the American Board. It would be interesting to know how many of these libellers ever examined thoroughly, or even looked into, one of these Reports.

Very few of the friends of the Board, to say nothing of the public generally, appreciate the amount of service gratuitously rendered, so that the Board has been able for several years past to distribute among the missions ninety-four per cent. of all contributions and legacies coming to its treasury, using but six per cent. for all expenses in collecting and distributing its funds.¹ Not to dwell on the free aid of pastors and others in making missionary addresses, the invaluable services rendered by the members of the Prudential Committee may be referred to. Their office is by no means a sinecure, as many suppose. Every

¹ The record of the past three years has been even better than this. Last year only four and three fourths per cent. of the receipts from legacies and donations was expended in communicating intelligence and in administration.

Tuesday in the year, with almost no exception, during a session of nearly three hours, these ten men, a majority of them practical business men of the highest character, give their undivided attention to the details of administration at home and abroad. For years, with a single exception, there has not failed to be a quorum present. Aside from the weekly meetings, special meetings are not infrequent, and sub-committees are at almost every session charged with important duties requiring much time and labor. A special finance committee examines each item of expenditure and scans each voucher. This work subsequently passes under the eyes of three able auditors who freely give their services for a protracted examination of all accounts. It need not be said that such men act independently, and are not satisfied with simply recording the opinions of the executive officers. Their labors are exacting, and they bring to them, with the utmost conscientiousness, all their abilities as guardians of a great trust. Such services from such men could not be bought by money. It is but fitting that it should be said to the public, though the members of the Committee will be surprised at reading these sentences here, that there is a large amount of gratuitous service rendered at these Mission Rooms, invaluable to the work of the Board. The Christian wisdom and the business ability of these men who meet in council every week, give every assurance to the constituency of the Board that its work will be wisely and economically prosecuted. Is it too much to hope that in view of detailed statements published, and of the character and services of those who give so much valuable time and labor to the supervision of these interests, the jibes about the cost of missions will cease, and that men will learn that in few business institutions is the percentage of expense incurred in administration so low as it is in these benevolent societies?

THE ENGLISH AMONG THE ARMENIANS.

WE regret that there is any occasion for further reference in these pages to what is called the "English Movement" in Central and Eastern Turkey. Disliking extremely whatever looks like controversy between those who are seeking the advancement of Christ's kingdom we have yet spoken emphatically of this movement, because we believe that if just principles of missionary comity are not regarded and defended, the way will be opened for the saddest divisions in the near future; divisions which will seriously hinder the work of evangelizing the world. Now in the matter of this English movement in Turkey, in connection with which the *Record* of England has published several communications from Canon Tristram and Dr. Trowbridge, with editorial comments, we will say nothing of some personal questions which have been raised, but we desire to place before the Christian public a few facts that it may judge correctly in the case.

Canon Tristram, after a tour of a few weeks in Southern Armenia, made a report to the Archbishop of Canterbury of what he had seen and heard. The sum of it is that there is a powerful and almost overwhelming desire on the part of the old Armenians to come into ecclesiastical connection with the English

Episcopal Church, and to use its prayer-book. The Canon declares that "the half had not been told" him of the strength of this movement, and that "in towns and villages alike there is a harvest ripe for us to reap, which we have not sown." In confirmation of this statement he specifies by name thirteen cities and towns which he either visited, or from which he received a deputation, namely, Adana, Adiaman, Aintab, Albistan, Diarbekir, Harpoot, Hababliyah (Hadj-Habebli), Kessab, Marash, Mosul, Oorfa, Severeck, and Sivas. No other places are mentioned in the report, and it is fair to presume that in them may be found the chief strength of the movement of which the Canon writes so glowingly.

Now it happens that these names are not unfamiliar to the friends of the American Board. Of the 267 stations and out-stations occupied by our Board in Asiatic Turkey about one hundred and thirty are embraced in the region from which Canon Tristram reports, and are included in, or are near to, the thirteen places he mentions. From the detailed reports of our missions in Turkey we have gathered the items relating to these thirteen cities and towns, and the following table will show what the American Board has been and is doing in them.

NATIVE EVANGELICAL WORK UNDER THE CARE OF THE A. B. C. F. M.

PLACES.	Native Pastors.	Preachers.	Teachers.	Helpers.	Total.	Registered Protestants.	Church Members.	Average Congregations.	Pupils.	Paid by People, 1879-81.	Grants in aid by A. B. C. F. M. 1879-81.	Grants in aid for 1882.
Adana	1	1	5	1	7	350	43	270	127	273.48 ¹	287.66 ¹	374.50 ¹
Adiaman	1	1	2	1	3	350	76	200	76	148.81	193.20	87.00
Aintab	2	1	10	1	13	2,788	802	1,970	457	1,424.78	944.00	549.20
Albistan	1	1	2	1	3	265	33	150	25	59.99	79.50	32.20
Diarbekir	2	1	3	1	5	800	253	300	115	359.36	52.50	12.00
Hadj-Habebli	1	1	1	1	1	32	1	1	1	—	32.00	12.00
Harpoot	1	1	5	2	8	666	305	400	392	363.17	1,941.60	588.20
Kessab	1	1	2	1	3	980	180	280	94	201.18	327.00	58.50
Marash	1	3	14	1	17	2,369	801	1,550	580	1,497.10	895.75	403.00
Mosul	1	1	4	5	7	125	45	90	115	47.12	136.60	32.00
Oorfa	1	1	5	1	7	1,139	189	870	315	425.20	621.00	24.00
Severeck	1	1	2	2	2	202	47	150	40	145.00	235.00	112.00
Sivas	1	1	6	2	8	80	36 ²	200	369	446.66	446.00	252.50
Total	9	8	55	9	81	10,146	2,815	6,330	2,705	4,991.85 (\$21,989.)	6,191.81 (\$27,275.)	2,537.10 (\$11,176.)

There is little need of comment upon this table. It clearly shows that whatever movement there may now be in these places, there has been in all of them a more or less vigorous prosecution of Evangelical labors with decidedly encouraging results. Now we are not at all disposed to question the entire honesty of Canon Tristram in his report upon the Reformation in the old Armenian church. But it is singular that it did not occur to him that if there was such a profound movement as he was assured among the Gregorians, there would be some sign of it in other places than those occupied by our mission. He did indeed think that in one of these places, Albistan, there was no American or Protestant Mission; but the above table will show his mistake as to that place. But why only one, if the old Armenians were so eager to come by thousands into the new movement? We wonder that he did not distrust the sources of his information.

¹ These amounts are given in Pounds Turkish.

² Branch of Gurun Church. One half estimated as of Sivas.

Were there a desire among the adherents of the old church for a true spiritual reformation, while retaining their ancient forms, or changing them for those of any other branch of Christ's church, the friends of the American Board would greatly rejoice. It was for just such a reformation *within* the old church that our missionaries for years bent all their energies. That they had little success in this effort, and so began the establishment of Protestant Evangelical churches, was not their fault. That there is now any deep spiritual movement in the Gregorian church, we see no sign. We are sorry that Canon Tristram brings us no convincing evidence to support his belief that there is such a movement. Had he been able to speak the language of the people, had he known the men who appeared before him as strangers, had he visited places where evangelical missions had not been conducted for a series of years, and where there were no disaffected Protestants, had he resided so much as one year, or even six months, among those who appealed for his aid, his report, we are sure, would have been very different. There are doubtless thousands of Armenians who have lost faith in the forms of the old church, and adhere to it solely from national and political motives. Many of these doubtless appreciate the *political* advantages which might be theirs by being allied with England, and with the English Church, and would speak strongly and with no abatement of Oriental exaggeration of the intensity of their desire for what their English visitor was wishing to give them. But the men who know this people well by long years of residence among them, men who are certainly capable of appreciating a movement even were it opposed to their interests, and who are honest enough to tell the truth, unite in saying that an excellent Christian gentleman has been quite misled and imposed upon when he reports that there is any wide-spread desire among members of the old Armenian church to enter into alliance with the Church of England. Such desire as does exist in this direction is chiefly political or mercenary in its origin.

We commend to our English friends a remark of Rev. H. F. Tozer, a clergyman of the Church of England, in his recent volume on *Turkish Armenia and Eastern Asia Minor*, who, after speaking in the warmest terms of the work of the American missionaries, says: "I should strongly deprecate any interference with them. Though their mode of proceeding may not wholly approve itself to us, yet intermeddling would only introduce an element of confusion. Their system has taken root deeply, and another agency might impede them, but could hardly flourish by their side."

WOMAN AND ISLAM.

MR. PALMER, in the introduction to his translation of the Koran, very justly remarks that "One of the greatest blots on El Islam is that it keeps the women in a state of degradation, and therefore effectually prevents the progress of any race professing the religion. For this Mohammed is only so far responsible that he accepted without question the prevalent opinion of his time, which was not in favor of allowing too great freedom to women, so that when he had improved their condition by modifying the unjust laws of divorce, by enjoining kindness

and equity upon his followers in the treatment of their wives, and by sternly repressing the barbarous custom of female infanticide, he thought, no doubt, that he had done enough for them."

"That Mohammed had a due respect for the female sex as far as was consistent with the prevailing state of education and opinion, is evident both from his own faithful affection to his first wife, Khadijah, and from the fact that 'believing women' are expressly included in the promises of a reward in the future life which the Qur'ân makes to all who acknowledge one God and do good works."¹

Whatever Mohammed may have thought in his better moments, his own practice was so offensive, even to his followers, that he was obliged to sanction it by a special revelation from heaven, securing to him a privilege above other believers. His conduct in this respect constitutes the greatest stain on his personal character, and has had the most demoralizing influence on his followers. It is not strange that, as the result of the degradation of women, the opinion should have prevailed in some quarters that woman was denied even the possession of a soul. The Arab omits the girls in speaking of the number of his children, and the mother mourns over the birth of a daughter. In a few instances Mohammed recognizes the immortality of women who believe, and in the chapter of Victory² he uses this language, "Make the believers, men and women, to enter into gardens beneath which rivers flow, to dwell there for aye," yet the whole drift of his system is anything but favorable to the elevation of woman. Political interests in his later life perverted the purer morality of his earlier days.

In no one particular is the contrast between Islam and Christianity more clearly marked than in the position accorded to woman, and no grander service is now rendered to the progress of the cause of Christ than by such institutions as the Home at Constantinople, the Female Seminary at Beirut, and other institutions for the moral and social elevation of women in the Turkish Empire. In no way can the Christian women in the United States better express their gratitude for what the gospel has done for them than by the generous support of such institutions in Mohammedan lands.

MRS. HELEN S. CLARK, OF PRAGUE.

BY MRS. CLARA E. SCHAUFFLER.

NELLIE SPENCER, wife of Rev. Albert W. Clark, was born in Cornish, N. H., June 7, 1842. She early consecrated her life to Christ, and in 1868 went with her husband to fill the place of a much beloved pastor's wife in Gilead, Conn. But up to that mountain parsonage came a loud summons to "go out from thence into the world," to preach the gospel, and they left their loving people after four years' stay among them, and sailed for their new home in Austria, in October, 1872. She and her husband visited America in 1879, for a few weeks, but returned in the early fall to Prague, where they were working at the time of her death.

¹ Pages lxxv., lxxvi.

² Sura, xlviii.

Mrs. Clark had a most devoted missionary spirit. In the darkest days of our mission, when it seemed as if we should be driven from the field, she said, "Of course, if we have to leave this field, we shall go to some other. Our lives have been given to the foreign missionary work." And in her last days, when in great suffering she was reviewing the past, and recalling dear friends left at home, she never for one moment regretted having left them, dearly and tenderly as she loved them, for foreign service, and she sent this parting word to them, rendered wonderfully suggestive by her own bright example: "One thing is certain, none of them will ever regret faithfulness for Christ." In one of her touching prayers she said, "O Lord I have tried to serve Thee faithfully. Thou knowest how gladly I would have done more for thy cause. Thou wilt, I know, take into consideration the weakness of the body in which I have lived."

Any one who knew her would recall in these words a picture of her, with flushed face and panting breath, toiling up the long stairs leading to her dwelling, after making calls on those whose dwellings were as high, or higher, than her own. "Oh how I wish I could do more, and go oftener," she would say; "how little is accomplished even when I make a great effort."

Very delicate in health, and always in danger of going beyond her strength in zeal and love for Christ's cause, she was the first to offer to step into any gap, or to commence any new work which seemed to present itself as her duty. Not only had she mastered the German language so as to use it gracefully and successfully, but she studied Italian as long as she lived where it was needed, and at the time of her sickness was hard at work learning Bohemian, which she felt every day more determined to conquer, so as to reach some souls otherwise quite out of her reach. She was always ready to entertain strangers and those connected with the work; this she did in a peculiarly lovely and cordial manner, and no matter how unfriendly or inconvenient was the dwelling where her lot was cast, it was always, by her exceeding neatness, rare taste, and winning presence, transformed into a lovely Christian home, where even cavillers, questioners, or doubters could not fail to see that Christian love was the root and mainspring of all she did and said.

When the first symptoms of her last sickness appeared, after an afternoon of tiresome calling, and an evening spent in entertaining friends, she was as ready to take up her cross of pain as she always had been to assume any duty. And in her distressing sickness, which lasted a month, there was not one single murmur or word of impatience or questioning. "She talks of going home as calmly as she would of going to America," they wrote. At one time, when the medicine failed to relieve pain at the expected time, she said, "Only God can help; call the servant and then let us pray." Mr. Clark says, "With trembling voice I prayed in German, the nurse and the servant (over whose recent conversion Mrs. Clark had greatly rejoiced) prayed in Bohemian, and then Mrs. Clark prayed in German, in clear unfaltering voice, and at the close said, "If thou wilt now take me home, it will be well; I confide fully in Jesus Christ." She gradually sank away, retaining consciousness till almost the very last, when, on being asked if she would like to sleep, she said, "Yes, sleep," and she fell asleep in Jesus. She leaves behind her a stricken husband, many bereaved friends, mourning associates, and a place in her chosen field which no one can ever quite fill. But she has heard the tender words of Jesus, saying, "She hath done what she could."

THE JUBILEE MEETING OF THE AMERICAN MARATHA MISSION.

BY REV. ROBERT A. HUME, AHMEDNAGAR, INDIA.

THE first missionaries of the American Board and American Christians who came to Western India reached the country in 1813, and for eighteen years they worked in the district bordering on the Indian Ocean, called the Konkan. In 1831 they opened their first station in the Deccan, or interior, at Ahmednagar, 180 miles East of Bombay. Five missionaries, Rev. and Mrs. Graves, Rev. and Mrs. Read, and Rev. Mr. Hervey, began the work in that city on December 20, 1831. Of these Mr. Hervey died very soon, Mr. and Mrs. Graves were obliged to leave India within a year on account of ill health, and Mr. and Mrs. Read also had to leave the station and country in 1835 on account of impaired health. As the Deccan is the district in which the Maratha Mission has expended the most labor, and as 1881 was the fiftieth year since the Ahmednagar station was occupied, the mission and native Christians observed their annual gathering last October as a jubilee occasion. All the missionaries now in the field, a few friends connected with other missions, and a large number of native Christians, some of them being from other missions, were present. The number of the Christians who attended the meeting was probably one thousand. Invitations had also been previously sent to all in the United States who were ever connected with the mission, asking them to be present on the occasion, at least in spirit, and to pray for God's blessing upon it.

The public services covered a period of four days, during which a large number of memorial papers relating to the various departments of work in the mission, were read, though, for lack of time, some of them were read only in part, but will appear in full in print. The consideration of these papers, accompanied by devotional services, and addresses upon the work yet to be done, made the sessions full of interest.

At one of the public meetings the entire assembly voted an expression of thanks to the American Board and to American Christians for all they have done for this community in the past.

It is the custom on the last day of such meetings for the Christians to make offerings for the Lord's work. This year the offerings were of an unusual amount. A year ago small tin banks were made and sold to many persons. On one side the words "For God," are painted, and children and all were encouraged to put thank-offerings for the jubilee into these banks. These were brought to this meeting and opened, and found to contain Rs. 125. [The rupee is worth about 42 cents.] Of this sum Rs. 55 were in copper coins, numbering nearly or quite 3,000. This will show how many had a part in giving. Besides these offerings some 235 rupees were given in cash, of which Rs. 50 were from one of the first converts, who is now a government sheriff and a man of excellent character and influence. Rev. R. V. Modak, now an instructor in the Theological Seminary, offered to give one month's pay as a special thank-offering toward the sustentation fund, on condition that nineteen others would do the same. More than twenty persons made such pledges, and others pledged

lesser sums. One missionary pledged Rs. 100, but otherwise all the gifts were made in the above-mentioned manner, and the donations and pledges together amounted to about Rs. 800. "The Union," an organization which acts as leader in all the ecclesiastical matters of the churches, has charge of this sustentation fund, and offers to supply all deficiencies in the salaries of the pastors of weak churches, on certain conditions. It is greatly to be desired that this jubilee meeting should secure as one result the cessation of the giving mission funds to the churches.

At this jubilee meeting a step forward in putting the responsibility for their intellectual and spiritual interests upon the Christians themselves was taken, in committing the control of the Theological Seminary of the mission to a board of Trustees, of whom six are missionaries and four native Christians. The object of this action is to accustom and gradually to lead the Christians to manage all their own institutions.

The results of fifty years' labor cannot be even approximately represented by figures. There are 2,500 baptized persons now connected with the mission, of whom 1,400 are communicants; and 650 of these took part in celebrating the Lord's Supper on the Sunday after the meetings. But many of those who have turned to God in connection with this mission are now, we trust, in the general assembly and church of the first-born who are enrolled in heaven, and many are scattered through this Presidency, a good number of them being employed by other missions. All the institutions and appliances of the Christian church and of Christian civilization have been started and are well under way. Moreover, in estimating results it is necessary to bear in mind the immense obstacles to Christian work in India. In 1833, twenty years after Gordon Hall and Samuel Nott reached Bombay, the missionaries wrote, "Twenty years of the existence of the mission have elapsed, and the number of true converts from idolatry has been less than the number of valuable lives that have been sacrificed in the rescue." Of the five missionaries who first occupied the Ahmednagar station, Rev. and Mrs. Read are still living, and though absent from us are permitted to hear about this jubilee anniversary of the work which they were permitted to begin. Writing a memorial paper to describe the beginnings of the mission, Mr. Read heads his paper, *The Ahmednagar Mission — The Grain of Mustard Seed that grew and became a Great Tree.*

For whatever has been done in the past we give God all the glory. But seeing how God has rebuked the faith of his servants in the past by the work which He has already accomplished, we may well expect great things for the future. Even when we exercise what may seem to us the highest faith and labor with all our might, we shall be likely in the future to understand that what we deemed great faith was really weak. For the kingdom certainly draweth nigh. May the Lord make bare his arm and hasten the day when all dark India and the ends of the world shall see his coming.

LETTERS FROM THE MISSIONS.

European Turkey Mission.

A PERSECUTING BISHOP.

MR. JENNEY, of Monastir, reports a remarkable state of affairs at Strumnitsa, a city some one hundred and five miles from Monastir, which he was invited to visit a year ago, an invitation which he could not accept until September last. Mr. Jenney says:—

"I found that the Greek bishop had, some three weeks previous to my arrival, announced in church that he would give a writing of divorcement to the wife of any man who attended Protestant services, or to any man whose wife attended such services. On the Wednesday previous the bishop had persuaded the wife of one Tanne to leave her husband, promising her that the church would support her until they should find another husband for her. One day the bishop sent for Tanne, but he refused to go, saying that he did not acknowledge the bishop as his spiritual leader. Whereupon the bishop sent a policeman and forced him to go. The attendants told Tanne to kiss the bishop's hand, which he refused to do.

"The bishop said, 'your wife demands a divorce.'

"Tanne said he could not grant it, and demanded the reasons.

"The bishop said, 'Because you do not go to church.'

"I am free to do as I please, I do not go to church.'

"'You do not kiss the echonas' (pictures of saints).

"I do not kiss echonas.'

"You do not light candles before echonas at home.'

"I do not light candles before echonas at home or anywhere else.'

"You do not acknowledge the authority of the church.'

"What church? To us Christ is the church.'

"The bishop arose in rage and tried to strike Tanne, but he stepped back, and the bishop ordered the policeman to take Tanne to jail. I found Tanne in prison and

demanding his release, which was granted at once. Sabbath morning I preached to forty-five and held a Bible-reading in the afternoon. At dark Tanne was told by a policeman to go with him to jail, but finding that the bishop wished him, I refused to give him up. On Monday a policeman told me that the governor wished to ask Tanne some questions, and I allowed him to go, but this was a lie of the bishop who had thus instructed the policeman; for the governor had left the city early that morning, and Tanne was thrown into prison.

"Every one was helpless to counteract the doings of the bishop. Hence I went to Salonica, where Consul-general Blunt took hold of the matter with zeal and requested of the Vali Pasha perfect freedom to Protestants in Salonica and Tanne's release. The Vali telegraphed that if Tanne was in jail for his faith he be released at once. The authorities dallied over the matter, and on my return to Strumnitsa I telegraphed that Tanne was still in prison. Another telegram was sent and the governor of Strumnitsa telegraphed that Tanne had cursed the beard and hat of the bishop. Consul-general Blunt demanded again that he be released, and after fifteen days' confinement he was released until he should be tried for cursing the hat and beard of his spiritual leader, the bishop demanding that he be kept in jail ninety-one days for disrespect. Since then a charge of being rebels has been preferred against most of the Protestants. I went to Salonica again and demanded that a written statement be given recognizing the rights of these Protestants."

THE OPENING IN MACEDONIA.

"This work in Strumnitsa is the most wonderful to me in all Macedonia. Ten years ago the Bible and 'Free Worshipers' were sold in Strumnitsa and some who were awakened to the truth of the gospel dared not partake of the communion lest they fall under condemnation. Some six years ago Mr. Baird while eating at a restaurant

owned by two of these men gave to them a tract on intemperance, which led them at once to give up the shop where they sold liquors as well as victuals. Some time after the bishop, fearing the influence of these two men, preferred charges against them for supplying food and money to the rebels in the mountains, and they were imprisoned or put under bonds in Constantinople for one year. But what Satan intended for the destruction of Protestantism only increased its influence, for these men, while in Constantinople, were permitted to hear of the truth more fully and became established in the faith.

"On their return home after their release they found three others who on reading God's Word had decided to be on the Lord's side. One of these three was Tanne, who was imprisoned. He had heard enough of the truth to hunger for more, and learned to read that he might investigate for himself. By the simple reading of God's Word, many others are persuaded that they have not been true Christians, and several besides these five hope that they have given themselves to God.

"One of these converts sold a field and pledged the price, ten liras (forty-four dollars), for a place for preaching services and a school, and will give more. This was his voluntary offering without my suggestion. Some pledged five dollars and others twice that sum.

"I hear of sixteen in Rodovitch, eight hours from Strumnitsa, who are anxious to see us. Our bookseller finds wonderful success all over Macedonia. This helper and Mr. Baird have sold no less than one hundred and thirty liras' worth of books this year. The Turks seem to be more and more interested and buy many copies of the gospels. One intelligent priest of Mohammed, who reads the Old and New Testament, asked me why I believed in Christ as my Saviour. I proved to him in many ways and to his complete satisfaction the necessity of a redeemer, and then explained how Christ is that Saviour. He thought for a while, and in the presence of several Turks he said, 'Yes, we *must* have a redeemer, and there is no one but Christ who has shown himself

as a Saviour, and *He is our Saviour.*' From many large cities and villages we have earnest invitations to come and preach the pure gospel. This is no time to be idle, and I must away again."

Western Turkey Mission.

MR. W. W. PEET, a few weeks after arriving at Constantinople, writes:—

"I am pleased every day as I see what appears to be an open door into fields which seem to me to be unoccupied, and notice what I take to be a way of approach to just that class of men with whom I shall have most to do. I grow so impatient to bound over the long time of separation from them while I am learning the language. It does seem to me that if I could speak freely I could win my way to the hearts of some, and thus have an opportunity to speak to them of Christ and of practical religion. Day by day I see fresh reasons why the standard of Christianity at Constantinople should be high. What an influence this city has! I doubt if America has a city whose influence is felt by so large a number of people to an equal degree."

PROGRESS AT SMYRNA.

MR. CONSTANTINE, writing November 4, says:—

"Besides the regular services in two places I have a meeting at my house on Sunday evening for those who are advanced in the knowledge of the truth and are accessible. I expect much from this meeting. The Saturday evening meeting I shall change to a general meeting for young men, and shall organize them into a sort of Young Men's Christian Association in connection with those who know the truth.

"We have five young men who are decided Christians; two are connected with the 'Rest,' one is a tailor, and the other two will prepare for the ministry, one of them having been an ordained priest or rather a deacon. Their families also, we believe, are on the Lord's side. There are many cases of interest, but the great trouble is the fear of the world.

Many know the truth and accept it, yet are afraid to come out and openly confess it. We have opened a Sunday-school for Greeks and feel hopeful, though as yet we have but few women and children; most of those who come are men and youths. My wife now goes to the Girls' School and will teach the English pupils until a helper comes. I soon shall add to other work lessons to the Greek youths. I wish you could realize our distress for the want of *one* man who could take charge of the educational department and also preach in Greek; we not only cannot now meet all the demands but are not able to prepare any help unless we have one more person, intelligent and pious, who could be more of a teacher than a preacher, yet one who could preach also."

From another pen there comes the following from Smyrna: —

"Next Sunday we have four new additions to the church, also two by letter. We have good prayer meetings. This week there were between sixty and seventy present.

"One great feature of our work is the numbers from the interior who come to us, — about a dozen new faces each Sunday, which disappear to make way for others. Mr. Crawford, in his last tour, found the seed thus sown in such unexpected ways that he thought it most remarkable. Last Sunday, at Turkish service (without any Greeks, who have regularly attended until lately), we had ninety-four persons. The steady gain is gratifying, although of course not so brilliant a thing as the large congregations at the 'Rest.'"

Eastern Turkey Mission.

ARMENIA COLLEGE.

MR. WHEELER, in his annual report as President of the College at Harpoot, gives the present number of students in the male department as 110; in the female department, 85; total, 195. Mr. Wheeler says: —

"Though the number of pupils, especially in the female department, has considerably increased, and our quarter cen-

tury of residence in the country has witnessed nothing approaching the distressing poverty of the present time, you will be gratified to learn that such is the increasing popular interest in the college, and such has been our success in pressing self-support, that we expect to make for 1883 a considerable reduction in the amount asked in aid.

"We are not a little gratified at the success in elevating the standard of study during the past three years. Three branches, formerly included in the studies of the Freshman year, are now studied before entering, and young men who will not enter college till September, 1882, have now a better knowledge of English than had the Juniors of 1879. This improvement is in good part owing to the preparation of suitable text-books, which have been printed upon our press. Already our text-books, and our graduates, at larger salaries than we pay even college teachers, and with no sacrifice of principle, are going into Armenian schools which would else be wholly in the hands of infidel teachers, who are swarming over the land from Constantinople. One of these schools has already sent two pupils to the college.

"Such is the power of superstition that daughters of Armenians, though numerous in our other schools, have not yet reached the college, but, as the erection of new buildings and the securing of a fine corps of teachers for the male department have put it in its present commanding position, so, undoubtedly, the same action on behalf of the female department will break down even the thicker and higher wall of prejudice by which girls are shut out from enjoying the privilege of higher Christian education which the college offers.

"Our richest source of satisfaction is in the increasing religious influence which pervades the institution, which, in the best sense of that name, is a Christian college. And we mean that it shall continue to be such."

CHAPELS BUILT. HARD TIMES.

Dr. Barnum, writing from Harpoot, October 15, says: —

"On Sunday, the 2d of October, Mr. Allen and I helped to dedicate a chapel in Garmuri and another in Shuntil. Both are pleasant buildings. They will accommodate from two to three hundred persons each, and they cost the Board respectively \$100 and \$60. These villages are practically outstations of Hooeli, and whatever we do for them we do through the brethren of the latter place. A large delegation was present from Hooeli, and the pastor of that church preached one of the sermons. Half a dozen other villages were also represented. Much interest has been felt in these chapels, especially that in Garmuri, because it was built to replace one which had been burned down by a priest. [See the *Herald* for June of last year, page 226.] The associate of the incendiary was present, and made some very good remarks.

"Last Sunday I spent at Hulakegh. A new chapel has also been built there, though it is not quite completed. Their former chapel, which was the first one built in this field, twenty-two years ago, was too small to accommodate the present congregation. That will be used for the schools. The new building was undertaken before the harvest, while the prospect of an abundant harvest was good, otherwise it would not have been built this year, for insects and the rust made the yield very slight. Many a farmer in this region has not grain enough for his own family. A good many use barley flour instead of wheat, and others are glad to live upon millet even, if they can get it.

"The farmers in this part of the country are mostly tenants. The custom is for the landlord to furnish the seed and take one half of the crop. Last year at the time of sowing the grain the landlords of Hulakegh stipulated that their tenants should furnish their own seed, and whatever the yield, they should give a certain amount of grain annually as rent, and they demanded that they should sign a contract for four years. The poor tenants protested, and some of them gave up their fields without compensation, after they had been plowed several times, sooner than make such a contract, but the ma-

jority felt constrained to accept. The result is that they have all suffered great loss. In many cases not even grain enough for seed remains to the tenant.

"I heard of one man whose rent was sixty measures of wheat, while the yield was only thirty! He gave the whole crop to the landlord, and a note for thirty measures more, besides sacrificing the seed and the labor of plowing, sowing, reaping, threshing, etc.; and he and the rest are bound by this contract for three years more! We have been hoping for better times after the harvest, but the condition of the people grows worse and worse throughout the whole field. The whole land appears to be smitten with a curse. Would that the people, in the midst of these judgments, might learn righteousness!"

Maratha Mission.

THE GIRLS' BOARDING SCHOOL AT AHMEDNAGAR.

DR. BISSSELL, writing from Ahmednagar, October 10, speaks of the new building erected for the Girls' School in that city. The building contains four class-rooms, a primary school room and a hall, and is one hundred and fourteen feet in length. It is a comely and convenient structure and its completion formed a pleasant incident in connection with the fiftieth anniversary of the occupation of Ahmednagar as a missionary station. Of the history of the school Dr. Bissell says:—

"I find a vote of the mission passed in November, 1838, as follows:—

"That a girls' boarding school be supported at Ahmednagar under the care of Mrs. Ballantine; the number of pupils not to exceed twenty.' This was the beginning of the Ahmednagar Girls' School, which has now continued for forty-three years, gradually increasing in numbers from the original twenty, to the present one hundred and forty-five pupils. It has been removed from place to place, according as better accommodation was found here or there, sometimes taking refuge in a chapel, or rest-house, till in this jubilee year it 'goes out free,' and dwells in its own house.

"Mrs. Ballantine had charge of this school from its commencement till 1865, except during the three years of her absence from the country, when Mrs. Burgess had the care of it. At first the girls were all from Hindu families, as there was no Christian community to furnish them. After a few years, however, girls of Christian parents were received; and gradually the school assumed its present character, an institution for the education of the daughters of native Christians, fitting them to become the wives of pastors and teachers, and to be themselves teachers of the women and girls around them. Some forty or fifty of the pupils were received to the church during the last dozen years it was in Mrs. Ballantine's care. After her final departure for America Mrs. Hazen took charge of it till her removal to Sholapur, when it came under the care of Mrs. Bissell, in the beginning of 1868. The number in attendance had then increased to sixty. Efforts were made to systematize more thoroughly the work of the school, and to arrange a regular course of study for the classes.

"Mr. Krishnarav Sangale had been connected with the school for about ten years, but in 1871, on account of ill health, he withdrew, and it was difficult to supply his place. Some of the best graduates of the school were selected, and a corps of female teachers was thus employed to teach the studies which they had themselves pursued. Since 1871 most of the instruction has been given by female teachers. Mrs. Bissell had charge of the school till the end of 1875, when as she was leaving for America it came into the care of Mrs. R. A. Hume. The number of pupils in attendance had increased to one hundred. Mrs. Hume devoted herself earnestly to the school, but the burden proved too heavy for her, and in the fourth year her health gave way. Mrs. Bissell, having meanwhile returned to Ahmednagar, again took charge of the school, and still retains it. The number of pupils in attendance is now one hundred and forty-five. Only about half of these receive an allowance from the mission for their support, the rest being day scholars supported by their parents or other relatives."

RELIGIOUS CHARACTER AND RESULTS OF THE SCHOOL.

"The religious instruction includes not only daily reading of the Bible and prayers, Sabbath-school lessons, and catechism, but also the study of certain books of the Bible in course, as a part of the daily lessons. Mr. Ballantine wrote forty years ago, 'the end we propose to ourselves in all these efforts is the conversion of at least some of them to God.' This aim is still kept before us, and not only their conversion, but an intellectual and spiritual preparation for usefulness in the Master's service. In the last fourteen years, one hundred and twenty-four of the girls have been received to the communion of the church while attending the school, and of the more than one hundred pastors, preachers, and teachers connected with the mission, a majority have wives who were educated in this school. Many native assistants in other missions also are indebted to this school for their intelligent and excellent wives. How widespread its influence thus becomes is easily seen. As the mission enters upon a second half century of its work, it is fitting that this school should be provided with a new and commodious house, — as it were, a monument of the toil and labor of those who have done their work in it, and entered into rest, and an index of the hopes we cherish regarding it in future years. As we look at the building we praise God, and thank the American Board and the American churches for this jubilee gift."

PROGRESS AT SIRUR.

MR. Winsor writes from Sirur : —

"The work here presents a prospect never before so hopeful. Our little church has secured a pastor and will assume his entire support. I shall soon open the *eighth* school. These schools are in such close proximity that a proper influence going out from them over the surrounding region will illumine this whole section.

"I have recently baptized five persons on profession of faith; one of these, an elderly man, has quite a history, having been a bitter persecutor of the Christians and a

tool of the landlord of the village of Sirasgav. This man and his wife have been received to church fellowship, while the other three who were baptized, together with two not yet baptized, will receive further instruction and come before the church again."

Madura Mission.

SEVERAL letters from this mission give brief items of interest. Mr. Rendall, of Madura City, writes (September 9): —

"We are now conducting the annual meeting with our helpers. Over one hundred and fifty helpers are present. On Wednesday evening Mr. John Chandler conducted a service of song in our large church. The church was filled to overflowing. Beside the attendance of the English and East Indians, nearly eight hundred natives were inside the church, and large numbers outside. The service was more interesting than ever before, and it was very encouraging to notice the progress in singing in our schools. The large attendance of the Hindus showed the interest taken by them in this part of our worship."

Mr. Tracy, of Tirupuvanam, writes of an itinerary commenced by himself and Mr. Jones, of Mana Madura, which was interrupted by the sickness and subsequent death of a young child of Mr. Jones. Mr. Tracy says: —

"At Kaliar Koil we took a look at the famous temple there, Mr. Jones preaching to the Brahmans on the very threshold of the shrine. Near the entrance to the temple stands the body of a great festival car, built some years ago, but built so vast that no body of men have ever been able to draw it. It is a most abominable exhibition of what depths of degradation and obscene filth human depravity is willing to glory in. From top to bottom it is curiously carved with a large variety of figures, many of which are too obscene to look at without a sense of defilement. Yet these are intended to be the accompaniments of religious worship. Adjoining the temple is a walled tank on which the idol is taken periodically for a sail.

The beauty of it is mainly in the thousands of lotus blossoms floating on its glossy surface. The revenue of twenty-two villages is the endowment of this temple, bringing to all these villages only a curse."

Mr. Herrick, of Tirumangalam, refers to incidents connected with his tours: —

"In passing through a village just at night I met a pensioned native officer, formerly in the army, to whom I gave a Bible three or four years ago. Before I had time to speak of the subject he mentioned the number of pages he had read, about three fourths of the whole, with the remark, 'It has changed my mind.'

"I was interested to find two children of the village blacksmith, a comparatively high caste, according to the heathen idea, in a school taught by a Christian of low caste. I was glad to see that the father and mother were not only present while the school was examined before dark, but at our meeting in the evening I was also pleased to see the man spread out the blanket he had brought to sit on, and invite the catechist to sit upon it by his side, an indication both of kind feelings, and, to some extent, a disregard of caste.

"On another tour I was invited to go and conduct prayers in the house of a Zemindar, and was glad to see several females in a place near enough for them to hear. As a mark of advancing civilization I might mention that in a village where I passed a night and held a meeting, the church was lighted by three kerosene lamps procured and supplied with oil by the people themselves."

Ceylon Mission.

A PROMINENT CONVERT.

MR. R. C. HASTINGS, of Batticotta, although laboring almost exclusively in connection with Jaffna College, yet has time occasionally to visit the churches, and he reports that the pastors and helpers are carrying on their work regularly and vigorously, and are finding more to encourage than to discourage them in their several fields. Of one man who had recently been converted on the island of

Ninative, and had united with the church, Mr. Hastings writes : —

“He was formerly an officer, but on account of sickness was obliged to resign his position and go back to farming. A year and a half ago when I visited the island, he was just recovering from a very severe illness. At that time he seemed to be very much interested in Christianity. He begged a portion of Scripture from me which he read with much interest, and afterwards procured a complete copy of the Bible. He made no secret of his change of opinions, but everywhere boldly proclaimed the name of the Saviour. He had formerly been the strictest of heathen, yet a man of pure life, and very liberal with his money for the extension and maintenance of Sivism. He was also a great Tamil scholar, and read extensively the religious books of the Sivites. Still, as he confesses now, he did not find peace, and when upon the bed of sickness a Christian teacher and physician visited him, and read the blessed words of eternal life, his heart at once responded to the gracious offers of salvation.

“When it was known that he had become a Christian, his relatives were very much incensed and did all they could to turn him aside from his course. After his admission to the church his friends cast him off. His wife refused to minister to his wants, saying that since he had drunken the blood of a dead person, he was unclean. When I visited Ninative, his name was on every one’s lips. His public avowal of Christianity was the one all-engrossing subject. This excitement extended to all the islands, and many harsh and bitter things were said against him. He has many temptations before him, temptations which one from a lower social position would not be likely to meet. We tremble for him while we pray that he who hath begun the good work ‘will perfect it until the day of Jesus Christ.’”

A HEATHEN PRIEST CONVERTED.

Letters have been received from several native pastors in various portions of Jaffna, all of them indicating much intellectual ability, and an earnest Christian spirit.

Rev. T. P. Hunt, pastor at Chavagacherry, writes : —

“At our communion in March last, three adults from heathen families were admitted to the church on profession of their faith. One of these was formerly the manager and priest of a small heathen temple, at which annual, or semi-annual offerings are made to the demi-goddess Nachimar. Some of these minor gods, it is pretended, do reveal themselves at festival times through the manager or some other favorites. At the examination of the above candidate before the church committee, Rev. S. W. Howland asked him if he was once a priest and gave oracles in the name of his goddess, Nachimar, and what he thought of those things now. He felt sorry, and replied that all those things had helped him to believe the gospel more firmly.

“One of the candidates whom it was voted to receive, was detained on account of the death of his child. A week before the next communion, at which he was to be received, he himself was called to meet death. During his sickness, which lasted about twenty-four hours, he caused himself three or four times to be lifted to a sitting posture, and had his Christian niece and others pray for him. His life was in harmony with his pious thoughts and calm death. His anxiety for his soul commenced a year ago, but nobody seems to have labored specially with him. His first impression was made by the truth he heard in some occasional meetings, and by his contact with his Christian relatives. As soon as he knew the truth he left off his habit of drinking toddy. His next step was to quit the business of extracting toddy from the palmyra and coconut palms, by which he obtained his living. He used to walk four miles to the station to attend worship on the Sabbath, and occasionally staid in the church till others had gone, so that he might pray there alone. Though ignorant, poor, and unnoticed, he was among God’s chosen, and is now, as we believe, rejoicing in heaven.”

A JAFFNA PASTOR IN INDIA.

Rev. B. H. Rice, native pastor at Bat-

ticotta, reports a visit he made to Madras and vicinity during the last summer : —

“While remaining in India I had the opportunity of visiting Palamcotta, Madura, and Tanjore, and I have been impressed with the means of evangelizing found everywhere. There have been churches and missionaries in every town that I visited. The large congregation of native Christians assembled for worship in Palamcotta church was a very pleasing sight. The Centennial celebration of the mission work was held only a few weeks before I went. The progress of a century has been wonderful. In Tanjore I saw the grave of Mr. Schwartz and the church built by the King of Tanjore for the use of that venerable missionary. A Sabbath was spent in the house of the son of the famous Christian poet called Vathanayaga Shasdri. On the verandah of the house the family are in the habit of having lyrical preaching occasionally. I was present at the exercises of the evening, and was requested to preach to a congregation of nearly two hundred adults: the people were highly pleased to hear a Jaffna man preach, and listened with great attention.

“In Madura the famous grand temple of Meenachy presents a wide contrast to the little church built by Mr. Rowland, the native pastor. As the giant Goliath lay prostrate before David the shepherd boy, so the giant Hindu temple will one day lie prostrate before the faith possessed by the small company of Christians who worship in that small church. During my stay at Madras I was requested by two native pastors to preach in their places of worship. I preached twice to the congregation of Mr. Sattianathan, and once to the congregation of Mr. Rajagopal. When I once gave an account of the Christian work in Jaffna to the congregation of Mr. Sattianathan the members were highly pleased.”

Japan Mission.

DEATH OF MR. YAMASAKI.

MR. LEARNED, of Kioto, writes of the death of a native teacher connected with their Training School : —

“Our beloved fellow-worker, Yamasaki, known to many by his article in the *Missionary Herald* for October, 1879, has just been taken from us. He seemed well at the end of the school year last June, but soon afterwards was taken ill, and in a few weeks his disease proved to be quick consumption. He was taken to Mr. Neesima's house, where he received the best of care, but died on the 9th of this month. On the next day, after funeral services in the new church, he was buried near Mr. Neesima's sister, on the summit of a hill a little way out of the city, a place of great natural beauty.

“He was only twenty-four years old, apparently just at the beginning of a long and most useful work. He was born far to the northeast, two hundred miles or more north of Tokio, but for some reason was sent by his friends to the school at Kumamoto, down in the extreme southwestern part of the country, where Captain Janes was teaching. There he became a Christian, and devoted himself to Christian work. Afterwards he went to the university in Tokio, where he gave special attention to chemistry. Not being satisfied with the religious character of the university, he came here and joined the theological class which graduated in 1879. On graduating he delivered the address which was published in the *Herald*. At all these schools he had shown the most excellent scholarship, and he also exhibited a tact for teaching, while an assistant in one of the lower classes in our Kioto school. It was natural that he should be appointed a teacher in the school, and this position he held during the remaining two years of his life, discharging its duties with great zeal and with great acceptance both to his associates and to his pupils. He taught chemistry and English literature and rhetoric, besides helping in other classes. English literature was his favorite study, into which he entered with great enthusiasm, and he had in these two years collected quite a little library of the best English writers, more than a hundred volumes of which he bequeathed to the school library. Books were his constant delight, and after he was unable to read he still kept some

near him on his bed. Notwithstanding his youth and limited acquaintance with foreigners, he was probably one of the best English writers and speakers among the Japanese. But he was also a sincere and devoted Christian. While desirous of making this school a place of thorough training in science and in English, he was just as desirous of making it in the best sense a Christian school, and his own Christian influence therein was most happy. He was also no mean preacher, his sermons excelling in simplicity and clearness.

"It is a great loss to our work to have him taken away, but he has at least left a noble record which cannot fail to be a stimulus to those who have known him."

FROM JAPANESE NEWSPAPERS.

The comments of the leading newspapers published in Japan on the religious ferment in the Empire are very striking, and cannot fail to create a popular impression in favor of Christianity. Mr. Learned writes of a long editorial in a prominent paper of Tokio concerning the proper attitude of the Government towards the Christian religion:—

"The writer speaks of the strict laws made against Christianity, and the number of Christian martyrs in this country, which he estimates at 280,000, and concludes that this religion cannot be put down by force. While declaring himself opposed to Christianity, he thinks the government ought to abandon its non-committal attitude, and should openly tolerate Christianity: (1st) because it is a shame for the government to retain laws against Christianity, which are notoriously violated in all parts of the country; (2d) because religion ought to be free to each man to believe or reject as he pleases; (3d) because while Christianity is bad, Buddhism is no better, and both ought to be either prohibited or tolerated. Buddhism and Christianity, he thinks, spring from the same root, and therefore the opposition of the priests to Christianity is like boiling beans with bean pods, the persecuted and persecutor being of the same stock.

"One of the topics of discussion in the

papers now, is the proclamation of last month, announcing the opening of a National Assembly in 1890. I judge that most are disposed to take this as a reasonable concession, and to wait in patience for the appointed time."

Mr. R. H. Davis, of Kobe, sends the following from the *Japan Mail*:—

"The Buddhist priests have shown of late an unusual activity. Perhaps they begin to think that the inertia of huge-ness does not furnish a sufficient safeguard against the active and untiring attacks of the Christian missionaries. If so, they are not much mistaken. Their lazy existence, their perfunctory incantations and half-hearted homilies, furnish an unmistakably marked contrast to the never-flagging industry and self-denying zeal of the western missionaries. Long and tolerably intimate intercourse with the Japanese enables us to say, that the pure upright lives and single-minded earnestness of our own missionaries have not less power of persuasion here than the doctrines they preach. Fortunately men's minds, to whatever influences they may have been subjected, never lose their ability to appreciate the nobler aspects of human nature, and we are persuaded that many a native Christian believes quite as much for sake of his teacher as for that of the thing taught. To the Buddhist priests this cannot fail to be evident, and whether they desire to emulate their opponents, or whether they are moved by an independent access of earnestness, they are now holding extraordinary meetings in Tokio, and preaching their doctrines to audiences assembled from all quarters."

IMABARI. KOBE.

Mr. Atkinson, writing November 22, speaks of the work in these two cities:—

"The Imabari church is doing nobly, paying its pastor's salary, and contributing four yen per month to the Home Mission work that is done outside of Shikoku. Mr. Ise has three colporter evangelists, and three evangelists in his field. His especial need now is a couple of better educated men to carry on the work that partially educated men cannot push much farther; but, unfortunately, we have no

one to spare. He will, however, work on and do the best he can with the men he has. On the 20th Mr. Ise expected to receive ten adults into the church. One of these is his grandmother, who is an intelligent old lady. It was only last fall that she became in the least degree willing to listen to Christian teaching. Her son had originated a school of natural religion in Kumamoto that even now has followers, and both the grandmother and the followers looked on Ise with great hatred when he became a Christian. He was regarded as a most unnatural and disobedient son who had given himself to the service of devils. But now the whole Ise household is Christian, — the grandmother, the mother, the sister, the wife, and the old nurse, who has been in the family twenty-seven years, and who, because of her fidelity, has at last been adopted into the family, and received its name.

"The work in this region is moving steadily on. We have a few additions for the pleasant side, and now and then a case of discipline to sober us. Purity has not been a distinguishing trait of the Japanese from the most ancient times. I am almost surprised that there is so little need for discipline in the churches on that score. The pastor of the Kobe church is doing his work well. Old troubles are being overcome, and the whole body is more at one than it has ever been. It is contributing well and steadily to the various branches of Christian work. Its Sabbath-school numbers one hundred and fifty; its congregation about two hundred and fifty."

West Central African Mission.

SINCE our last issue news has been received of the arrival of Dr. and Mrs. Nichols at Benguela, October 8. Messrs. Bagster and Walter were still at Benguela, preparing loads to go into the interior. One body of carriers had been sent forward, and had been heard from at Bailunda. The arrival of other carriers at the coast was anxiously awaited, and as soon as they came the whole party would be ready to start for Bailunda. Of his

first impressions Dr. Nichols writes, October 15: —

"All the influences at work upon this land and people have been bad. Even to-day the accursed system of slavery is in full force, along this coast; and with the licentiousness that always follows slavery, all Angola is leprous. Under these circumstances, one must have a fertile fancy, and exercise it without restraint, who would form even a faint idea of the difficulties which are to be overcome.

"We received yesterday, or the day before, an embassy from the Sova of Bailunda in the person of a villainous-looking little man with thin, sharply-cut lips, and a face deeply furrowed by age, etc. This was the tailor to his majesty, a most influential and noted personage; with him were two of his own race and two Bihénos. These latter were attired in the ordinary costume of their people, but the royal legate was marvelous to behold, decked in a flannel shirt of many hues, and armed with a sabre of prodigious size. He expressed himself much pleased to learn that we were to bring two white ladies into his sovereign's realms, and most profound were his bows of salutation.

"We are most impatient to start for the interior. Nearly all our arrangements are now complete, and there is every reason to hope that the carriers will be ready so that the caravan may start the first of the week."

"Last Sunday we celebrated the holy Sacrament of the Lord's Supper. There were only five of us, but all actuated by the same spirit, and all conscious of the Divine Presence. It was an invaluable assistance, a source of much comfort and refreshing, thus to find the table of our Lord spread in pagan Africa. May the occasion never be forgotten; indeed I am sure it will not be.

"The entire party are enjoying good health, and so far no one has felt the least touch of the fever."

THE OUTLOOK FOR THE MISSION.

Mr. Bagster writes (October 15), from Benguela, of plans for the future: —

"In respect to the road to Dondo we are now in a position to say that it is open and traveled; that many Bailunda men go over the road for the purpose of carrying coffee to Dondo; also I am able to say that we have chatted over the matter, and we intend to make the journey to Dondo at once, with a view to establish a station there, if possible. We shall have also this object in view, *i. e.*, the establishing a station in a large country between the kingdoms of Bailunda and Dondo. We have heard from our consul, Mr. Newton, in Loanda, and are offered by him every accommodation and every needed help.

"You speak of making excursions and journeys in the whole country. This cannot now be done. How soon we may be allowed to do it I do not know. We are yet suspected, and are in the hands of a tyrant, and have to stay or go just as he commands. If I wanted to go to see some place ten miles away, and wanted six men to accompany me, not one would dare to lift a load to go with me, unless I were allowed to go by the king. Should they go unpermitted, their heads would pay for it. Brother Sanders wished to go six miles to see the very place the king has offered to us, but I am not speaking more than truth to say that he was not allowed to go. The king told him not to go until I came up. On account of the caprice of the king, and the very great jealousy of the people, one against another, new places are extremely difficult to reach. To-day I do not know that I shall be allowed to go out to Dondo. I hope to do so, but cannot tell.

"I regard it as proven now that Bailunda must be the large station; thence we can move on the country north of Bailunda; then to the northwest part of Bihé, north of the Quito river, Kapobro's country, with its language half Ganguela and half Ambunda; then on into Ganguela, and far beyond. We thus shall follow the grand highlands on perhaps their greatest length inland, and shall be on the line of thickest population towards the middle of Africa. The Ganguela language will take us almost across the continent as we follow the trade of this people. But at present we look to plant a mission in Bailunda,

and prospect the Dondo road and the Bihé country."

FROM THE INTERIOR.

Letters have been received from Messrs. Sanders and Miller at Bailunda, of as late a date as October 3. Their reports are encouraging. Of the two houses which they were building near the king's village, and which they hoped to have finished by the time the reinforcements arrived, Mr. Miller writes:—

"The dimensions of the houses are thirty-one by fourteen feet, seven feet to the plates. They are only one story high, each having a shed seven feet by twelve. One has a veranda which, I think, will be very convenient. At present we have dirt floors and mud walls, supported by upright poles inserted in the walls. The mud cracks very much, but some lime of inferior quality is found near the river that may be used in some way to advantage. Each house has two doors and three windows, and these we propose to make of heavy, clumsy timber chopped into plank by the natives, and brought from a long distance. The plates are made of trees that we managed to straighten a little after a good deal of lining, chipping, and chopping. The rafters are poles averaging four or five inches in diameter at the larger end. Smaller poles answer the place of sheathing, bound on with bark strings, and the roof is covered with grass, about two feet thick. The natives did the most of the thatching, and say it will not leak. It is a very cool resort, and we hope to cover the other roof soon. Enough grass is already bought, and on the ground.

"Agriculture appears to be advancing slowly. We have not planted anything yet, but have bought a good supply of corn and beans, meal, etc. I think we have about seventy-five or eighty bushels of corn. This I think will carry us through the expected time of scarcity, though I believe we could now buy double the above quantity. It came for days after we told them we had enough, and still some will come and try to sell."

THE PEOPLE.

"We are getting along very well with

the language, and hope in due time to be able to teach and preach to this people. My present impression concerning them is quite hopeful, and I believe they can be elevated far above their present condition by means of mission work. They are very willing to work whenever anything is to be gained, and they apply themselves to their appointed tasks with hearty zeal and faithfulness which one would scarcely look for among a people who have had so few advantages. My experience thus far with this people does not confirm the reports as to their being 'thieves and liars.' On the contrary I have found them to be more truthful and honest than I supposed. I am looking forward with joy to that happy day when I can teach them to read about the Saviour and the better land. How can any Christian look upon the privations of the people, physical and spiritual, without being deeply impressed with a desire to help them?"

THE KING. THE SECULOS.

Of the king's relation to the mission Mr. Sanders writes: —

"Yesterday the king, who had been hunting, called on us on his way home. Of course he was unwelcome, but fortunately he did not enter our enclosure. He called upon Mr. Miller to show his rifle, of which he had heard; fired it; wanted one like it. When we said that neither powder, guns, nor firewater are given by us, he wished to write to our king to send him one. On learning that 'our king' is unacquainted with us, and would not notice such a letter, he wished us as his agents to

buy one. On being refused he grew quite vexed, but was happy when given a piece of cloth.

"The king occasionally calls on us for this or that. Long ago he 'borrowed' the cornet, which has been of no use to us. It was to be returned the day following. Instead came a summons for Brother Miller to come and blow it. Word was returned that we had other business on hand, and it has not appeared since. One day José and I called when returning from buying a pig. Kwikwi wanted a key for one of his boxes. So it was sent down, but no key we could spare could be fitted.

"Barros and José have constantly persisted in giving out that we are only making a trip through these countries. This has been done, either because they really have not grasped what I have tried to say, or because they believe that lies are better than the truth. Last night some remarks of José led to this subject again, and I tried to make him understand by declaring the substance of our teachings and aims, etc. It was with surprise that I heard him ask if the blacks stand before God in the same position with the whites; if they have the same promises and privileges. He appeared to be a very earnest listener as it was explained that God looks at the heart rather than the color of the skin; that the latter is but man's way. It was gratifying to hear him reading his Testament a little later, and to find him with it at an unusual hour this morning."

GLEANINGS FROM LETTERS.

L. O. Lee, Marash, Central Turkey. — The class of seven in our seminary who are entering upon their four years' course are a fine lot of young men. I have never had a class in Greek at home which made better progress. We began October 11, and by November 20 I think we shall be reading in John in a very fair manner. I cannot express what a pleasure it is to get back into active work again, and I

want to leave no stone unturned to bring forth a class of ministers who shall be thoroughly alive both intellectually and spiritually.

Mrs. Mary C. Winsor, Sirur, Maratha Mission. — One of the interesting features of the Jubilee was the Woman's Meeting, — when all the native women met with the missionary ladies and gave an account of their work. Mrs. Bissell had

charge of this meeting. Some of the accounts were very interesting indeed. The joy with which the heathen women in all our fields are hearing the Word is really remarkable, and only adds to an assurance that God has purposes of mercy for this people.

Dr. A. P. Peck, Pao-ting-fu, North China. — This year the young men who have been studying in America are ordered home because of the fear of the government that they are becoming too much in love with foreigners and are becoming Christians. They must be disposed of here in China somewhere, and the Viceroy has offered Dr. Mackenzie, at Tientsin, his choice of a number of them for medical students. It is not beyond the limits of possibility that I may get one for a student assistant.

C. A. Stanley, Tientsin, North China. — My colporters have been doing better work in selling books than I anticipated when I began this work in earnest last spring. Recently on a trip to the east they met two persons who seemed quite interested, and the helpers felt much encouraged. Another man came to Tientsin

whom I think sincere. He spent a Sunday with us, and promises to come again a few weeks hence. He very much desired baptism. Another man is also inquiring and reading our books. He is a petty official, and will find some difficulty in being a Christian. These are bits of encouragement which the Father is giving me now.

M. L. Stimson, Tientsin, North China. — Mrs. Stimson goes to Tung-cho for the winter, and I go with her and wait further advices. I was convinced to-day, as I watched Mr. Ament and half a hundred coolies removing our baggage from the steamer, that patience is in great demand here among all Western peoples, and that things move slowly in this Flowery Kingdom, and yet they move. Was not the approach of our steamer telegraphed to Tientsin from Takoo? So I expect that this year or next I shall make an advance movement of some sort. Now I shall devote myself to the language — trying to keep my eyes wide open as to the methods and manners of the experienced missionaries here in Chihli.

NOTES FROM THE WIDE FIELD.

THE BASEL MISSION.

FROM the Sixty-sixth Annual Report of the Basel Mission we learn that its income for 1880 amounted to \$181,699, and its expenditures to \$181,662. The following table indicates its fields of operations, and the forces employed : —

	EUROPEAN MISSIONARIES.		NATIVE LABORERS.						
	Men.	Women.	Missionaries.	Deacons.	Circuit Preachers.	Catechists.	Evangelists.	Christian Teachers.	Non-Christian Teachers.
India	67	47	2	8	4	51	14	70	34
Africa	31	19	1	7	2	40	6	27	-
China	11	9	3	4	1	8	13	14	-
Total	109	75	6	19	7	99	33	111	34

CHINA.

TABLE OF MISSIONS AND MISSIONARIES IN CHINA, OCTOBER, 1881. — The following table has been prepared from one given in the *Chinese Recorder*, for September-

October, 1881. The column of expenditures has been kindly furnished by Mr. Albert Dunnell, of Bangor Theological Seminary, and, except in one or two cases, the figures are taken from the annual reports of the several societies for 1881 : —

SOCIETIES.	Date of Mission.	Ordained.	Lay.	Single Women.	Married Women.	Total.	Annual Expenditure in Dollars.
BRITISH.							
1. London Missionary Society	1807	20	2	3	20	45	\$48,893
2. British and Foreign Bible Society	1843	—	3	—	—	3	10,119
3. Church Mission	1844	18	—	3	17	40	76,420
4. Baptist	1845	5	—	—	3	9	10,484
5. Presbyterian (English)	1847	12	2	2	11	27	63,690 ²
6. Wesleyan	1852	16	—	1	11	28	34,549
7. Methodist New Connection	1860	5	—	—	5	10	12,216
8. Society Propagation of Gospel	1862	4	—	—	—	4	3,434
9. National Bible Society, Scotland ¹	1865	—	4	—	1	5	9,895
10. China Inland Mission	1865	12	40	14	29	95	48,690
11. Canadian Presbyterian	—	2	—	—	2	4	10,422
12. Society Promoting Female Educa. East.	1861	—	—	1	—	1	2,420
13. United Presbyterian, Scotland	1865	3	—	—	3	6	—
14. United Methodist Free	1868	2	—	—	2	4	9,842
15. Irish Presbyterian	1869	1	1	—	2	4	3,600
16. Church of Scotland	1878	2	1	—	2	5	—
17. Unconnected	—	1	2	—	2	5	—
Total	—	103	57	25	111	296	—
AMERICAN.							
1. A. B. C. F. M.	1830	19	3	11	22	55	89,642 ³
2. Baptist Mission Union	1834	7	1	6	7	21	28,722
3. Protestant Episcopal	1835	10	2	3	7	22	43,043
4. Presbyterian	1838	25	3	13	26	67	86,212
5. Methodist Episcopal	1847	18	1	14	17	50	52,359
6. Southern Baptist	1847	5	—	4	5	14	11,738
7. Seventh Day Baptist	1847	1	—	1	1	3	3,000
8. Methodist Episcopal, South	1848	7	—	2	6	15	30,525
9. Dutch Reformed	1858	4	—	—	4	8	11,507
10. Woman's Union	1859	—	—	3	—	3	2,462
11. Southern Presbyterian	1867	6	—	3	5	15	12,479
12. American Bible Society	1876	1	5	—	3	9	18,728
Total	—	103	16	60	103	282	—
GERMANY.							
1. Rhenish Mission	1874	6	—	—	5	11	9,812
2. Basel Mission	1874	15	—	—	14	29	18,728
Total	—	21	—	—	19	40	—
Grand Total	—	227	73	85	233	618	\$764,039

NEW HOSPITALS AT TIENTSIN AND PEKING. — The opening of a hospital at Tientsin by Dr. Mackenzie, of the London Missionary Society, under the special patronage of Viceroy Li Hung Chang, was chronicled last year. On the 15th of October last another hospital, designed especially for women and children, was opened by Bishop Bowman, of the American Methodist Episcopal Mission, to be under the care of Miss Dr. Howard. The wife of the viceroy, who has herself been under the medical care of Miss Howard, is interested in this movement. The building has cost about \$6,000, and has comfortable accommodations for over forty patients. At Peking, a building has been purchased by Dr. Atterbury, of the American Presbyterian Mission, at his own expense, and fitted up as a hospital, with ten wards, able to accommodate

¹ The Agent of this Society is also missionary of the U. P. Mission.

² Estimated.

³ Including special expenditures for buildings.

about twenty patients. Dr. A. gives an interesting account of the terrible struggles and apparent success of an opium patient, belonging to the imperial class, in his endeavor to conquer the habit.

SUPERSTITION IN CHINA. — The general intelligence of the higher classes in China, so often commented upon, does not keep them from being the victims of a multitude of silly superstitions. Dr. Atterbury writes from Peking to the *Foreign Missionary* of the causeless terror now prevailing among the officials: "The next Chinese month has been fixed upon for the burial of the late Empress. Many of the high Chinese and Manchu officials are expected to attend the ceremonies. The young Emperor will not accompany the remains to the imperial tomb, for fear of some accident befalling him. The Chinese astrologers declare that the recent comets have badly disturbed the celestial bodies, and that the greatest care must be exercised over him. Comets portend to the superstitious Chinese dire calamities, and the death of their ruler. Hence the great alarm felt this year. Officials also throughout the Empire have been implored to conduct themselves with the greatest circumspection, so as not to offend in any way the heavenly deities."

INDIA.

EDUCATED HINDUS. — The *London Chronicle* referring to the educational work of the Calcutta Mission of the London Society reports that within the last thirty years one hundred and fifty thousand young men have had the key of English literature put into their hands. Though the Bible is excluded from many of the schools, yet the courses selected have instilled ideas of Christian truth and morals. Many of the students have been converted and taken an open stand for Christ. Others have lost all faith in the native religions. Of some who have been thus under the influence of these educational institutions, the writer in the *Chronicle* says: "The religious position of those who do not become Christians deserves consideration. That many are secret believers in Christ cannot be doubted; but the dread of the fearful trials which baptism involves keeps them back, and if conscience is resisted, it frequently becomes hardened. When one who seemed to believe in Christ was asked by the writer why he delayed to confess him before men, he replied that his widowed mother was still a Hindu, and that he could not bear to desert her in her loneliness, and perhaps break her heart and bring her to a premature grave. Another spoke in a similar way of his father. Another, who seems to be a Christian in all but the name, is the son of a former student, who, in his time, was a candidate for baptism, but his courage failed at the last moment. His mother, too, has had the instruction of the missionary's wife and other ladies, and, though the family has given up much of Hinduism, they shrink from accepting the faith, and dread its consequences in social ostracism and obloquy. Others have also taken refuge in the different forms of agnosticism common in the present day. Some have become Theists, and joined some of the sections of the Brahmo Somaj. One of the chief members, for instance, of the latest sect, — the Sadharan Brahmo Somaj, — is an old pupil, and a younger man is an active member of its committee of management. Wherever and whatever they are, it may, however, be safely said that they respect their teachers, welcome their visits, and sometimes take a friendly part in the discussions which accompany out-door preaching."

A CHURCH OF LEPERS. — Mr. Bergen, of the American Presbyterian Mission at Ambala, gives an account of a communion service held among the lepers at that station. The arrangements that were necessary in the service to avoid the contaminating touch of the lepers rendered the scene peculiar. There must needs be a cup for the missionary, another for an old and blind man, who, on account of his infirmities was obliged to live among the lepers, and another for a daughter of a leper, who, though now sound and well, is liable to have the disease break out in her at any time. Very

few of these lepers have fingers with which to take the bread, and the missionary must place it so that they can reach it with their mouths. What a boon is the gospel of Christ's love to these poor people !

"THE NEW DISPENSATION." — Chunder Sen's branch of the Brahmo-Somaj is giving utterance more and more to views which are radically at variance with the Christian faith. The *Sunday Mirror*, in a recent issue, says : "The Christian Dispensation has in its turn made way for the New Dispensation, a system far more perfect than Christianity ; an important step towards the reformation of society upon a new basis, political, social, as well as religious, to prove at no distant period the only source of heavenly inspiration. Jesus and Chaitanya were the same, without the slightest difference in essential characteristics."

TURKEY.

BAPTISM OF AHMED TEWFIK EFFENDI. — The story of the arrest at Constantinople of this distinguished member of the Ulema, the great Mohammedan Council, because he had assisted Dr. Koelle, an English missionary, in translating the Bible and certain Christian books, will not be forgotten by our readers. On his arrest, Ahmed Tewfik contended that he had not forsaken the Moslem faith, but was merely assisting as a scholar in a literary work. But he was condemned to death, and would doubtless have been executed had it not been for the intervention of the English ambassador, who secured a change of sentence to banishment to the island of Chio. From thence several months ago he escaped, having eluded his guard, and fled to England. Intellectually persuaded that Christianity was from God, it cost him a great struggle to confess Christ, inasmuch as he would thus cut himself off from home and children and country. But he came to a decision that he must take the stand, and, on November 11, he was baptized in London, having first answered with great distinctness and earnestness all questions respecting his purpose and faith. As the *Church Missionary Intelligencer* remarks : "This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation. Will not all our readers pray earnestly that he may, like the Apostle Paul, 'increase the more in strength,' and prove to be a chosen vessel to bear the name of Christ, by voice and pen, to the followers of the false prophet?"

AFRICA.

DAHOMY.—Rev. Mr. Winfield, of the English Wesleyan Mission, has been waiting at Whydah, Dahomey, for many months, hoping to gain the king's permission to reëstablish a school which had been broken up by the king's orders. Greatly to the sorrow of the missionary the message came refusing the permission. The reply, which was received August 8, was as follows : "The king sends his compliments, and wishes to know how you get along in his country. The king wishes to inform you that his people cannot be allowed to read your book, and you cannot have a school here to teach the children about the white man's God. If you talk to the people about this book of yours they will not worship the fetish, and we cannot do without fetish in this country. The king of Dahomey is not like any other in the world ; and he must keep slaves and have fetish, or else his country would be taken away and given to somebody else in the same way that Quittah and Lagos were given. If you like to come here to trade, to sell cloth and guns and rum, we shall be glad ; but we cannot have your book." This king, Gelele, as this letter would indicate, is one of the most despotic of monarchs, and the barbarism prevalent in his kingdom can be matched by few, if any, spots on earth. At the time Mr. Winfield was writing Whydah had been for days and nights filled with the din of *tom-toms* and guns in honor of a notable chief who died about twelve months previously. The grave of the dead man was opened,

and a present from the king, consisting of cloth, powder, and rum, was deposited in the coffin. The king sent slaves to be sacrificed over the grave according to custom, but the chief's family objecting the horrible deed was not done publicly, though it was believed that the victims were privately slain. But Dahomey is not worse than all Fiji was forty years ago, and it may be that we may live to see hundreds of churches and native preachers in the kingdom now ruled by Gelele.

REINFORCEMENTS FOR CENTRAL AFRICA. — The trials which the London and the Church Missionary Societies have recently experienced in the reduction of their forces in Central Africa, through death and sickness, have not disheartened them. The London Society calls for five new men to go to Lake Tanganyika, and the Church Missionary Society will send, as soon as they can be found, five men to Lake Nyanza and Uyui. The last tidings from Uganda are full of encouragement. Mtesa has given full permission to the missionaries to preach and teach.

THE AMERICAN MISSIONARY for January contains letters from Rev. Mr. Ladd, who, with Dr. Snow, was, on November 6, at Cairo, Egypt, awaiting passage to Souakim. They have received advice to establish headquarters at Berber, and not to stop at the Sobat, but to go on to Fatiko.

CENTRAL AMERICA.

THE London *Congregationalist* has the following account of a work of grace among the Moravian Missions on the Mosquito coast, a province of Nicaragua. The missionaries write: "We are passing through a very serious and momentous period. Last week one hundred persons joined the church, and at our evening meetings the crowd is such that we cannot kneel to pray." Another, writing from Magdala, says: "A special time of mercy has dawned for Mosquito. The Spirit of God is working powerfully and strangely among this people. I never expected to live to see such miracles of grace wrought in these days of small faith as were wrought in the first days of the church's own history, and as I now see with my own eyes. The 3d of July was a day I shall never forget. I preached from Luke v. 1-11. The church was filled to the last seat. Many had a fixed expectation that on that day the Lord would work something wonderful. All went on as usual until we came to the last hymn, and then a strange movement was observable in the assembly. A man could no longer restrain himself, and began to pray aloud, "O Lord, have mercy upon me;" and then all the people broke out into loud and fervent prayer. And so the meeting went on, prayer and praise alternating for some time. And in the evening and on the following days the singing and praying continued, such as I never heard before." The work still goes on, and "at almost every hour there come persons troubled about their sins, seeking comfort and wishing to join the church." The devil, of course, is also at work, and so the missionaries tremble as well as rejoice."

MISCELLANY.

BIBLIOGRAPHICAL.

Around the World Tour of Christian Missions. A Universal Survey. By WM. F. BAINBRIDGE. With maps of prevailing religions and all leading mission stations. 12mo, pp. 583. Boston: D. Lothrop & Co. 1882.

As the title indicates, this is a universal survey of foreign missions by one who had very exceptional opportunities of personal observation and study of missionary

work in different fields; but the volume is more than a record of the author's own impressions. It is, as he observes, "an attempted compilation of the matured thoughts and feelings of hundreds of experienced missionaries, met in frequent conversations face to face with their work in almost all lands throughout the world. More especially the effort is to voice the

judgment of those missionary toilers who have given years of practical thought to many of these questions of world evangelization, but have not possessed the facilities or the disposition to place them before the eyes of the churches at home." This statement, found on page 415, in justice to the work, should have been in the preface. It suggests the method of the writer, and accounts for some infelicities of style and method in the composition of the work.

There is hardly a topic in the whole account of missionary inquiry at home or abroad that is not referred to in these pages. The opinions expressed, and the suggestions made, are such as will command the assent of those most familiar with the methods of missionary labor. The criticisms, often wise and thoughtful, are those of a friend. A full table of the contents of different chapters and an admirable index add greatly to the value of a work so encyclopædic in its character. An appendix also gives the names of the various missionary societies, American, British and Continental, Home and Foreign, Protestant and Roman Catholic, with the post-office address, income, and, sometimes, other statistics of those engaged in the foreign field. Statistics from the best authorities are given of the missions not visited by the author, so that the work is true to its title,—a universal survey of Christian missions.

Happy the man who has had the privilege of thus observing in many lands the wonderful progress of the kingdom of Christ, and of recording his observations for the benefit of his fellow men. The cause would gain much in the popular estimation if more travelers would be as

careful and painstaking in their observations and as faithful in reporting them.

Round the World Letters. By LUCY S. BAINBRIDGE. 12mo, pp. 542. Boston: D. Lothrop & Co. 1882.

Mrs. Bainbridge accompanied her husband in his tour around the world, and while he had his eye upon Christian missions Mrs. B. made notes of other matters presented to their view. This volume of her letters is fresh and readable, and touches upon all lands along the highway around the globe.

Modern Missions: their Trials and Triumphs. By ROBERT YOUNG, Assistant Secretary of the Foreign Missions Committee of the Free Church of Scotland. London: Marshall, Japp & Co., 1881. 16mo, pp. 406.

We have been much pleased with this volume, which gives in compendious form the story of modern missions in various lands. The author's original purpose was to cover the whole field in a single volume, but wisely, as we think, he concluded not to attempt so great condensation. He has therefore given us here the account of the introduction of Christianity into India, Burmah, China, Japan, Southern, Western, and Central Africa, Madagascar, and Polynesia, tracing in a brief yet clear way the progress down to the present time. For a historical survey of missions in these lands we know of nothing more compact and admirable. There are, of course, points which those who have special interest in the several fields would like to have more fully expanded, yet, in view of the necessity of condensation, the work seems to us to hit fairly and wisely the happy mean between a mere outline and an exhaustive history. We trust that nothing will prevent the author from giving us the second volume, which will complete the survey.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Redoubled earnestness.—That all professing Christians may feel more fully than hitherto the pressure of the claims of unevangelized nations; that they may apprehend the urgency of divine requirements to make known everywhere the good news of salvation; that they may count all things but loss for the excellency of the knowledge of Christ Jesus our Lord as their own treasure and a treasure to be possessed by the heathen; that in the ear of every indifferent and half-wakeful person there may ring the cry, Awake thou that sleepest! that contributions and supplications may be more in accord with the greatness of the Father's love, the sufficiency of our Saviour's atoning

merits, and the worth of perishing souls. Well may laymen, ministers, and missionaries humble themselves before God in view of lukewarmness, and ask for a sanctified ardor that shall not abate while life lasts, for a faith commensurate with promises exceeding great and precious, for a holy boldness that shall plead, Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old!

For the Training Schools and Colleges on Mission Fields.

[The last Thursday of January is the appointed Day of Prayer for colleges.]

ARRIVALS ABROAD.

October 8. At Benguela, West Africa, Dr. F. O. Nichols and wife.

October 30. At Erzroom, Miss Mary E. Brooks.

November 13. At Constantinople, Rev. Robert Thomson and wife, on their way to Phillipopolis.

November 19. At Mardin, Eastern Turkey, Rev. J. A. Ainslie and wife, and Rev. C. F. Gates.

November 22. At Harpoot, Eastern Turkey, Miss Carrie E. Bush and Miss Mary P. Wright.

November 30. At Yokohama, Japan, Rev. D. C. Greene, D. D., and wife.

DEATH. — December 4. At Van, Eastern Turkey. Sarah R., daughter of Rev. Henry S. and Helen R. Barnum, aged five and one half years.

For the Monthly Concert.

Topics and questions based upon this number of the *Herald*.

1. What is the condition of Woman under the Mohammedan religion? (Page 56.)
2. Give an account of the Jubilee meeting at Ahmednagar. (Page 59.)
3. What is the history and what have been the results of the Girls' School at Ahmednagar? (Page 64.)
4. What is the outlook for the West Central African Mission? What sort of houses have our missionaries built for themselves? (Page 71.)
5. What report is given concerning two converts in Ceylon? (Pages 66, 67.)
6. Who was Mr. Yamasaki? What topics are the Japanese newspapers discussing? (Page 68.)
7. What are the openings in Macedonia? Describe the conduct of a Greek Bishop. (Page 61.)
8. Is the assertion that there has been no progress among the missions in China correct? (Page 50.)
9. Give the story of Thakombau, the Fiji King; of his cruelties and his conversion. (Pages 84-88.)

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.	
Gorham, Cong. ch. with other dona. to const. STEPHEN HINKLEY, H. M.	41 76
Portland, 2d Parish ch. with other dona. to const. Mrs. A. C. GOULD, H. M., 63.12; St. Lawrence St. ch., 11.32; A friend, 5	79 44
Westbrook, 2d Cong. ch.	21 20—142 40
Franklin county.	
Farmington Falls, 1st Cong. ch. and so.	2 81
New Sharon, 1st Cong. ch. and so.	3 19—6 00
Hancock county.	
Orland, M. C. Trott,	5 00
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so.	25 35
Boothbay, 2d Cong. ch. and so.	25 00
Thomaston, Cong. ch. and so.	8 07
Waldoboro, 1st Cong. ch. and so.	9 30—67 72
Penobscot county.	
Bangor, Hammond St. ch., 100; Central Cong. ch., 10	110 00
Union Conf. of Churches.	
Sweden, A. Woodbury,	1 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	20 00
Washington county.	
Machias, Centre St. ch.	5 86
	357 98

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, A friend,	10 00
Rindge, Cong. ch. and so.	6 37
Swanzy, Cong. ch. and so.	6 00—22 37
Grafton county.	
Bristol, Cong. ch. and so.	2 15
Lyme, T. L. Gilbert,	2 00
Plymouth, Cong. ch. and so.	15 00
W. Lebanon, Cong. ch. and so.	32 13—51 28
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bedford, Sarah Walker,	5 00
Hillsboro, Cen. Cong. ch. and so.	5 00
Manchester, 1st Cong. ch. to const. GEORGE W. O. TEBBETTS, H. M., 139 13	
Nashua, Pilgrim ch. and so., 140.17; 1st Cong. ch. and so., 63.71; Clarence W. Brown, 15	218 88
New Boston, John N. Dodge,	5 00
New Ipswich, Cong. ch., Leavitt Lincoln,	10 00—383 01
Merrimac county Aux. Society.	
Chichester, Cong. ch. and so.	2 00
Warner, Mrs. A. G. H. Eaton,	1 00—3 00
Rockingham county.	
Chester, Emily J. Haselton,	10 00
Hampstead, Cong. ch. and so.	30 00
Hampton, Cong. ch. and so.	9 06
Raymond, Cong. ch. and so.	15 00
Salem, Mrs. M. S.	1 00—65 06

Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	8 84
Meriden, Mrs. M. A. Bryant,	12 00—20 84
	545 50
Legacies. —Rindge, Tabitha Stratton,	
by O. H. Bradley, Adm'r,	100 00
	645 50

VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	38 55
Bristol, M. S. Wilds,	25 00
Cornwall, Cong. ch. and so.	77 90—141 45
Bennington county.	
Manchester, Cong. ch. and so.	22 40
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Lower Waterford, A friend,	10 00
St. Johnsbury, East ch. and so., 10;	
South ch. and so., 3.82;	13 82—23 82
Chittenden county.	
Colchester, 1st Cong. ch. and so.	10 00
Essex, Cash,	30
Milton, P. Herrick,	1 00—11 30
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so., 8.00; S.	
M. Hurlbert, 3.90;	11 90
Swanton, Cong. ch. and so.	13 21—25 11
Grand Isle county.	
Alburgh Springs, Cong. ch. and so.	9 00
Orange county.	
Newbury, 1st Cong. ch. and so.	9 80
West Randolph, Cong. ch. and so.	13 26—23 06
Orleans county.	
Beabe Plain, Mrs. E. A. McPherson,	10 00
Brownington, S. S. Tinkham,	5 00
E. Coventry, Mrs. P. H. Plastridge,	2 00—17 00
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Montgomery, Friends,	2 00
Northfield, Cong. ch. and so.	10 65
Waterbury, Cong. ch. and so.	28 00—40 65
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Central Cong. ch. and so.	
14.43; H., 7;	21 43
Grafton, Cong. ch. and so.	20 00
Jamaica, A friend,	1 00
Londonderry, George F. Hobart,	10 00
Putney, Cong. ch. and so.	14 75
West Brattleboro, Cong. ch. and so.	12 53
Wilmington, Cong. ch. and so.	15 00—94 71
	408 50

MASSACHUSETTS.

Barnstable county.	
Cotuit, Union ch.	13 00
Harwich Centre, Cong. ch. and so.	5 67
West Barnstable, Cong. ch. and so.	
add'l,	10 00—28 67
Berkshire county.	
North Adams, Cong. ch. and so. to	
const. Mrs. JENNIE L. GOODRICH,	
H. M.	147 69
Pittsfield, 1st Cong. ch., 68.93; South	
Cong. ch., 13; Mrs. Phineas Allen,	181 93
100;	7 00
Sheffield, Cong. ch. and so.	57 69—396 31
Bristol county.	
Berkley, La. Cent Soc. of Cong.	
ch.	24 60
Freetown, Cong. ch. and so.	11 13—35 73
Brookfield Ass'n. William Hyde, Tr.	
No. Brookfield, 1st Cong. ch. with	
other dona. to const. WILLIAM J.	
THOMPSON, H. M.	40 00
Spencer, Lucy Prouty,	1 00
Sturbridge, 1st Cong. ch. for Papal	
Lands,	5 28
Warren, Cong. ch. and so.	30 00—76 28
Dukes and Nantucket counties.	
Nantucket, 1st Cong. ch. and so.	12 05
West Tisbury, Cong. ch. and so.	12 00—24 05
Essex county.	
Andover, West ch., 37.15; Soc. Inq.	
Phil. Acad., 7.42;	44 57

Lawrence, Central ch. and so. 60;	
Riverside ch., 12; A friend, 1;	73 00
Methuen, 1st Cong. ch. and so.	27 27—144 84
Essex county, North.	
Haverhill, Centre Cong. ch., 44; Ab-	
by B. Kimball, 10;	54 00
Ipswich, Linebrook ch.	31 15
Newbury, 1st Cong. ch. and so.	36 75—121 90
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Wash'n St. ch. with other	
dona. to const. JOSEPH R. PITMAN,	
H. M., 40; Dane St. ch. m. c.,	
16.25;	56 25
Essex, A friend,	2 00
Nahant, Mrs. W. H. Johnson,	5 00
Peabody, Rockville Cong. ch.	18 50
Salem, Tabernacle ch. m. c.	53 93
Swampscott, Cong. ch. and so.	43 71—179 39
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Conway, Cong. ch. and so. to const.	
Rev. A. B. CRISTY, H. M.	81 85
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 3d Cong. ch. and so.	17 53
Holyoke, 2d Cong. ch. and so.	66 71
Longmeadow, Cong. ch. and so. m. c.	17 20
Monson, Cong. ch. and so., 29.77; Mrs.	
E. L. Coburn, 10; M. L. Coburn,	
10;	49 77
Palmer, 2d Cong. ch. and so.	18 47
Springfield, South ch., 100; Olivet ch.,	
35.83; E. A. Thompson, 3;	138 83
West Springfield, 1st Cong. ch. and so.	20 00—328 51
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	127 00
Easthampton, Payson Cong. ch.	792 78
Enfield, Cong. ch. and so., 38.55; Ed-	
ward Smith, 80;	118 55
Florence, A. L. Williston,	500 00
Hadley, Russell ch., 13.28; 1st Cong.	
ch., 7.95;	21 24
North Hadley, Cong. ch. and so.	4 00
Northampton, Edwards ch. and so.,	
9.77; Rev. H. L. Edwards, 10;	19 77
South Hadley, 1st Cong. ch. and so.	25 00
So. Hadley Falls, Cong. ch. and so.	33 98
West Chesterfield, Mrs. Richard	
Clarke,	3 00
Westhampton, A. G. Jewett,	10 00—1,660 32
Middlesex county.	
Arlington, Cong. ch. and so.	25 00
Auburndale, Cong. ch., 827.64; m. c.	
21.59;	849 20
Cambridge, A. E. Hildreth	100 00
Cambridgeport, Prospect St. ch.,	
119.56; Pilgrim ch. and so., 8.77;	128 33
Chelmsford, Rev. C. C. Torrey,	5 00
Lexington, Hancock ch. and so.	35 66
Lowell, 1st Cong. ch. and so. to const.	
ARTHUR S. CUTLER, H. M. 100.44;	
Leonard Kimball, 25;	125 44
Malden, 1st Cong. ch. and so.	52 83
Maplewood, 1st Cong. ch. and so.	9 13
Newton Centre, M. M. Loomis,	8 50
No. Reading, Cong. ch. and so.	4 00
Saxonville, Edwards ch. and so.	35 00
Somerville, Prospect Hill ch., 8;	
Franklin St. ch. m. c., 7.32;	15 32
Stoneham, Cong. ch. and so. m. c.	4 89
Wakefield, Cong. ch. and so.	183 49
Wayland, Cong. ch. and so.	19 75
West Medford, Cong. ch. and so.	9 89
Wilmington, Cong. ch., 33.35; do. m.	
c., 16.35;	49 70
Winchester, Cong. ch. and so.	90 07
Woburn, 1st Cong. ch. and so. with	
other dona. to const. MRS. M. J.	
KEYES, MISS R. M. LEATHER, and	
MISS C. E. CONVERSE, H. M.	425 00—2,167 70
Norfolk county.	
Braintree, 1st Cong. ch. and so.	16 00
Brookline, Harvard ch. and so.	275 00
Cohasset, 2d Cong. ch. and so.	69 70
Hyde Park, Clarendon Cong. ch. m. c.	6 50
Medfield, F. D. Ellis,	100 00
Needham, Ev. ch. and so.	3 00
No. Weymouth, Pilgrim ch.	38 00
Randolph, Cong. ch. m. c.	78 30

Wellesley, Miss. corn money,	3 62—590 12
Old Colony Auxiliary.	
Lakeville, Cong. ch. and so., 35.55 ;	
Christmas offering, 2 ;	37 55
Mattapoisett, Cong. ch. and so., 11.66 ;	
a friend, 2 ;	13 66
New Bedford, Trin. ch. and so.	127 68
Rochester, 1st Cong. ch. and so.	40 50—219 39
Plymouth county.	
Abington, 1st Cong. ch. and so.	26 10
Brocton. A friend of missions to	
const. ALPHEUS GURNEY, H. M	100 00
Campello, Cong. ch. and so.	53 25
No. Middleboro, Cong. ch. and so.	35 00
South Abington, Cong. ch. and so.	80 04—294 39
Suffolk county.	
Boston, — Summary for 1881 : —	
Old South church,	7,980.89
do. to Woman's Board,	463.40—8,444 29
Central church,	4,142.56
do. to Woman's Board,	1,597.26—5,739 82
Park Street church,	4,015.68
do. to Woman's Board,	697.00—4,712 68
2d Church (Dorchester),	2,872.48
do. to Woman's Board,	970.75—3,843 23
Shawmut church,	2,514.07
do. to Woman's Board,	596.75—3,110 82
Mount Vernon church,	2,036.29
do. to Woman's Board,	426.00—2,462 29
Union church,	1,569.90
do. to Woman's Board,	394.50—1,964 40
Phillips church,	848.59
do. to Woman's Board,	914.47—1,763 06
Central ch. (Jam. Plain),	988.35
do. to Woman's Board,	284.60—1,272 95
Winthrop church,	811.36
do. to Woman's Board,	159.10—970 46
Berkeley St. church,	537.12
do. to Woman's Board,	204.00—741 12
Immanuel church,	625.00
do. to Woman's Board,	111.15—736 15
South Evng. ch. (West	
Roxbury),	663.75
Eliot church,	318.38
do. to Woman's Board,	337.00—655 38
Highland church,	378.33
do. to Woman's Board,	128.00—506 33
Walnut Ave. church,	377.00
do. to Woman's Board,	55 25—432.25
Village ch. (Dorchester),	93.40
do. to Woman's Board,	164.26—257 66
Maverick church,	15.36
do. to Woman's Board,	220 00—235 36
1st Ref. Episcopal,	200 00
Boylston church,	99 30
1st ch. (Charlestown),	70 00
do. to Woman's Board,	27 00—97 00
Evng. ch. (Brighton),	
do. to Woman's Board,	77 00
Pilgrim church,	17 00
Holland church,	6 05
Miscellaneous, to Woman's Board,	382 88
Legacies, to Woman's Board,	1,100 00
A. W. Gates, for a native preacher	
at Harpoet, 100 ; Joshua Bates, 10 ;	
Clarissa Williams, 10 ; A. C. 5 ;	
Mrs. L. A. Bartholomew, 5 ; John	
L. Chenery, Roslindale, 1 ; Other	
donations and legacies, particulars	
of which have been acknowl-	
edged ;	16,950 55
Acknowledged elsewhere,	57,441 78
	56,725 81
	715 97
Chelsea, 1st Cong. ch. and so.	80 98—796 95
Worcester county, North.	
Gardner, 1st Cong. ch. and so., 125.69 ;	
Amasa Bancroft, 10.00.	135 69
Winchendon, No. Cong. ch. m. c.	11 02—146 71
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Shrewsbury, Cong. ch. and so.	24 50
Southboro, Pilgrim Ev. ch. for Laz-	
arus,	40 00
Webster, Cong. ch. and so.	5 00
Worcester, Union ch. and so., 366.56 ;	
Old South ch. and so., 54.52 ; Salem	
St. ch. and so., 3 ;	424 08—493 58

Worcester co. South Conf. of Ch's, Wil-	
liam R. Hill, Tr.	
Northbridge, Cong. ch. and so.	20 00
	7,806 69
Legacies. — Falmouth, John C. Parker,	
by William Nye, Ex'r,	50 00
Fitchburg, Abel Thurston, add'l, by	
Abel L. Thurston,	10 00
Monson, Andrew W. Porter, by E.	
F. Morris, Ex'r,	1,650 00
Winchester, Martha S. Wyman, by	
Leonard Thompson, Ex'r,	150 00—1,860 00
RHODE ISLAND.	9,666 09
Barrington, Cong. ch. and so.	25 00
Bristol, Miss Charlotte De Wolf, 500 ;	
Mrs. Maria De W. Rogers, 500 ;	1,000 00
Central Falls, Cong. ch. and so., 60.26 ;	
S. W. Plimpton, 1 ;	61 26
Pawtucket, Cong. ch. and so., 25 ; A	
memorial offering, 100 ;	125 00—1,211 26
CONNECTICUT.	
Fairfield county.	
Greens Farms, Cong. ch. and so.	95 50
Greenwich, 2d Cong. ch. and so.	253 81
No. Greenwich, Cong. ch. and so., to	
const. HATTIE A. MEAD, H. M.	100 33
Ridgefield, Cong. ch. and so.	80 56
So. Norwalk J. M. Layton,	5 00
Southport, Cong. ch. add'l,	5 00—540 20
Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so. add'l, 1 ;	
Rev. H. Clark, 10 ;	11 00
Berlin, 2d Cong. ch. and so.	25 66
East Hartford, Cong. ch. and so.	22 34
East Windsor Hill, R. Grant, for Pa-	
pul Lands,	20 70
Hartford, 1st Cong. ch., 1,332.50 ; do.	
m. c., 24.82 ; A friend, 25 ;	1,382 32
New Britain, South Cong. ch.	266 90
Plainville, Cong. ch. and so.	25 00
Plantsville, Cong. ch. (less ex. 40 c.),	258 42
Poquonock, Cong. ch. and so.	26 21
So. Glastonbury, H. D. Hale and	
Mrs. N. Hubbard,	25 00
West Hartford, Cong. ch. and so.	173 94
West Hartland, Cong. ch. and so.	10 25
West Suffield, Cong. ch. and so.	23 70
Wethersfield, Cong. ch. and so.	72 02
Windsor, Cong. ch. and so.	35 37
Windsor Locks, Cong. ch. and so.	116 52—2,495 35
Litchfield co. G. C. Woodruff, Tr.	
Falls Village, Cong. ch. and so.	5 00
Goshen, Cong. ch. and so.	96 60
Hotchkissville, Mrs. R. P. Judson,	5 00
Kent, 1st Cong. ch. and so.	14 36
Milton, Cong. ch. and so.	15 00
New Preston, Cong. ch. and so.	27 00
Norfolk, Cong. ch. and so.	370 86
Sharon, Cong. ch. and so.	138 87
So. Canaan, 1st Cong. ch. and so.	9 49
W. Winsted, 2d Cong. ch. and so.	96 67—778 85
Middlesex co. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so., 57.79 ;	
Mrs. A. Watrous, 4 ;	61 79
Higganum, Cong. ch. and so.	10 00
Middletown, 1st Cong. and so., 38.79 ;	
3d Cong. ch. and so., 6 ;	44 79
Portland, 1st Cong. ch. and so.	23 85—140 41
New Haven co. F. T. Jarman, Agent.	
Branford, Cong. ch. and so.	13 23
Cheshire, Cong. ch. and so., 50.00 ; A	
friend, 20 ;	70 00
East Haven, Cong. ch. and so.	18 50
Guilford, Cong. ch. and so.	6 00
Madison, Cong. ch. and so. m. c.	13 01
Milford, Plymouth ch.	30 00
New Haven, Ch. of the Redeemer,	
181.34 ; College St. ch., 125.38 ;	
Centre ch. m. c., 6.54 ; R. S. Fel-	
lowes, 200 ;	513 26
North Branford, Cong. ch. and so.	38 09
North Guilford, A friend,	1 00
Orange, Cong. ch. and so.	8 83
Wolcott, Cong. ch. and so.	11 55—723 47
New London co. L. A. Hyde and L.	
C. Learned, Trs.	
Bozrah, Rev. N. S. Hunt and family,	20 00

Colchester, 1st Cong. ch. and so	154 96
Griswold, 1st Cong. ch. and so	65 00
Hanover, Cong. ch. and so	17 50
Mystic Bridge, Cong. ch. and so	29 17
New London, 1st Ch. of Christ,	88 29
Norwich, 2d Cong. ch. m. c., 34.44;	
E. T., 15;	49 44—424 36
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. with other dona.	
to const. CHAUNCEY E. BROWN,	
H. M.	4 87
Mansfield Centre, 1st Cong. ch.	70 00
Rockville, 2d Cong. ch.	17 00
Somers, Cong. ch. and so., to const.	
LOREN W. PERCIVAL, H. M.	100 00
Vernon, Cong. ch. and so.	50 00
Willington, Cong. ch. and so.	5 00—246 87
Windham county.	
Canterbury, 1st Cong. ch. and so.	8 18
E. Woodstock, Cong. ch. and so.	25 00
Hampton, Harriet Colman,	1 00
Putnam, 2d Cong. ch., to const.	
GEORGE E. SHAW, H. M.	148 43
Thompson, Cong. ch. and so. /	147 50
Woodstock, 1st Cong. ch. and so.	30 67—360 78
—, A friend,	15 00

NEW YORK.

Brockport, Summers Hubbell,	10 00
Brooklyn, Central Cong. ch., 415.86;	
do. m. c., 277.20; Mrs. C. M. Bloomis,	
10; A friend, 2;	705 06
Camden, 1st Cong. ch. and s. s.	25 59
Canaan 4 Corners, Mrs. A. Barstow,	10 00
Catskill, John Doane,	6 70
Champlain, R. M. Hubbell,	1 00
Chestertown, R. C. Clapp,	1 00
Clear Creek, 1st Cong. ch. and so.	1 75
Clifton Springs, Howie M. Haydn,	
Christmas gift,	5 00
Coxsackie, M. Lusk,	5 00
Deansville, Cong. ch., for Africa,	25 59
Durham, William Crawford,	5 00
East Bloomfield, Cong. ch. and so.	46 46
Franklin, Joseph Shaw,	4 00
Hamilton, 2d Cong. ch. and so.	21 00
Helena, Linus Kibbe,	20 00
Howard, Rev. Alvin Cooper, to const.	
Rev. C. W. Young, H. M.	50 00
Ithaca, 1st Cong. ch. and so.	45 00
Jamestown, 1st Cong. ch. and so.	32 46
Keeseville, M. Finch, 5; J. W. Davis,	
5;	10 00
Middletown, 1st Cong. ch. and so.	12 65
Millville, H. L. Hommedieu,	2 00
Moravia, 1st Cong. ch. and so.	15 00
New Lebanon, W. Hitchcock,	2 00
New York, H. T. Morgan, to const.	
Mrs. SARAH A. Way, H. M., 100;	
H. C. H., 25; W. Williams, 20; Mrs.	
Agnes Richardson, 10; John W.	
Cummings, 5;	160 00
North Walton, Cong. ch. and so.	32 18
Norwich, Cong. ch. and so.	11 00
Palmyra, Mrs. E. Pettit,	5 00
Poughkeepsie, Frank L. Moore,	2 00
Rodman, Mrs. Zebe Buel,	5 00
Street Road, Mrs. S. F. Penfield,	10 00
Troy, Paul Cook,	10 00
Upper Aquebogue, Cong. ch.	16 00—1,291 85

NEW JERSEY.

German Valley, Rev. EDWARD P. LIN-	
NELL, with other dona. to const. him-	
self H. M.	20 00
Jersey City, 1st Cong. ch., 69.22; 3d	
Cong. ch., 7.76;	76 98
Montclair, Cong. ch.	205 00
Newark, A friend,	90
Orange Valley, Cong. ch.	195 02—497 90

PENNSYLVANIA.

Philadelphia, Central ch. m. c., 21.20;	
Rev. John P. Hubbard, 14.50;	35 70
Providence, Welsh Cong. ch.	25 00
Troy, Rev. G. P. Sewall and wife,	10 00—70 70

MARYLAND.

Baltimore, G. N. Cressy,	10 00
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OHIO.

Atwata, Cong. ch., with other dona. to	
const. J. M. ALLEN, H. M.	32 50
Chagrin Falls, 1st Cong. ch.	21 20
Cleveland, Plymouth Cong. ch., 107.27;	
1st Cong. ch., 7.80;	115 07
Columbus, Welsh Cong. ch.	5 00
Conneaut, H. E. Pond,	5 00
Dover, Cong. ch.	15 50
Etnaville, Welsh Cong. ch.	10 23
Geneva, Cong. ch.	15 82
Mansfield, 1st Cong. ch., with other	
dona. to const. Rev. S. W. MEEK,	
Rev. R. R. DAVIES, H. L. REED, S.	
A. JENNINGS, M. B. BUSHNELL, and	
R. C. MCFARLAND, H. M.	256 80
Mineral Ridge, Cong. ch.	10 00
Mount Vernon, Cong. ch.	82 91
Oberlin, J. B. Clarke,	8 90
Parisville, Rev. D. W. Hughes and wife,	8 00
Pomeroy, Welsh Cong. ch.	8 00
Savannah, W. Behout,	1 00
Siloam, Cong. ch.	9 45
Springfield, 1st Cong. ch.	6 72
Steuensburg, 1st Cong. ch.	11 00
Tallmadge, Rev. Luther Shaw,	10 00
Wellington, Edward West,	20 00—653 90

Legacies.—Seville, Lyman W. Strong,
by Charles S. Strong, Ex'r,
Tallmadge, Fowler F. Fenn, by H.
Foot,

300 00	
80 00—380 00	
1,033 10	

INDIANA.

Terre Haute, Mrs. Mary H. Ross,	10 00
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ILLINOIS.

Aurora, Mrs. M. Andrus,	10 00
Batavia, R. D. Smith,	3 90
Chicago, Un. Park ch. 483.42; do. m.	
c. 14.14; 1st Cong. ch. 337.27; N.	
Eng. Cong. ch. m. c., 22.07;	857 10
Delavan, R. Houghton,	10 00
Du Quoin, W. Arms,	10 00
Geneseo, Cong. ch. (of wh. from H.	
Nourse, 50;	100 00
Geneva, C. H. Beers,	100 00
Jerseyville, G. W. Burke,	5 00
Onarga, Cong. ch.	27 80
Orange, Cong. ch.	10 00
Ottawa, Cong. ch.	23 10
Payson, Cong. ch.	10 00
Plymouth, Cong. ch.	22 37
Princeton, Cong. ch.	42 49
Rockford, B. W. Thomas,	4 00
Rosemond, Cong. ch.	18 65
Roseville, Mr. and Mrs. L. C. Astell, a	
thank-offering,	150 00
Rushville, Mrs. L. R. Caldwell,	5 00
Stillman Valley, Cong. ch.	25 46
Wilmette, Cong. ch.	12 55
Wilton Centre, Sophronia Osborn,	4 00—1,451 42

MICHIGAN.

Ann Arbor, 1st Cong. ch.	80 20
Chandler, William E. Nelson,	10 00
Chelsea, 1st Cong. ch.	12 78
Covert, Cong. ch., 14; E. A. Rood, 10;	24 00
Dexter, Dennis Warner,	10 00
Grandville, Cong. ch.	2 00
Hudsonville, Cong. ch.	1 00
Metamora, Pilgrim ch.	15 00
Olivet, A friend, for China,	5 00
Union City, Cong. ch.	131 00
Utica, 1st Cong. ch.	7 90—298 82

MISSOURI.

Bonne Terre, Cong. ch.	10 00
Breckenridge, Cong. ch.	32 00
St. Louis, Pilgrim Cong. ch., to const.	
Mrs. CHARLES H. ROOT, Miss CAR-	
RIE L. SCALES, Revs. THEODORE	
CLIFTON, R. W. OLIPHANT, L. E.	
SNOW, and E. P. BRONSON, H. M.,	
550; 1st Cong. ch., 21.14;	571 14—613 14

MINNESOTA.

Alexandria, Cong. ch.	5 00
Austin, Cong. Union ch.	24 34

Campbell, Rev. Samuel F. Porter,	10 00
Hawley, Union ch.	26 10
Minneapolis, Plymouth ch., 23.94; 1st	
Cong. ch., 19.28; Pilgrim ch., 2.85;	
2 Cong. ch., 1.80;	47 87
Northfield, 1st Cong. ch.	81 17
Spring Valley, Cong. ch.	16 00
Wabasha, Cong. ch.	11 36—221 84

IOWA.

Cedar Falls, Cong. ch.	25 00
Chester Centre, Cong. ch.	32 00
Creston, J. Foster, one half avails of	
gold watch,	30 00
Dubuque, 1st Cong. ch.	23 00
Dunlap, Cong. ch.	28 40
Farmington, M. H. Cooley,	4 00
Green Mountain, Two friends,	100 00
Grinnell, Cong. ch.	25 98
McGregor, Cong. ch.	21 02
Quasqueton, Cong. ch.	12 00
Seneca, Rev. O. Littlefield, 10.00; Mrs.	
L., 2.50;	12 50
Waterloo, Cong. ch.	8 00—321 90

WISCONSIN.

Beloit, 1st Cong. ch.	75 92
Berlin, Union ch. and mis. so.	10 00
Blakes Prairie, Cong. ch.	5 00
Bloomington, Cong. ch.	5 63
Brandon, Cong. ch.	16 50
Delavan, Cong. ch. out districts,	7 13
Dodgeville, Jane H. Jones,	10 00
Evansville, Cong. ch.	17 00
Menomonie, Cong. ch.	22 19
Quincy, Mrs. S. P. Berry,	4 00
Racine, 1st Presb. ch., 21.16; Jane	
Parry, 5.00; Rev. C. Nichols, 1.00;	27 16
Ripon, Rev. James A. Towle,	12 00—212 53

KANSAS.

Manhattan, John L. Soupene,	1 70
Waubaussee, 1st Ch. of Christ,	1 00—2 70

NEBRASKA.

Fremont, Cong. ch.	5 75
Harvard, Cong. ch.	2 55
Omaha, K. and C.	10 00
Wahoo and Cedar Bluffs, Cong. ch. and	
out stations	9 00—27 30

CALIFORNIA.

San Bernardino, Mrs. Emeline Smith	20 00
Westminster, I. Jacobus,	5 00—25 00

COLORADO.

Pitkin, Union Cong. ch.	1 75
—, A friend for Mexico,	10 00—11 75

OREGON.

East Portland, Cong. ch.	13 00
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DAKOTA TERRITORY.

Jamestown, Mrs. M. S. Wells,	1 90
Yankton, Coll. at Gen. Asso.	5 12—7 02

WASHINGTON TERRITORY.

Seabeck, Mrs. Elizabeth Smith,	50
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CANADA.

Province of Ontario.	
Unionville, Cong. ch. m. c.	3 05
Province of Quebec.	
Montreal, James Court,	25 00
Sherbrooke, Cong. ch., 58; Mr. and	
Mrs. S. F. Morey, 30; Lennox-	
ville, 7;	95 00—120 00

FOREIGN LANDS AND MISSIONARY STATIONS

Bulgaria, Samokove, Rev. J. F. Clarke,	15 00
England, Albys, Mr. and Mrs. W. C.	
Gellebrand,	50 00
England, Liverpool, J. Q.	25 00
Hayti, San Domingo, Mr. Palma	
through Mr. W. H. Goodrich,	20 00
Japan, Kobe, DeWitt C. Jencks,	175 00
Maratha Miss., India, C. F. Shaw, 41;	
E. F. C., 61.50; Ibrahim David, 4.10;	
Unknown, for outstation at Wai, 20.50;	

W. Lee Warner, 4.10; J. Elphinstone for land at Rohe, 20.50; Small donations, received by Rev. E. S. Hume, 14.35;	166 05
Turkey, Trebizond, Zenop Felician,	2 20—453 25

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	7,860 79
For school building at Oodooville, Ceylon	3,000 00
For school building at Broosa, Turkey	2,700 00
For balance of salaries, trav. expenses, and outfits of missionaries sent out in 1881,	2,433 07
For mattresses for the Dakota Home,	50 00—86,043 86

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	1,000 00
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FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS. Honolulu, S. I.

For Mrs. Snow's work,	500 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Thomaston, Cong. s. s.	8 93
NEW HAMPSHIRE. — Amherst, Cong. s. s. 35;	
Campton, Cong. s. s. 46.79; New Ipswich	
Union s. s. 4.50;	86 29
VERMONT. — Burlington, Winooski Av. s. s. 12.06; Jamaica, A friend, 3.07; Middlebury, Cong. s. s. 21.79; Putney, Cong. s. s. 1.25; Westford, Cong. s. s. 2.36; W. Randolph, Cong. s. s. 20;	60 53
MASSACHUSETTS. — Andover, West ch. s. s. 1.75; Belchertown, Cong. s. s. 5; Cambridge, "Our Boys' Mission Club," towards supporting Panous Hadjinly, 11; Easthampton, Payson s. s. for Marash, 25; Fall River, 3d Cong. s. s. 3.26; Hadley, 1st Cong. s. s. 11.15; Leverett, Cong. s. s. 7; Lunenburg, Sadie N. Kilburn, 1; North Hadley, Cong. s. s. 1.75; Peabody, Rockville s. s. 1.50; Quincy, Mattie Buckley, 62 c.	69 03
CONNECTICUT. — Colchester, 1st Cong. s. s. for educa. work 55.33; for work in Papal Lands, 2.63; Columbia, Cong. s. s. 19.68; Durham, Cong. s. s. 2; Middletown, 1st Cong. s. s. for Harpoot, 30; Windsor Locks, Cong. s. s. for student in Kioto Training School, 50;	159 64
NEW YORK. — Berkshire, Cong. s. s. for student at Marsovan, 30; Clifton Springs, Mrs. M. R. Harrington, for schools at Harpoot, 25; Palmyra, W. C. Tracy, for native convert at Harpoot, 50; Smyrna s. s. mis. soc. of 1st Cong. ch. to const. M. C. Dixon H. M. 101; West Winfield, Cong. s. s. 5;	211 00
PENNSYLVANIA. — Guy's Mills, Cong. s. s. 3.43; Le Raysville, Cong. s. s. 2.50;	5 93
NEW JERSEY. — Montrose, s. s. class, balance, OHIO. — Painesville, 1st ch. Mrs. Reuben Hitchcock, 350; Young La. Soc. 401 (both for educa. work in Japan, care Rev. O. Cary, Jr.)	7 00
Pittsfield, Good Hope s. s. 2;	392 00
ILLINOIS. — Waverly, Cong. s. s. 8.12; Wyeth, Cong. s. s. 4.25;	12 37
MINNESOTA. — Austin, Cong. s. s. 45; Plainview, Cong. s. s. 4; Spring Valley, Cong. s. s. 2.64;	51 64
MISSOURI. — Annapolis, Union s. s.	18 45
WISCONSIN. — Brandon, Cong. s. s.	4 00
	1,080 81

Donations received in December,	41,002 80
Legacies " " "	2,340 00
	\$43,342 80

Total from September 1st to December 31st, 1881, Donations, \$84,355.07; Legacies, \$26,862.58 = \$111,217.65.

FOR YOUNG PEOPLE.

THAKOMBAU, A KING OF FIJI.

THERE are few spots in all the earth where such sudden and marvelous changes have been wrought by the preaching of the gospel as have been witnessed among the Fiji Islands within the last forty years. These islands are



THAKOMBAU, KING OF BAU.

over two hundred in number, though some of them are very small. The scenery in various portions of the group is described as being of wonderful beauty, but the people were notoriously brutal and vile. They were cannibals

This and two other cuts in this article are taken from Figuier's *The Human Race*, by kind permission of the publishers, D. Appleton & Co.

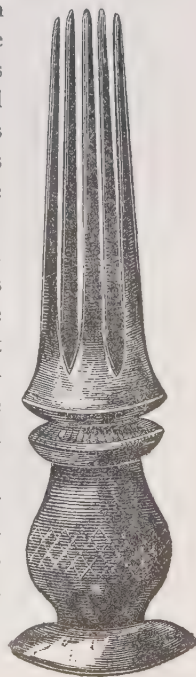
of the worst sort, and every kind of iniquity flourished on every island. What we may be able to tell in a few pages of the life of one man, Thakombau, King of the island of Bau, will well illustrate what the Fijians were before the gospel reached them, and what they have become since they *lotued*, as they say, that is, received the Christian religion.

Thakombau is still living, and Miss Gordon Cumming, in her entertaining book of travel, *At Home in Fiji*, describes him as a very fine old man, stately and chief-like in his bearing, and with clear, penetrating eyes. She heard him on New Year's morning, in 1876, offer the first prayer in a great assembly of natives gathered for worship, and she speaks of his prayers as striking and very touching. But what of his youth?

HIS CRUELITIES.

He was born in 1817, and was the son of Tanoa, the savage and blood-thirsty ruler of Bau. In his childhood he was called Seru, and when six years old was taken on one of the warlike expeditions which in those days were of frequent occurrence. The party to which he belonged was victorious, and after fifty men had been killed a lad about two years older than himself was captured and held down before Seru, while he beat him to death with a club. This was the young chief's first victim, and the lesson in cruelty which he so early learned was not forgotten. We are loth to repeat some of the stories of his cruelties, and yet how else can it be known what has been accomplished in him and among his people through the gospel of Jesus Christ?

Among the terrible facts narrated by Mr. Waterhouse, an English missionary, who, after years of unavailing effort, was at last permitted to reside at Bau, are the following. While the old king, Tanoa, was living he encouraged his son to put to death all who might be suspected as enemies. Thakombau was not slow in following out the suggestion. On one occasion, a rebel having been captured, the young chief had the tongue of the offender cut out, which he devoured raw, and while the sufferer was begging for speedy death Thakombau was laughing in high glee. On another occasion, when two men were taken alive in a battle at Viwa, Thakombau's brother tried to prevent their being killed, and offered him a canoe if he would spare their lives. Thakombau replied, "Keep your canoe; I want to eat men." He made the doomed men dig a hole in the earth for an oven, and cut the fire-wood. He then had their arms and legs cut off, which were cooked and eaten in the presence of the men who were yet living. After this, even, he tortured them in ways which are too horrible to describe:

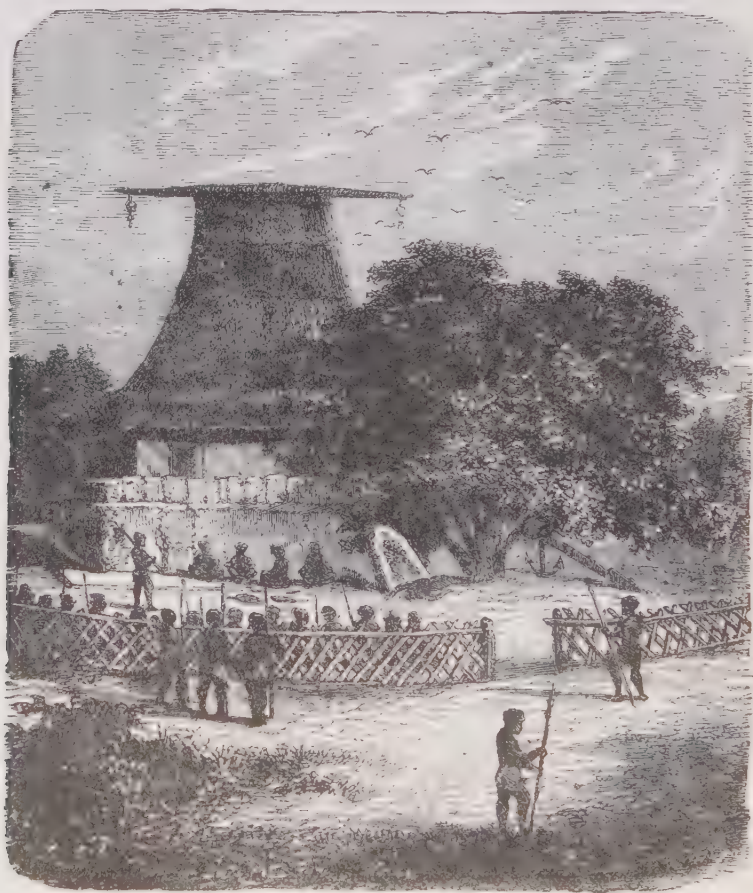


CANNIBAL FORK.

TANOA'S WIVES.

Among the customs prevailing throughout Fiji was one which required that at the death of a chief several of his wives should be strangled, under the notion that his spirit would want company in the unseen world. The mis-

sionaries exerted all their influence to put a stop to cannibalism and wife-murder. They would often go into the presence of a savage chief, and beg for the bodies of the dead that they might decently bury them. They were particularly anxious that when the old chief Tanoa should die none of his wives should be put to death, hoping thus to break up the horrible custom. Thakombau at that time was not ignorant of his duty, and he was persistently urged both by the missionaries and captains of English and American vessels to take a stand against the custom. He promised nothing, yet it was hoped that he



A FIJIAN CANNIBAL TEMPLE WITH VICTIMS.

would yield to remonstrances and entreaties. But when Tanoa, his father, died in 1854, the missionaries were temporarily absent, and as they hastened back on receiving the tidings of his death, they saw six biers at the door of the house where the dead man lay. On entering, they found two of the wives already dead, and Thakombau assisting in the process of strangling others. When the missionaries cried out, "Refrain, Sir! That is plenty. Two are dead," the chief replied, "They are not many — only five! But for you missionaries many more would have been strangled." In spite of all remonstrances the

other three were killed, and the pride of Thakombau was gratified at having maintained a Fiji custom against all opposition.

THE MISSIONARIES RECEIVED.

When Christianity began to win many converts on several of these islands Thakombau was greatly irritated. The missionaries, on occasionally landing at Bau, would plead with him very faithfully, but he would rebuff them, saying "I hate your Christianity." "When you have grown *dalo* on yon bare rock then I will become a Christian, and not before." Once, in a scoffing tone, he exclaimed, "Wonderful is your new religion, is it not? But will it prevail? Will it prevent our having men to eat? Not it." It seemed for many years as if this chief, whose royal name was now Vuni-valu, or Root-of-War, would succeed in keeping the Christian faith out of his dominions. He slew and ate his enemies without number. The ovens of Bau, used only for cooking human bodies, were said to be seldom cool. Of such atrocious deeds Thakombau made little account, saying on one occasion, "White men make good eating: they are like ripe bananas." There would certainly seem to be but little hope of reaching a heart so hard as his. But the missionaries were not at all discouraged. Though not welcomed by Thakombau, he yet, in 1853, allowed them to live in Bau, and begin their labors among his people. The savage king heard much about the religion of love and peace. Other chiefs, and especially the Christian King George, of



A FIJIAN.

Tonga, urged him to renounce the false gods and accept the religion of Jesus. A series of misfortunes extending through a long period had humbled in some degree the pride of his heart, and he suddenly declared that the Christian religion should take the place of idolatry in his kingdom. On Sunday, the 30th of April, 1854, he caused the two great wooden drums of Fiji, which had never before sounded any call except to war or a cannibal feast, to be beaten as a summons to a great service in which heathenism was renounced, and Christianity embraced. Bales of cloth were brought out and distributed, for the outward sign of a change from heathenism was the putting on of some clothes.

The Christians were called "dresses," to distinguish them from the pagans, who wore only the least strip of cloth. Hundreds of the people at once embraced the Christian faith and commenced family prayer. Thakombau, though favoring the new faith, did not become a Christian in heart until some time after this, but he yielded more and more to the power of the gospel and the cruel practices in which he had indulged were totally forsaken.

A NEW MAN WITH A NEW NAME.

In 1857, three years after the missionaries were received, Thakombau having put away his many wives, was publicly baptized, taking the name of Ebenezer. He stood up in the presence of "widows whose husbands he had slain; sisters whose relatives had been strangled by his orders, relatives whose friends he had



SCHOOL-HOUSE AND CHAPEL AT MBUA, FIJI.

eaten," and made most humble confession, saying, with broken voice and with tears, "I have been a bad man, I disturbed the country. The missionaries came and invited me to embrace Christianity, but I said to them, 'I will continue to fight.' God has singularly preserved my life. I desire to acknowledge him as the only and true God. I have scourged the world." This was twenty-five years ago, and Thakombau still continues to honor the Christian name. He and his people have become loving and gentle. They have altogether ceased to be cruel. One's life is as safe in Fiji as it would be in any part of the world, and the kindly people care most thoughtfully for all who come among them. The missionaries who have labored there with such marvelous success have been English Wesleyans, and they have churches, with crowded congregations, on every island, and there is scarcely a house in which may not be heard daily morning and evening prayer in the family. There are 1,400 schools, and 900 native preachers in Fiji, and old Thakombau, the once treacherous and blood-thirsty cannibal, still lives, but is now a gentle, intelligent, and devout Christian, and is greatly respected and loved by all who see him. The lion has become the lamb. Is not the gospel which has wrought this change the very power of God?

THE MISSIONARY HERALD.

VOL. LXXVIII.—MARCH, 1882.—No. III.

IN the brief letters recently received from Micronesia, extracts from which are given on another page, allusion will be found to a second examination to be made as to the relation of Nalimu, the Hawaiian missionary on Tapiteuea, to the horrible fight which took place on that island in September, 1880. When the "Morning Star" visited Tapiteuea just subsequent to that fight, charges were made against Nalimu that he had incited the natives to the contest, but a formal examination was had by Captain Bray and Rev. Mr. Walkup, at which the accused and the accusers gave their testimony, and the examiners were convinced that the charges were false. On the report of this examining board, as competent and constituted as formally as any such board could be under the circumstances, we publicly denied all the rumors affecting the character of the mission. Some of the charges, such as the one that the "Morning Star" furnished the bowie knives with which the natives were armed, were absurd on the face of them. The battle was not fought with bowie knives, and the "Star" carries no such weapons. But these letters just received throw many doubts over the character of the Hawaiian teachers, and while failing to give the reasons for questioning the rightfulness of the former verdict, they speak of another examination to be had, and express the fear that Nalimu will be proven guilty. The case is a very painful one, and we are, and must be for some time to come, wholly in the dark as to the exact facts in the case. From an island so far from the track of commerce, with which we have no regular communication save once a year, it is, of course, impossible to get information as we would like. We wait anxiously for the full report of the later investigation. If it shall appear that this Hawaiian teacher is guilty as charged, it will be another and a sad instance of human depravity and of the hypocrisy of which men are capable.

WE have been not a little surprised to learn of the age of some of the *young people*, who have written to express their interest in their department of the *Herald*. One of them, a professor in a Theological Seminary, says, that on receiving the magazine, he always turns directly to the Young People's Department. Another friend, who had heard a rumor that the Department might be discontinued, enters his protest against omitting what he reads with such interest and profit, and incidentally mentions the fact that his age is *three score years and ten*. These and other young people may rest assured that there is no thought of omitting or neglecting their Department in the *Herald*.

ONE of our missionaries in the Madura District, Mr. Howland of Mandapagalai, has under his sole care fifty congregations and nearly as many prayer-houses and school-houses. For the expenses of this work he received from the Board last year \$90.30, or less than \$2.00 for each of these congregations. Some of the Christians in that region live on less than \$6.00 for the year, and yet they all give something for the furtherance of the gospel. Is not here an incentive to large giving on the part of well-to-do Christians in this land, so that the constantly multiplying calls from our mission stations in India and elsewhere may be met. Do not fail to read and ponder over the brief article on another page concerning "Five Months."



UMOYAMUHLE THE HOME OF UMZILA.

THE letter from Mr. Richards on another page will be read with deep interest. A few days before this letter reached us the pencil sketch from which the above engraving was made came by mail, with no other explanation than these words written on the back: "Our first view of Umoyamuhle, from Nhlakanhlaka, October 8, 1881. Umzila's kraal at the foot of the hills in the distance. The kraal in the foreground and the one midway are for the herding of Umzila's cattle." The sketch was drawn by Mr. E. T. Jourdan, who accompanied Mr. Richards, and was copied by Mrs. Kilbon of Natal. We are glad to be able to present such recent news from a corner of the earth of which so little has been known. Mr. Richards' letter affords the greatest encouragement from a missionary point of view in two important matters; first, as to the fact that the Zulu language is substantially the same as that used throughout Umzila's dominions; and, second, as to the character of this monarch, who has heretofore been reported as a fierce savage. Mr. Richards found him very courteous, with an intelligent and pleasant face; the finest looking black man he had ever seen. Umzila's call for five missionaries and their families seemed sincere and hearty. Now let earnest prayer be offered that this new opening for preaching the gospel in Africa may be speedily and effectively entered.

AN ENGLISH STATESMAN ON THE OPIUM TRADE. — We have seldom seen a more conspicuous illustration of the fact that complicity with evil blunts the moral sense than appears in a recent speech of Lord Hartington before the Manchester Chamber of Commerce. Lord Hartington complains of the attempt to take away the revenue, amounting annually to between \$30,000,000 and \$40,000,000, derived from opium, through the Government of India, which he declares, "is raised without the smallest hardship, without the smallest suffering, without the smallest complaint from the people of India, and which, indeed, is almost the only source of revenue which can be raised in India, without inflicting some hardship and causing a great deal of discontent." The sentiment was cheered by his auditors, and the *London Times*, in complimenting the speech, says that if the moral objections to the opium traffic were even greater than they are, the rulers of India would not be justified in sacrificing this revenue. What is this but civilized heathenism? No one can deny that what India raises without the smallest hardship and suffering causes the bitterest suffering in China. If the Indian does not complain the wail of the Chinaman is loud and long. Is the physical and moral ruin of millions of men who are governed from Peking of no account because through their ruin other men who are governed from London are better cared for? This is the highwayman's argument. He needs money. There are many difficulties in the way of his earning it honestly, but "without the smallest hardship or suffering" to himself, and "without the smallest complaint" from his fellow thieves, he can fill his pockets. He may be quite sorry if his scheme involves the killing of anybody, but really it is the only way in which he can raise a revenue "without inflicting some hardship" on himself. The argument of Lord Hartington is at the very furthest remove from one which a statesman of a Christian nation should use. It exalts a false patriotism above philanthropy; it counts the material prosperity of one nation as of more consequence than the ruin, body and soul, of myriads of another race: it ignores altogether the Christian command that we do unto others as we would they should do unto us. May we not hope that the British public will repudiate the argument and reform its practice?

THE Hawaiian Kingdom in January last joined the Universal Postal Union, and now Natal, in South Africa, is the only portion of the Board's wide field which cannot be reached at the uniform rate upon letters of five cents for each half ounce. It is hoped, in view of the progress of civilization in Africa, that Natal will not long be willing to remain apart from the rest of the world, but will join the Postal Union.

JUST as this number of the *Herald* is ready for the press a few lines have been received from Mr. Bagster announcing that with Mr. and Mrs. Walter and Dr. and Mrs. Nichols, he reached Bailunda, West Central Africa, November 29. This would make them but sixteen days on the journey from the coast. The letter was written on the 30th, and simply reports the safe passage of the party, and that in the informal conversations held after their arrival, the opinion was expressed that it would be practicable before long to send forward one or two of their number to Bihé. Mr. Bagster's letter was but seventy-one days in coming from Bailunda to Boston.

THE late Rev. Dr. Leonard Bacon, while a student at Andover in 1823, published a little volume entitled *Hymns and Sacred Songs for the Monthly Concert*, pp. 108. Can any friend furnish the American Board a copy, which is lacking in its Library?

The Friend, of Honolulu, for January comes to us with an eight page supplement wholly devoted to the interests of the Chinese at the Sandwich Islands. The present number of Chinese on Hawaii is 12,804, out of a total population (estimated) of 66,895, and the number is constantly increasing. Something has already been done for the evangelization of these comers, and there are now 286 church members among them, with one vigorous church composed wholly of Chinese, who have raised from among themselves \$5,500 for a house of worship at Honolulu. The Hawaiian Board feels that a more vigorous effort must be made to Christianize these people. We are glad to learn that Mr. F. W. Damon, a son of Rev. Dr. Damon, so widely known in connection with the Sandwich Islands, a young man who seems specially fitted for the task and who will enter upon it with Christian enthusiasm, has been invited to organize and superintend this work in behalf of a people who bid fair to take the lead in that part of the world.

THE WORK OF THE PASTORS. — The Rev. Griffith John, from whose striking address on China an extract may be found in our Miscellany of this month, has written a letter to English Christians on the occasion of his departure for China, to resume his work in that Empire. He writes with all the enthusiasm of hope respecting the prospect in China, but confesses to a feeling of deep anxiety as he considers the attitude of the churches in England in regard to the missionary enterprise. One point he makes is well worthy the consideration of pastors on this side the ocean. "Were matters as they ought to be," says Mr. John, "the missionary would go among the churches in order to get inspiration, and return to his work strengthened in soul. The reverse, however, is the case. He is invited to go and deliver a missionary sermon or address, because 'my people want to be stirred,' or because 'the missionary spirit of my church is so low,' or because 'we are not doing as much as we used to do for foreign missions.' In this the missionary is really expected to do the work of the pastor." Do the pastors of our churches fully apprehend the fact that it is their business to keep their people alive respecting the interests of God's kingdom upon earth? Soldiers at the front, in face of the enemy, are not asked to come home to stir up those whose battles they are fighting. It is for the men who cannot go to the front to send supplies and words of cheer to those on the outposts. Missionaries on returning from their contact with heathenism ought to find an inspiring atmosphere in the churches that shall fan their zeal. They should not be asked in their weariness to lift out of its sluggishness and torpor a church in which the pastor has neglected his duty.

Only two Concert Exercises have been issued as yet: No. 1, on the General Work of the Board; No. 2, on Japan. No. 3, on India, is in preparation, and will be ready in the course of a month or two. For copies address C. N. Chapin, 1 Somerset Street, Boston.

FIVE MONTHS.

OUR total receipts from donations and legacies for the first five months of the financial year are less than those of the preceding year for the same period, by over \$7,000. In the mean while our missionaries are writing imploringly for immediate additional appropriations, especially for grants in aid to native churches on account of their extreme impoverishment, which is putting off far beyond our expectations the day of their self-support. Particularly in Turkey, where we have looked for a brighter day in the direction of contributions from the natives, their deep poverty seems to be sinking to still lower depths. As their only human source of help they look to the churches which contribute through the American Board for still more generous gifts. Shall they look in vain? During the next seven months we must ask for at least thirty-five per cent. over the donations of the last year. Special gifts for the emergency, large or small, are solicited from those whose hearts the Lord may touch.

MUST PAGAN NATIONS WAIT?

So some are saying, and in saying it they by no means intend to deny that the heathen need the gospel, nor that it is the duty of Christians to reach all nations at the earliest practicable moment. But the heathen must wait, they say, because there are just at present other interests of special urgency to which the energies of the church should be directed. There are religious and educational enterprises close at hand which appeal strongly to the sympathies of the Christian and the patriot. This is a critical period in the religious life of our country, and does not Christian prudence require that in this crisis all our strength be concentrated upon the work at home, in order that when the crisis is past we may undertake with vigor the work of evangelizing the world? Some pastors and others have been led to reason in this way, and hence the people in certain churches have heard an utterance from the pulpit which strikes them as new and strange: "the heathen must wait."

Such an utterance is both ill-judged and wrong: ill-judged because it is not in this way that men will be led to give for the home work; wrong, because it proceeds on the utterly false assumption that the churches of this day are not able to give both for home and foreign work all and more than they are now asked to contribute. That there is need of enlargement in the gifts of Christians for the evangelization of our own land no intelligent Christian can deny. The millions given in recent years for Christian education in the United States; the more than a million dollars now given year by year for various branches of evangelistic work in our land have not fully met the requirements in the case. There is call for yet larger giving. Let the claims of this work be pressed with all vigor. It is a prime necessity for the world's welfare that our land should be thoroughly Christianized. But the assumption on the part of any one that in order to meet these needs efforts in behalf of unevangelized nations must be deferred for a time, borders on the ludicrous. Does any one imagine that the contributions for foreign missions make such a drain on the charities of our

churches that there is not enough left to meet other calls? Are Christians so impoverishing themselves by giving to the work in India and China and Africa that they have no more to give, so that it is necessary to check their zeal and allow them to replenish their exhausted resources? Must the heathen wait because there will not be enough left to help them if we do what we should for our own?

What are Christians in the United States giving for the heathen? The average annual donation for foreign missions of each member of evangelical churches of the country is a little less than *twenty-three cents*. The contributions from the Congregational churches of Massachusetts to the American Board during the last year, including the gifts to the Womans' Board, amounted to an average of \$1.63 per member, or a fraction over three cents from each person per week. But most pastors know that this average is commonly made up by the large gifts of the few, while the mass of the people, if they give anything, give only a pittance. If this is the record of the State giving the largest amount for foreign missions of any on the list, what shall be said of the rest? One half cent a day from each of the members of the Congregational churches in the United States would give the American Board the present year nearly \$700,000. Is not this a pitiably small average when we consider the resources of the Christian church in our day? While the rate is lower than this is it a time to suggest that the heathen must wait?

They have waited a great while. When will their time come? Must they wait until our churches have houses of stone, beautiful in architecture, with all appliances which minister to taste and comfort? Must they wait until professing disciples of him who pleased not himself shall have grown richer, and so can afford to give each one half cent a day to send abroad the blessed tidings without such a heavy strain upon their charity? Seriously, is it not absurd to suggest that the churches are now overtasking themselves for foreign missions, and that they must be relieved from pressure in behalf of China and Japan — a pressure too heavy to be borne? As yet the church is giving for the unevangelized only the crumbs that fall from her table. A tenth part of what her members spend in needless luxuries would double the present efficiency of all foreign missionary boards. She has means enough for all necessities at home and abroad. It should be the aim of all pastors to touch the springs of benevolence in the heart, to inspire to Christ-like love and self-sacrifice. The church of to day needs to be told not that she is giving too much here or there, but rather that she is not giving a tithe of what she might. Were the spirit of her Master in her she could fill all the treasuries for home and foreign work to overflowing, and be all the better for her giving. To tell her that the heathen can wait is bad policy and still worse Christianity.

ANTIQUITIES AT MARASH, CENTRAL TURKEY.

BY REV. HENRY MARDEN.

WE have recently discovered some curious old sculptures in this city that must be referred to some earlier origin than Greek or Roman art. They consist

of nearly a dozen blocks of black basalt from two to three feet square, and a foot in thickness. The sides and back are generally in their natural state, but the faces are finely chiseled with figures of men and animals in bas-relief raised some three-eighths of an inch.

The design upon several of them is that of two men, perhaps three feet in height, sitting in slender chairs facing each other, with a cross-legged table between them on which are plates of meat, bread, and fruit.

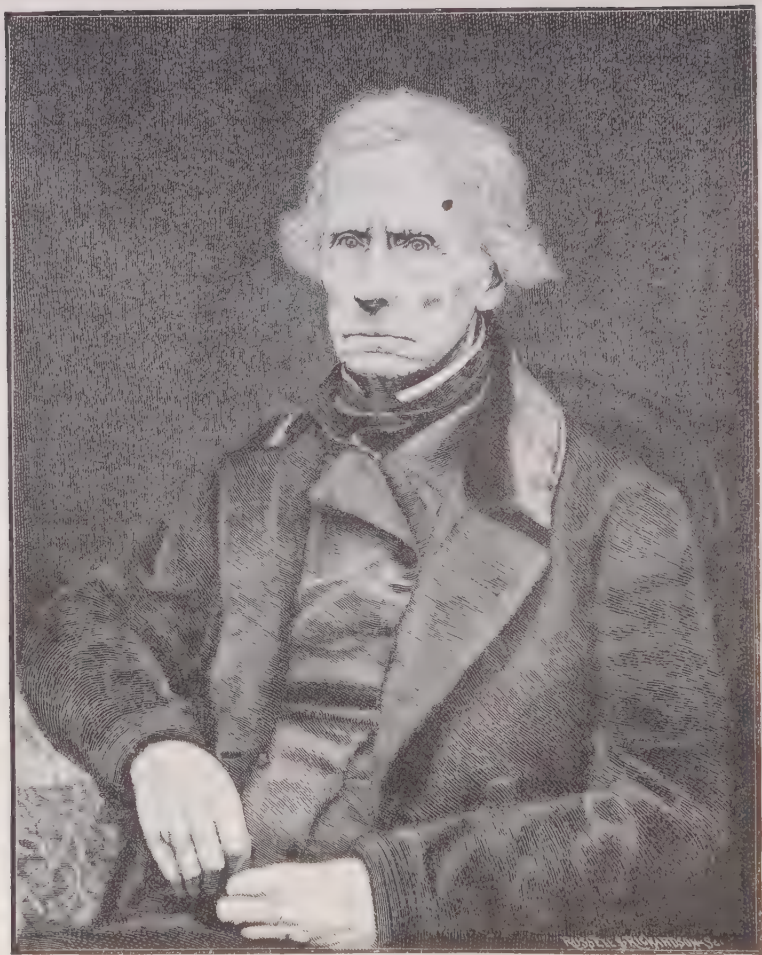
These figures are dressed in the Assyrian gown, plentifully trimmed with fringe as usual, with sandals on their feet, and a small "stove-pipe" hat set well back on their heads. In nearly every case one hand is raised up and drawn back upon the side of the chest, as in many Assyrian sculptures. The face is beardless, and bears a strong resemblance to that of the modern Jew. These blocks are scattered about, one in a place, in old buildings and walls.

On the top of the ancient castle wall, directly above the entrance, are two black stone lions, one on each side, guarding the gateway below. They are entirely distinct from the masonry of the walls, and evidently belong to a remoter age. A few days ago, after hours of wearisome parleying with the Turkish officers in charge, I fortunately gained admission to the castle, and examined these lions. They are made from the same black basalt, whose quarry is at least ten miles from the city. One of them is nearly of life-size, and is now as perfect as when it left the artist's hand. The other is ill-shaped and smaller in size, but its back and one side are covered with an inscription in six broad lines some three inches in width, and three feet each in length. These lines are closely filled with raised letters or hieroglyphics which seem to be arranged in three rows in each line, making the whole inscription as a single line more than fifty feet in length.

The characters are unlike any in books or on monuments or coins to which we have access, except that several of them are found on one of these "table" blocks, and some at least are also identical with the characters of the famous Hittite inscription, recently discovered among the ruins of Carchemish, on the Euphrates, the capital of the Hittite nation.

We therefore strongly suspect that this whole collection of basalt sculptures, including the two lions, is the work of the ancient Hittites, and that we have discovered in it a page of history dating back possibly a thousand years before Christ. The writings upon the sculptured slabs at Carchemish contain hardly a score of words, but are reputed to be the longest Hittite inscriptions yet discovered. They still defy all efforts to decipher them. If this inscription upon the side of the lion on the top of the old castle proves to be Hittite, we have here more of Hittite writing than has yet been discovered elsewhere. The great length and clearness of this inscription give hope that by comparison with other similar writings it may aid in discovering a key to their interpretation.

These relics when fully identified must throw light at least upon the boundary lines of some one of these ancient nations. Copies in part of the inscription have been sent to the American Oriental Society, and also to the British Museum.



ASA OTIS, ESQ.

■ MANY friends of missions in all parts of the world will be glad to see a likeness of Mr. Otis, late of New London, Conn., who made the munificent bequest of about a million dollars for Foreign Missions. At the time of his death, March 10, 1879, Mr. Otis was ninety-three years of age, and during his long life he had been a regular and large contributor to the American Board. The purpose that the Board should be the disposer of his property was not formed suddenly, nor in his old age. Understanding the nature of the work in which the Board is engaged, and familiar in some good degree with its methods of operation, he determined years ago that he would entrust to its care the bulk of his estate, for the evangelization of the world.

Many will recall, as among the specially memorable incidents of their lives, the surprise and gratitude awakened on the announcement of this large bequest. It was felt at the time to be a remarkable deliverance in an hour of need, and

from an unexpected quarter. But more and more as the work has developed since the bequest has been received has its providential meaning and value been seen. Had not special deliverance come from some source, serious trouble must have ensued. For years a process of curtailment on mission fields had been going on. Not only was advance impossible, but diminished receipts had made necessary the postponement of all purchase of, or repairs upon, mission property. Some of our missionaries were on the point of resigning, deeming it wiser to have the cost of their maintenance given to the adequate support of those who should remain. It was a critical hour, but the God of missions knew the need, and He knew also how to meet it. He opened a hidden spring and there came forth a full supply.

But beyond averting threatened disaster, the bequest of Mr. Otis has made possible a most desirable advance in many quarters. With funds in hand the Board has been able to provide necessary houses for many of its missionaries and suitable buildings to meet the needs of the advancing educational work in different lands. The Theological Institute in Samokov, "Otis Hall" at Madura, with other schools like those at Erzroom, Marash, Pasumalai, Tung-cho, Kioto, and Amanzimtote, institutions of great importance for the development of our missions, could not have had the suitable edifices with which they are now supplied had it not been for this legacy. From this source our three missionary colleges, Central Turkey, Armenia, and Jaffna, and the "Home" at Constantinople, have received \$50,000, making not less than \$100,000 appropriated for higher Christian education. The new and hopeful Mission to West Central Africa has been wholly maintained from the portion of the legacy set apart for new missions, and to the same supply the advance movements in China and into Umzila's Kingdom in South Africa, will owe their origin and prosecution. No finite mind can measure the blessings which this bequest has already conferred, and will continue to confer, upon the heathen world during the years to come.

We had hoped to be able to present, in connection with the likeness of Mr. Otis, a picture of "Otis Hall," Madura, Southern India, but the photographs have not yet reached the Mission Rooms. The building was so named by the people on the ground, without suggestion from any quarter, out of gratitude to him by whose benefaction its erection was made possible. This comely and substantial edifice for the use of the Girls' School, is located in the midst of our Madura Mission, to be a center of light for all that region of Southern India. On one of its exterior walls are the words, "All thy children shall be taught of the Lord;" on another wall, "The King's daughter is all glorious within;" on the third, "Great shall be the peace of thy children." On the fourth wall is the name, OTIS HALL. Could any man ask for a nobler monument?

THANKS FROM NATIVE CHRISTIANS IN WESTERN INDIA.

[An elegantly-written manuscript in the Marathi language has been received at the Mission Rooms, of which Rev. Dr. Bissell, of Ahmednagar, has sent the following translation. The letter was prepared by vote of the native Christians who were assembled at Ahmednagar in

October last, in connection with the Jubilee Meeting of the Maratha Mission, of which an account was given in the last number of the *Herald*.]

To the honored and beloved American Board, the respectful and loving greeting of the "Union of Churches" in connection with the American Maratha Mission.

We send you this letter from our Jubilee Anniversary, which is now being held. In the addresses made at this meeting the work of the mission in this field during the past fifty years has passed in review, setting forth the grace of God bestowed upon us, for which we praise him, and also our duty in connection with the service committed to us. In all this work we recognize the American Board as the leaders and promoters. And the infinite grace of God which we have received has been bestowed through your agency. By the labors of the missionaries you have sent, God has caused that where fifty years ago there was not one believer in Christ, there have been brought forward in the different districts of the mission, Bombay, Ahmednagar, Satara, and Sholapur, seventeen hundred communicants and their fourteen hundred children, immortal souls gathered into the visible Church of Christ. This is the fruit of the labors of evangelists you have sent, and the generous support you have given them. Under the guidance of God you have carried this work forward, so that we see these results.

We will not stop here to recount with what zeal and earnest desire for the salvation of men these missionaries have labored, how they have taught our children in schools, how they have educated our young men, and fitted them to be workers in the mission, and especially how they have trained and instructed men to take charge of the churches, and ordained them as pastors over them, and thus labored to establish the kingdom of Christ in this dark land; some part of this has already reached you in the reports sent home from year to year.

We refer to these things now only to say that we, the native Christians in this mission, and our countrymen among whom the gospel is being preached, are most deeply indebted to you, and we are most grateful to you for these great blessings. We can never in any way repay you for them.

But we are striving for the accomplishment of that which will cause great joy to your hearts. We are exerting ourselves according to our ability to secure the independence of our churches, and the rapid spread of the Gospel in this land. And we send you this brief letter, expressive of our sense of obligation, that we may give you cause to rejoice, and that all your countrymen who are striving for the success of the missionary work may also rejoice, and may seek the blessing of God upon us.

This letter was first prepared in the "Union" of Churches; it was afterwards read in the full assembly of native Christians, and they also signified their approval of its contents. Please, therefore, accept it as not only from the "Union," but from the whole body of native Christians in your Maratha Mission.

(Signed)

R. V. MODAK, *President.*

TUKARAM NATHOJI, *Secretary.*

AHMEDNAGAR, 27 October, 1881.

LETTERS FROM THE MISSIONS.

Zulu Mission — Southeastern Africa.

MR. RICHARDS WELCOMED BY UMZILA.

IT is with gratitude to God that we are able to present this month a favorable report of Mr. Richards' expedition to Umzila. The purpose of the expedition has been accomplished, and, having obtained Umzila's full consent to the establishment of a mission in his kingdom, Mr. Richards has returned to Natal, according to the original plan. On reaching the coast Mr. R. despatched the following letter, dated Inhambane, November 23, in which he promises a more detailed report very soon. We hope to be able to give his fuller account of this important event in our next number. In the *Herald* for December last will be found the account Mr. Richards gave of his trip up to July 2, when he was on the boundaries of the Portuguese territory. He now writes:—

"The 3d of July being Sunday, we rested and held services, and on July 4th we entered Umzila's Kingdom, and, as I trust, took it in the name of the Lord of Hosts. I met with no opposition from the natives, but food, and especially water, became so scarce that I was obliged to give up the direct route, and make for swamps at the head of the Gabula River. We traveled due east for three days, when we reached the river, and food and water were abundant. I was entirely dependent upon the natives for advice concerning the course, and they took me directly to the coast route, the one over which that faithful and good man, Pinkerton, traveled. I reached Bogota's, the place where brother Pinkerton was taken sick and died, in eighteen days from the start. He made the same in sixteen days, but as stated before, I did not come in a direct course. I passed within a two hours' walk of Mr. Pinkerton's resting-place, but as it was across the river, and the sun excessively hot, I did not visit the spot. Bogota, an old chief of eighty years and upwards, assured me that the missionary slept in peace, and that much reverence was had for the spot where he lies.

"I proceeded up the Gabula nearly fifty miles, three days walking, when, turning to the left for about three hours, I came to Masikewana's. Masikewana is the first of Umzila's *Indunas* on our track. (This officer has 'about the rank of a colonel.) He is a fine specimen of the Zulu race, very dignified and very grand in his habitation. Here I met my first serious difficulty."

DETAINED AT THE BORDER. SICKNESS.

"It appears that Umzila had issued orders forbidding any white man to enter his territory until the king had been officially notified, and messengers returned. So Masikewana informed me of the regulation, and said he could not let me pass until Umzila had been heard from. He said it would take ten days to get a message. As matter of fact, it took *thirty-seven days* of most impatient waiting, and all the time my fifty porters were eating away my cloth at a rapid rate. In *due Kaffir time* the messengers returned, and Umzila sent greeting, and permission to proceed.

"I left Masikewana Saturday, August 27, and reached the Sabi Friday noon, September 2. I followed up the Sabi thirty miles beyond Sandaba's (see Baines' map), and then made direct for Umzila's Kraal. The path led through a dense rubber jungle for three days, and food and water was so scarce that my men and donkeys suffered pitifully. Emerging from this thorny wilderness we came to a beautiful country, the land rising higher and higher every hour of our march, with clear fresh water, which at this time was the greatest luxury one could desire.

"We got on nicely till within one day's march from Umzila. It was Saturday, P. M., September 17, when we came to Umlaus, a small village on a high hill, when I began to long for rest, and in the evening had a light fever, the first I had had on the march. The next day a violent attack of diarrhoea came on, and in eight days' time it had nearly exhausted me. My men told me 'Africa no good, umfun-

dis die.' But the hand of the Lord was under me all the time, and though I had unfortunately left my medicine chest, I was able at the end of twenty days to sit on my donkey. Though very weak I reached Umzila's without injury, in the one day's march of twenty-two miles. The march did me much good."

THE KRAAL REACHED.

"I reached Umzila's kraal on the morning of the 10th of October, just the time I intended to have reached Natal in returning. The name of Umzila among the natives is Uyamondwa. His subjects never call him by his right name. The name of his kraal is Umoya mühle, *i. e.*, 'a haven of fair winds.' To my great surprise, I found Umzila located *south* of the Umswaliza River. There is a range of mountains just south of the Umswaliza, and a small river (without a name on Baines' map) at the south of these mountains, which flows to the east and then north into the Umswaliza. Umzila is located on a very extensive plain on the south bank of this river. (See cut on page 90.) The name of this river is Mligwayama. The plain is fifteen hundred feet high by my aneroid, which gave the same as Baines'. The day I reached the king's kraal he sent four pots of *pombe* (native beer) and two goats. I was not allowed a hut in the royal *harem*, so I was obliged to live in my tent under a large tree. At four P. M. of the first day the king sent for me, and I went to see him, taking with me one half of the goods for Umzila's present."

INTERVIEWS WITH THE KING.

"I found the king sitting under a large tree, and one of his Indunas with him. I spread a fine blue blanket for him to sit on, but he made me sit on it, saying the 'ground was accustomed' to him. Umzila is the finest-looking black man I have ever seen. His face is full of intelligence, and is genuinely pleasant. He is tall, somewhat spare in flesh, yet he is well proportioned, and might be called a handsome gentleman in any country, if gentlemen ever are handsome. I told him my whole story at once, — who sent me, what for, and what I expected him to do. He list-

ened very attentively, and at the close said he would call Magajou, his chief Induna, and, having talked with him, in a few days he would return me an answer. The next day it rained hard all day, and for two days more the water came so fast that we were nearly swept out of our tent; the rainy season had commenced in earnest. However, the rain did not deter Umzila from remembering us, for about ten in the morning he sent down four fine three-year-old bullocks, telling us to shoot one immediately for food. I chose the finest, of course, and we had plenty of food that day. The next morning he sent two tusks of ivory to say 'good morning' with; one weighed twenty pounds and the other six pounds. The weather did not clear till Saturday, and he sent word he would see me that day; but he did not come, and I sent word that I would not see him the next day (Sunday). So our final meeting was held on Monday morning, the 17th of October. I will repeat our conversation in my full report. The result is, that the king sends greeting to Dr. Means and the people of America, and invites *five missionaries and their families* to come at once, or as soon as convenient, into his kingdom, and begin mission work. Magajou, chief Induna, insists on our teaching him to make powder; but this is a side matter, and can be easily managed. The king did not urge this point, though doubtless it would please him much. The king seemed in a great hurry, and sent a boy to bring a 'good-bye' tusk, weighing forty pounds, which he gave me, and we shook hands, and had our good-bye in as good faith as if we had all been Christians. I was so reduced by sickness that I could not look about for a station. There are excellent places for a mission almost anywhere, — wood, water, and people being in fair abundance."

THE RETURN JOURNEY.

"I began the return march early on the morning of the 18th of October. The country is quite like Natal, hilly, healthy, and very stony for three days this side of Umzila. The king gave me four stout fellows as guides to Makupi, where the late Captain Wybrants died, a four days' march from Umzila's. One day out from

Makupi I met Mr. W. J. Mayeo, engineer of the Wybrants expedition. He had been deserted by the only surviving member of the party, Captain Owen, of Natal, and he was making his way up to Makupi, to bring the body of Captain Wybrants. I waited for him one day to go to Makupi, and Mr. Jourdan went with him. They found the body already taken, and Mr. Mayeo joined my party to return to Chiluan. We had journeyed but one day in company when I was taken with fever, and carried in a hammock all the way to Chiluan. Mr. Mayeo took charge of the men, and he was an excellent manager. Food and water were very scarce all the way. We came in as near a direct line as we could, and reached Chiluan on the 3d of November. There I began to gain strength, and was able to walk about in a few days."

Mr. Richards reached Durban December 3, with health much improved.

West Central African Mission.

AT BENGUELA.

LETTERS have been received from Messrs. Bagster, Walter, and Nichols, at Benguela, of as late date as November 12. The story of delays, which all African missionaries and travelers are obliged to repeat, is told by them. But the news is, on the whole, decidedly encouraging. At the last date, the party was on its way to the interior. Of their preparations Dr. Nichols writes:—

"Week after week we waited with more or less patience for the arrival of our porters. At last they came, first eleven fine-looking youths from one of the villages of Bailunda, heralded by two special runners who announced the immediate coming of a 'very large company.' These eleven speedily established themselves, and it almost seemed as though they were to compose the entire caravan. Now and then came intelligence from Catumbella of the arrival of a caravan, but we were sure to learn in a few hours that they were simply traders. At last they came.

"One morning, just as we were seated

for our morning worship, a file of dusky savages poured through the doorway, each bearing his weapons, provisions, and a bundle of firewood. Each of these items was a source of much interest. The gun is a strange, Oriental-looking affair, with a flint-lock and a fluted stock; the barrel of immense length, incredible lightness, bound with an immense number of tin rings, and adorned with as many brass tacks as possible. When loaded, it holds several charges of powder, a bunch of grass for wadding, a handful of dirt, and a lot of slugs; it is fired, not from the shoulder, but held by the hip in the position of 'charge bayonets.' The aim is—well, vague. When one of the *gentio* is so fortunate as to kill a wild beast—an exploit which I am convinced must be attributed to accident rather than to skill—a part of the skin is sown into a tubular guncase which fits over the barrel, and can be drawn down over the lock as a protection from dampness.

"For provision, they carry mostly a quantity of *fuba*, which may be set down as soured cornmeal. This is generally wrapped in a piece of deer-skin, and, in company with a few gourds and earthen pots, lashed to their carrying-sticks. Not a few still use the long-bow, of the usual proportions. The arrows are miserable, crooked sticks, with a crescent-shaped head.

"In a few hours we had received over two hundred carriers, amid a hubbub which brought Babel forcibly to mind, and yet I am assured that these are exceptionally quiet lads, and that their silent orderliness is really remarkable.

"It was with lightened hearts that we loaded their willing backs, and saw them step merrily out for the interior,—one hundred and five loads. Seculo Checulo received his present and rations, and then sat down for a pleasant chat. He told me that his household comprised eight wives and 'very many' children, of whom twelve would be *seculos* like himself. He is a fine-looking old man, with massive head and the torso of a giant. His face expresses intelligence, good-humor, and determination; best of all, he controls the men.

"To-morrow, the Lord willing, we shall ourselves set out with the rest of the loads. Hardship is surely before us, but God is with us."

HEALTH REPORT.

"For the most part we have been blessed with the best of health, for Benguela. Brother Bagster is evidently much shaken by the coast-fever, and the air of this place is very bad; but he bears up heroically. The Walters are and have been well, but Mrs. Nichols is still under the influence of the miasma, although never actually down. For myself I had been here but a few days when I was seized by the premonitory symptoms of fever. The usual pains in back and head, pulse ranging above 100, chilliness and fever, etc. But I ate a few drams of quinine, and made up my mind not to have the fever, and so I did n't. I have not been free from it for a day, but it has laid but one hand on me, and I trust I shall be able to keep off the other entirely.

"No rains yet on the coast, but frequent thunder-storms in the interior. We have been anxious about the rains, lest the stupid superstition of the negroes should attribute their non-appearance to our presence; but now that fear is removed."

THE PORTERS.

Mr. Walter writes thus of the Bailunda men who came down as carriers:—

"There are many things which fill our hearts with joy and praise. We feel more and more drawn towards these people, specially when we consider how well these one hundred men have behaved themselves since they have been in our kintal. My wife and I have seen nothing rude or indecent in their behaviour, though they are dressed only in a yard of cotton cloth, and some of them wear much less than this.

"Nearly all our men seem to be willing to work for a living, and do such work as they can do. For instance, in the morning perhaps fifteen or twenty men will start off for the country to cut and bring down wood; this is brought in front of our house, where it is recut and tied into small bundles, and sold to the towns people.

With the money received they buy cotton cloth and handkerchiefs, knives, tin plates, etc., which they take with them to Bailunda; some also buy their own powder and lead.

"We are glad that the time has come to start on our journey. We want to go to Bailunda, and meet the brethren there. But what shall we say after staying ten weeks in Benguela without having any fever! Truly the Lord is gracious. His ways are wonderful, past finding out. Continue to pray for us all. Nothing but prayer and the grace of God can uphold us in his service."

FROM THE INTERIOR.

By the same mail which brought the above letters, a journal letter has been received from Mr. Sanders at Bailunda. His last date was October 31, at which time both he and Mr. Miller were in good health and hopefully at work. Of the people Mr. Sanders says:—

"The thought comes to me frequently, as the people become better known, that we are in a field well adapted for evangelization. Many things are not as we would have them. Those who call themselves 'civilized,' and 'Christians,' are the worst of all liars, because better education makes possible deeper villainy. Polygamy everywhere has been a great obstacle. Will it be less so here? Yet these people are as bright as the average, some very bright, others very dull, but the great majority of a high average. Furthermore they are very communicative and constantly moving from place to place. If once converted, and made to feel a burden for the spread of the knowledge of the gospel, their very custom of stopping to tell all the news will open chances for preaching. If we be given sufficient grace and wisdom to live aright, especially now when they are making estimates of us, and to preach and teach with unction as soon as our mouths are opened, and to rightly direct the energies and ways of the converts, I expect to see rapid advance in the matter of making known the gospel. And what more does God require of man? Thus far we are bidden to go, thus far given the privilege of co-working with him. The

material for good native workers seems to be here."

RELATIONS TO KING KWIKWI.

"A few days ago the king sent word that he was troubled with sores, begging a certain medicine and a little algodao (white cotton cloth). The first we have not, so far as I know. Of the latter, five yards were sent up. Next day came a note asking for two pieces of cloth with which to pay the doctors. A piece varies from 12 to 18 or 26 yards. Ours just now are 14 yards. No written reply was sent, as I was at loss to know just how to word it, and did not care to have a note that might be offensive stored up against some future occasion. For Kwikwi, I have noticed, can produce a letter received at least a month or two before. Instead of writing I told the messenger that but two weeks ago the king had received fifteen pieces of cloth from us; that if now doctors' bills were due, the seculos among whom it was distributed should step up and pay. Our little man José was somewhat worried. Day before yesterday he volunteered the information that Kwikwi was disgusted that the man who wrote for him had asked two pieces, as his request, he said, was for but eight yards. All I can say is, the principle would be the same.

"We hold, I think, a more secure place here than we had imagined. That there is no danger of personal violence was quickly discovered. But how far we could do as we pleased has been the question. At times it seemed as if we could do nothing as we would; for instance, when we felt compelled to locate here, and were not allowed to go on to Bihé. But so far as I can learn the king hates the thought of losing us. Further he fears to do anything that will injure the trade of his people in Catumbella. Besides this he is said to fear lest we write to our country, where the cloth is made, 'Don't send any more cloth here,' thus cutting him and his people off from it. Hence he will take care not to offend us.

THE LANGUAGE.

"Since Mr. Bagster went to Benguela,

two months ago, I have done almost nothing with Ambunda, so far as books are concerned. In talking, Mr. Miller and I have made appreciable progress. It is mortifying, though, to have some one come and not understand a word of what we say. I wish exceedingly that I could write short hand. We cannot get this language with their idioms until we can take down what they say *when talking to each other*. To us they mix in Portuguese words, and those about us use our idioms because they care more to make us understand than to instruct us aright in their language. This is natural, but not according to our wish!

"Mr. Miller and I are in good health. Though our lives now are quiet, we believe the Lord is with us, and do continually rejoice in him."

THE LANGUAGE AND THE PEOPLE.

In a brief review of what has been accomplished during the twelve months since the three pioneer missionaries landed on the West Coast, Mr. Bagster says:—

"We have now about thirteen hundred words collected, put in order, tested by continual trials; we have a very fair idea of the mode of inflection of nouns, verbs, adjectives, and adverbs and pronouns. We can add to this the fact of having adopted a mode of transcribing the language so perfect for a beginning that when Brother Sanders sent me down a written list of the 150 carriers, *every man* readily answered to his name. This means a great deal when such names as these are to be recorded: Yamungúli, Raweudimba, Mwenibrisévo, Mweuiwo-simbu, etc.

"We have been able to do much in the way of learning the ways of these people, of winning their confidence and good will. In illustration of this point I may say that we have one hundred men with us to-day, whom we keep to take us into the interior. They are jolly and happy, and their friends have gone home and left them. When we first came we could not have done this; they would have taken fright and gone off. I can say truly that they have confidence in us, and in their

own way like us. They begin to find out that we always do as we say; and in consequence we find that we are not importuned to give powder, guns, aguardente, etc. We may be politely asked for them, but not with the demanding tone at first assumed. They now trust us in payment, etc. Of course they are savages, and in many ways are like big boys, but when treated as men, they have much more manly character than many who oppress and abuse them would fain make you believe.

"I find that they are warm-hearted, impulsive, and quickly touched; that a handshake, a slap on the shoulder, or freely-given salutation, is not only received, but brings its own reward at the moment, in the very evident pleasure given. There is hardly ever to be found a face so sour that it will not break into a very broad smile, in return for the smile or kind word given. Don't for a moment think that I forget that they are swayed by passions low, sensual, cruel, devilish. They are, but with much bad there is some good. We try to save the good and cast the bad away."

Western Turkey Mission.

ISTANOS. A MONTHLY CONCERT.

MR. BARTLETT, of Cesarea, with his wife, has been making a missionary journey, in their *missionary carriage*, preaching in a large number of cities and villages westward of his station. Here is what he says of Istanos:—

"This place is situated eighteen miles from Angora, and is the only 'Christian' town within thirty-six miles. Istanos is now the brightest spot in this broad missionary field. Both the congregation and the church have increased more rapidly, and their progress in self-support has been more encouraging, than in any other place. They were to receive no help from the Board this year, either for the support of their pastor, or for their schools, but the plague of locusts has made it absolutely necessary that we help them to some extent. The pastor has been absent now some eighteen months, pursuing his studies in Scotland, and hopes to re-

turn to his people next spring. Meanwhile one of their own number, a young man of much promise, who has studied two years in Marsovan Theological Seminary, is serving them in the capacity of preacher. Through all this region the locusts made fearful havoc, and there is great want in consequence, yet with all their poverty there is, apparently, more spiritual life and real earnestness than we have witnessed in any other place this year. On the Sabbath we were permitted to address an audience of about three hundred persons, and to administer the Lord's Supper, receiving one new sister to the membership of the church.

"We were surprised to learn that this church had never observed the *monthly concert* of prayer for missions. One of the leading brethren had been laboring for a time as colporter, and had arrived, fresh from his work, on the previous evening. Knowing that the people would be especially desirous to hear a report from their own laborer, we gave notice that there would be a monthly concert in the evening at the chapel. At the time appointed, an audience of perhaps two hundred persons assembled, and listened with deep interest as the brother gave an encouraging report of his labors in the distribution of the Word in Galatia, in Phrygia, and in Bithynia, and also to such information as we were able to give concerning the spread of the Gospel in foreign lands. The attention given and the prayers offered by the brethren at this meeting showed that they had truly enjoyed this, their first monthly concert, and led us to hope that the series would be continued."

A MIRAGE. FAMINE.

"It was a journey of five days to Konia (the ancient Iconium). The last three days our road was across an immense plain, like the broad prairies of our Western States. We drove for hours without seeing a village, a house, or even a tree, and we very rarely met a traveler, so that the feeling of loneliness became almost painful. Earlier in the season there were hundreds of shepherds' tents scattered over these plains, and their numerous flocks might be seen in every direction, but now they

had all disappeared, leaving the region a lonely wilderness. It was, indeed, a relief on the fifth day from Istanos, to see, in the dim distance the minarets of the city of Konia. On this last day we were favored with some fine examples of 'mirage;' beautiful lakes of water appearing in the distance, but disappearing as we approached. Once we saw what appeared to be a beautiful island in the midst of a lake. On the island were houses and trees, and the scene in the distance was quite enchanting. But as we approached the water and the trees disappeared, and there only remained upon the dry and level plain a few deserted huts, once occupied by shepherds."

In a postscript to his letter, dated Talas, November 28, Mr. Bartlett says:—

"At present there is a prospect of very great suffering in all this region. Even here in Talas, for want of money but a small proportion of the people have made their usual preparations for winter. There is scarcely any employment for the poor, and the farmers are selling the grain which they will need for their own families to pay the crushing taxes which a suicidal government levies upon them. Brother Farnsworth has made quite careful investigations in the 'Bozook' region, the great grain-growing section for this part of Asia Minor, and, if his information be correct, the yield is insufficient for those upon the soil and in the immediate vicinity; yet large quantities of grain have been transported to the region of Angora, to supply the deficiency caused by the locusts. From the information he has gained he predicts a *famine* at no distant day. Would that his prophecy might prove untrue."

ASHUDE AND DERENDE.

Mr. Perry, of Sivas, from the midst of a tour among the out-stations of that district, writes, December 22:—

"Two days' journey from Manjaluk, over the bare, uninteresting slopes of the Anti-Taurus, and a safe passage of the robber-infested spur south of Gürün, brought us to the beautifully situated village of Ashude. Wearied with the rocky waste of treeless uplands, made tragic also by

being the scene of oft-recurring murders, we came suddenly to the edge of a cañon. Directly beneath us were the mud roofs of the village houses, while both above the village and below, down the valley toward Malatia, were orchards, vineyards, and well-watered narrow grainfields winding like a serpent, till finally lost to view among the piles on piles of brown ridges and mountains in the distance. We made our way down the cliff, and were well repaid for the long, weary days of toil and danger by a hearty welcome to the homes of the preacher, Baron Vartevan Muradyan and Karak Aga, our host of former years, a white-bearded, warm-hearted 'father' in this Protestant Israel. Baron Bedros, a student from Marsovan Theological Seminary, returning home in company with us on account of illness, was also greeted at the edge of the town by a troop of children and friends.

"Baron Vartevan Muradyan, the preacher at Ashude and Derende, is from Marash, educated by Dr. Pratt as one of his short-course students before the reorganization of the Theological Seminary at Marash in 1865. He is an impulsive, enthusiastic worker, sometimes unwise, but self-denying in habit, and thoroughly consecrated to the one work of preaching the gospel. He was at Zeitoon six years nourishing the little band of disciples which has since become an important Church of Christ. In his present charge the work in hand is very difficult. You will remember that the gospel was crushed out of Derende by persecution ten years ago, and it has been very hard to get a foothold there since. We followed up an opening in the neighboring town of Ashude, one hour distant, and now, leaving that place in the charge of a school-teacher, the preacher has again taken up his abode and work in the city.

"The decision to do this was reached after much consultation and prayer during the time of my visit. The change of residence required much self-denial on the part of the preacher, but his reply was made with promptness and admirable decision. 'If you will give me,' he said, 'a school-teacher also, for Derende, and will stand by me there, I will go, and stay till

the Lord shall release me. A house was hired and the school commenced by Baron Bedros (alluded to above) as teacher. It was soon proscribed by the priests of the Armenian church, and efforts to keep the children away have been constant and determined. On account of this resistance the hearers and students are few in numbers, but in view of the quality of the workers in charge, we believe that by the Lord's help they will win, and plant the gospel standard again in the very place where it has been repeatedly torn down.

"One interesting feature of the work in that part of our field is that Baron Vartevan has succeeded in securing for education in our Protestant high schools four excellent young men from non-Protestant families, two of whom are now on duty as teachers, while the remaining two are studying in our normal school in this city. We have hope in regard to these four young men that they are Christians."

Central Turkey Mission.

MR. SANDERS, of Aintab, reports a long tour among the churches along the route from that city to Mesopotamia. We have not room for the details, but of the general progress Mr. Sanders says: —

"Our work has both encouraging and discouraging features. On this tour I have seen more clearly than before, perhaps because I understand the language better, that in nearly all, if not in all, our churches, we can rely upon a great part of the congregation. In every church are many political Protestants, and also some who are Protestants because they will not accept the old church, yet not Christians. Still in every church are found a great many who have the root of the matter in them, without any doubt. In nearly all the churches the prayer-meetings show real Christian life, and in some places I was much surprised, because the state of the church was so much better than I supposed.

On the other hand they are now intermarrying very freely with Armenians. As far as my observation goes, this is attended with deplorable results. In such cases the

Protestant seems to sink more than the Armenian rises. There is sad laxity about the Sabbath, etc. I do not know, however, as Americans can say anything to them on this point. The great need of all our churches is an outpouring of the Spirit. We have far more than dry bones, we have living organism, but the heart does not beat yet with power. If the churches could have a Pentecost, then we, the missionaries, might retire very soon. I sometimes wonder, however, if the reason we don't have it is that we expect it to commence not with the apostles but outside."

ADANA. ITS NEEDS.

Mr. Christie, writing from Adana, December 18, says: —

"In Sunday-school this morning we had three hundred and twenty people in attendance, and from thirty to forty more came, but had to go away again for want of sitting-room. Our only place of worship is the school-house erected by the people last year on the site of the former church-building. The people had to pull down that old building for the reason that, besides being too small, it was a rickety old concern threatening every Sabbath to fall on the heads of the thronging worshippers. They erected a school-house of three rooms on its site. The partitions between these rooms are not complete, and so we manage to hold worship and Sunday-school in them, but the crowding and discomfort are very great. I came away from our service to-day with the determination to ask again for help in finishing the new church building. That is upon another lot, in a very eligible locality. The walls are up for the first story; this story will be used for school-rooms, and will be wanted as soon as finished, for our present school accommodations are quite too limited for the two hundred and fifty children now in attendance. We have enough money on hand to put the walls up a few feet higher, but it will take about \$900 to finish the house. The few people here who are able and willing to give could never raise this money. They worked hard to put up the present school-house, and are still in debt for it.

"A point to be remembered respecting Adana, is, that whatever work is done for this city is done also for a score of other places at the same time. This is the Ephesus of Northern Syria and a great part of Asia Minor. We had a social gathering the other evening in our parlor for the young men of the congregation. Thirty-seven out of the fifty persons who accepted our invitation were from eleven cities and towns outside of Adana. This is but an illustration of the fact stated twenty years ago by Dr. Pratt in the *Missionary Herald*, that Adana is a center of powerful influences which reach out through all these neighboring regions. One of the places represented in the gathering above mentioned, is a town of ever a thousand (Greek) inhabitants on the northwest borders of our mission. In that place the gospel has never, I understand, been preached; but several men belonging there have become Protestants in Adana, and are now full of desire to do something for their old neighbors. A multitude of such facts might be adduced to show the strategic importance that ought to be attached to this work in Adana. (See Acts xix. 10.) I am free to confess that for my own part I have lately come to a new sense of the importance of work in these stirring, progressive, active, and in every way influential centers of population."

Ceylon Mission.

MR. LEITCH, under date of October 31, sends a semi-annual report of the fields in which he and his sisters are laboring. He says:—

"The work in the fields of Manepy and Panditeripo for the past six months has been on the whole encouraging. Our force of native assistants has had an addition in the person of a native preacher, an earnest Christian, who was appointed to Sandilipy, a field which has suffered much from the want of a resident catechist. The native Christians and others of that place have subscribed \$70 towards a site for a church, and a large bungalow has been erected, and Sabbath-school and morning-church services are now regularly held there.

"Three new girls' schools, with a total attendance of over one hundred children, have been started by us this year, land being leased or bought, and buildings erected. Two of these have already been accepted by the Board of Education, and promise to become permanent; we hope the other may fare as well. Five preaching services are regularly held in our fields on Sabbath mornings. In our 17 Sabbath-schools we have 66 teachers, with 1,049 scholars on the lists, and an average attendance of 787. In eleven of these schools the International Lessons have been studied. We have found these beneficial in causing the children to study carefully and review thoroughly. At our last examination of this station Sabbath-school, 41 children passed on the twelve test questions, one of which called for the titles and golden texts of the lessons for the last quarter in order.

"Seventeen day schools in this field, and nine in Panditeripo, are being visited weekly by ourselves or our assistants, and catechisms, Bible verses, and Christian songs are taught. An examination has lately been held in the schools of the Manepy field, in which a total of over 20,000 verses were recited from memory by 322 children. The schools in the Panditeripo field are to be examined next week, and we expect as good results.

"We have attended and taken part in 78 moonlight meetings, and the native Christians in both fields have conducted about 65 more. The attendance has always been good, ranging from 70 to 200. The people have displayed great interest, listening quietly, enjoying the singing, and saying that what we teach is true and good. Our Christians feel generally hopeful and in the hands of the various pastors there is a list of over thirty persons who have expressed a desire to join the church, and are under special religious instruction."

THE OUTLOOK IN JAFFNA.

Miss Margaret W. Leitch writes as follows from Manepy, November 17:—

"While we long and pray and hope that God's Spirit may be poured out among us in an unusual manner, yet it seems more probable that the blessing will come through the yet more widespread and faith-

ful teaching of the truth, and the inclining of more and more hearts to accept it. I confess that I find myself greatly perplexed to understand the mental processes of, for example, our older English-speaking school-boys. For a year, in day-school, Sabbath-school, and in private talks, they have heard the truth, and have understood it. They can tell the story of Christ's life nearly as well as I can. They have had the nature of prayer, the duty of faith and repentance clearly explained.

"Why then do they not become Christians? They have not yet given up their old beliefs. These beliefs are ingrained into their literature, their history, their song, their every day duty and thought. They say we are right, and that there is much that is right with them also. They are bound to their friends by the strongest ties, and the fetters are riveted by caste. It is a terrible break to break away from all.

"The Hindu nature is not excitable like the negro, but indolent and sluggish and sanguine. All these things, and many more, bear on the probable future. Yet, of one thing we are sure, that the steady, faithful, earnest teaching of God's own word in church and school, in public and private, must be followed by a steady growth of conscientiousness and love for truth throughout the community, and by a larger and larger number of individuals turning to God. The Gospel has all along in the past been moulding this whole community.

"Is it nothing that we have almost the whole educational work in our hands, that nearly every house is open to our visits and those of the catechists and Bible women; that the attendance at church and Sabbath-school is increasing; that moonlight, village, and Sabbath-afternoon meetings are so largely attended? All the educated men and women, and the older children in the schools, are ashamed of the ceremonies connected with the Sivite worship and the great festivals, and do not participate in them. All through the village there are men and women who do not rub ashes or visit heathen temples, and many of these in their hearts worship the true God and try to serve him, but,

like Nicodemus, they fear to confess him openly. Yet frequently such persons boldly confess on their death-beds that they are Christians, and we trust many names not enrolled on our church books will be found on the 'Lamb's Book of Life.'

"We rejoice and thank God for all this, and yet, with you, we are not satisfied, but we long with almost a painful earnestness for more to come to Christ."

North China Mission.

STEAM AND TELEGRAPH.

DR. PORTER went to Shantung in September, for the purpose of attending to the building of the missionary house to be occupied by himself and Mr. Smith. He found the telegraph line already constructed a large portion of the way. He says:—

"I met a little steam-tug, which had towed two barges with telegraph wires for the submarine cable for crossing the Yellow River. This was the first steamboat on the Grand Canal. It went without difficulty on the summer's high water to Sin-ch'ing-cho, the point where the canal really begins. I learn to-day that the southern half of the telegraph line is completed. The northern half still waits completion. There are only four stations between Shanghai and Tientsin. A proclamation says it is for official use only. The people cannot use it until they get familiar with it. At Te-cho there is no station, and we shall not be able to use the line for some years I suppose, although it is so near us."

SHANTUNG. A HAPPY DEATH.

Of the religious condition of the Shantung work Dr. Porter says:—

"The two months past have shown but little indications of special interest among the church members. The lack, still so great, of suitable helpers, is a sore trial to us. One man, a very honest and earnest man, uncouth, but with real purpose to help in the good work, has interested us very much. He is self-taught, and is the spiritual guide of a company of a dozen or twenty in his village. We wanted him to go to Tung-cho, but his

village sent a special messenger saying that they could not do without him. So we arranged for his staying at home to teach them on Sundays. He reports the death of a church member, led to Christ and taught to read by himself. He was ill but two days. 'Ah! but he had a witness!' broke in the helper. The sick man had a vision of Heaven and himself getting in, but in true Chinese fashion he told his wife that she was not good enough. She would go down, while he went up. Very comical it would have been if it had not been told in so grave a way.

"The church members knew that 'the prayer of faith shall save the sick,' and so they gathered about the sick man and prayed that the Lord's will be done. When they rose from their knees the man was dead. He had gone to heaven, they really thought, borne aloft by their prayers. The scene was indeed a remarkable one. This poor ignorant believer, rejoicing in the sweet fellowship of Christian brotherly love, dying in the very midst of the earnest petition of the few lovers of Jesus there. They themselves were greatly impressed, and so were the villagers. A Christian funeral, attended by helpers from a distance, added emphasis to the impression made on the villagers."

PERSECUTION.

"It has come our turn at last after long prosperity to feel a touch of official interference in our work, and of official persecution. You recall the widow Wu at Ti-chi, and her gift of house and land for a chapel. On my arrival in September I learned that the Te-cho mandarin was annoyed at learning that we were building. He inquired of all his constables where land had been sold to foreigners. He then arrested the Ti-chi constable for not reporting the case of Mrs. Wu. To ward off difficulty I went to the city, called upon the mandarin, was politely received, and was promised that if the woman gave the house willingly he would stamp the deeds. I left a native writer, Teacher Lu, to wait for the deeds. The officials wanted a copy of the deed to keep on file, which, of course, seemed a proper thing.

"I was somewhat annoyed to find the next week that the official had hoodwinked the helper, or perhaps forced him to rewrite the deed, expunging all the important sentences, and changing entirely the character of the gift. Thus, the words: 'Believe in the doctrine of Jesus,' was changed to 'Believer in doctrine.' Again, 'Gives for preaching chapel and church school-room,' was changed to read, 'gives for a government free school.' This changed document he consented to put on file, but at last failed to stamp it. In the mean time he had stirred up the gentry to refuse to make any sale of goods to us, and we had to give up some bargains we had made, the persons being scared out of them. Then the mandarin issued an order, a copy of which I have, demanding that all Christians be registered, to ascertain if they were hypocrites or not. Assuming that all who entered the church were men of character, he insisted that if they did not register they were presumptively bad. He ordered that all constables, village elders, and neighbors, should spy out and report the names and numbers of Christians, and threatened severe punishment if any secretly refused to register. The consternation of all the villages in the Te-cho district was great. Church members flocked to me to report and ask advice.

"To add to our dismay, an expelled church member at Ti-chi, a woman of ill-repute, out of anger and jealousy, because of a family brawl, threw a lot of gunpowder into the chapel, or rather house, the gift to the church, which blew down a partition, and set the house on fire. It was saved from destruction by the neighbors. Two days later the old mandarin heard of it, and thinking it a chance to implicate the native Christians, arrested the constable again, and had him horribly beaten, ostensibly for not reporting the fire, really with hope of injuring the church."

Dr. Porter has already made such representations in this case both to Chinese and American officials, that he hopes redress will be obtained, and that no barrier will long be put in the way of any who wish to seek Christian instruction.

Japan Mission.

CONVERTS AT WORK.

MR. DE FOREST, of Osaka, writes, December 5 : —

"Yesterday, on going to Sabbath-school, I was requested to baptize two men, one of whom had come twenty-five miles on purpose to be admitted to the church. He was not personally well known to the Christians, but his record had long preceded him, and we were ready to welcome him as a brother at once. He had discovered the insufficiency of the prevailing religions, and was drifting into atheism, when he fortunately heard of the religion of the One True God, Maker of all things. Hoping that this would satisfy his reason and his soul too, he gladly went to the Training School at Kioto, and took the short course there last spring. Then returning to his home, he boldly hung out two signs, one advertising the books of the New Religion for sale, the other offering to freely teach any one the principles of the Jesus' Way. Six months of this open profession of Christianity in a place where he had no moral support of Christian friends, but rather ridicule and opposition, seemed to furnish good evidence of the new birth, and he was gladly received.

"Last evening I was requested to preach in the southern part of the city, where three Christian families are trying to establish a new church. I have been unable to visit this important center as much as I should like, and did not know much about it, save that they were building a little chapel at an expense of about eight hundred yen. But I was simply amazed to see how, under the influence of a doctor and his wife, the new movement is gaining ground. Meetings are held five evenings every week for the study of the Bible, for prayer, and for the examination of those desiring baptism. There are some seven or eight applicants, one of whom was a Romanist but has been with our Christians now nearly a year. *All this is going on with no pastor and no church.* One or two Priscillas and Aquilas, with a church in their houses, can make a light that the devil cannot blow out."

A PRIEST SEEKING BOOKS.

"Let me tell a story, if I can tell it on paper. I was on my way to Ise with Nakai, the champion book-seller of Southern Japan. We stopped for the night at Hase, a city of no mean reputation, since the marvelous god (or goddess) Kuwannon has one of his thirty-three temples there, — a fat place for many sleek priests. We wandered through the long halls, and wondered at the golden-painted dragons and the pictures of ancient heroes in battle. Then buying a delicate image of the god of doubtful gender, we went to the hotel, took our rice and tea, and being tired with the journey, I immediately went to bed. Just as I was getting unconscious of my surroundings, and Kuwannon and the true God, fierce dragons and my wife, were strangely intermingled in my dreams, I was aroused by an apology from the mouth of one of the priests, saying to Nakai: 'I just heard that the teacher of the Jesus' Way was stopping here for a night, and that you had books to sell. So, fearing you would get away in the morning before I could see you, I have intruded. Pardon me, I pray you; if I am disturbing the honorable sleeper I will retire at once.' He was assured by Nakai that he could talk without disturbing me; whereupon he asked for the books. These being spread out before him, he immediately selected some of mine on the Ten Commands, and asked the price. Nakai told him they came in sets, and could not be broken, to which he replied: 'But I already have four of them; they were sent me by a friend in Osaka. As these will complete my set, I pray you, sell me these only.' 'I'm sorry for you,' was the reply, 'but I can't break a set. You have many friends who never have seen these books. Had n't you better buy a complete set, and then you can give away your duplicates.' This the priest immediately agreed to, and then went on to say, 'Where does the author of these books live? I want very much to meet him. He has made some statements in here that show him to be misinformed on some things. Would he resent it if I were to call on him when I go to the city?' 'Oh, no. He lives at No. 26, and would be very glad

to see you at any time,' replied Nakai. I wanted to arise and tell him he need not go to Osaka to meet me, and that I should be glad there and then to be corrected in any respect, but the thought of five successive nights of preaching close ahead, and the necessity of storing up all the strength I could for that campaign, made me keep quiet. Then with profound salutations the priest withdrew, and Nakai crawled under the blankets that had been spread for his bed.

ANOTHER PRIEST COMES.

"Again I was fairly asleep, when another voice of apology aroused us. Lying perfectly quiet as before, I let Nakai meet the visitors, while I listened to the conversation. 'I just now heard from my friend,' said another priest, 'that you were here with books to sell, and though it is very rude to arouse you, I beg you to pardon my late coming. Will you kindly sell me a set of books on the commandments?' While Nakai was getting them out, the priest went on to say, 'I've read some of these books before, and should like very much to meet the author. I hear he lives in Osaka. Do you think he would mind if I were to call on him? I should like to discuss just a bit some of the statements of his books. He seems to be rather at fault in some minor points.' 'Oh, call by all means,' said Nakai, 'he will be very glad to talk with you.' Whereat the priest No. 2 bowed low, and apologizing with all the fullness of this suave language, for breaking our rest, he added yet another apology: 'Pardon me for coming here after indulging in *saké*, but it is our custom to study till ten o'clock at night, then to drink, then to lie down to sleep. And as I had taken my drink before I heard you were here, I had to come, drink and all, or else run my chances of finding you here in the morning.' And with these polite words he touched his forehead once more to the mats where he was kneeling then gathered himself and his books together, and departed. If he reads what I wrote on the sixth Commandment, he will learn that it is possible for a man to commit slow suicide by drinking *saké*."

Micronesian Mission.

THE GILBERT ISLANDS.

THE *Morning Star* reached Kusaie September 23, and brief letters have reached us from Captain Bray, Mrs. Snow, Miss Cathcart, and from Mr. Taylor, at Apaiang. It seems probable that some letters have miscarried, as certain matters of importance, particularly concerning Tapiteuea, are only cursorily alluded to in the letters that have come to hand. Mr. Taylor refers to the organization of a committee to examine into the truth of the charges against Nalimu, the Hawaiian missionary at Tapiteuea, but nothing is said of the examination or its result, although fear is expressed that some of the charges are true. Of the encouraging work on Ape-mama, which island the "Star" left August 29, Mr. Taylor says:—

"Two who were admitted last year had to be suspended; letters of dismission were granted to two who are in school at Apaiang; leaving in good standing sixty-seven of the seventy-one who were received last year. Sixty-five more were received to church membership yesterday. I think it is a genuine work of grace. Twenty-seven couples were married."

While Mr. Taylor was on board the "Star," visiting other islands of the Gilbert group, the war-spirit was reëkindled among the Pagans on Apaiang. It seems impossible to repress the fighting tendencies of these islanders. Mr. Taylor writes:—

"The greater part of the people of this island collected on the South end during my absence on the 'Star,' and when we returned had already sent a canoe over to Tarawa to 'make peace;' so they have gone too far to be brought back, and if they are not shortly engaged in war with Tarawa, will doubtless be fighting among themselves. The fighting on these four islands of Marakei, Apaiang, Tarawa, and Maiana, has got to be like that of the celebrated Kilkenny cats, and will end when the fighters are all dead. In 1874-76 the population of the four islands named above was ten thousand, now it is barely five thousand; of all the rest of the group from twelve to fourteen thousand. If left

to themselves, the four islands I have mentioned will, in five years more, have from one thousand to fifteen hundred inhabitants. The percentage of deaths from violence in this group is greater than the percentage from all causes among the Gilbert Islanders in the Hawaiian Islands. My idea is that this people must either be removed, or by force from outside they must be brought to order, and a head given them, from outside also, that those who wish to may lead quiet and peaceable lives. The latter course is preferable, and could be carried out without costing a dozen lives, perhaps with absolutely no bloodshed. We must trust in the grace of God alone to change them; but how will they hear when in a state of anarchy? Not a man in the group is, or can be, sure that his children will not be murdered, and nothing said about it, before reaching their prime, and, except on Apemama and its two dependent islands, not a man nor family is safe from intrusion and violence by any drunken scoundrel who may come along. If people are to be brought to God in any numbers they must live in peace and quiet, so that they can think of something besides the excitement of butchery and drink. It is right to show the dark side of this people. Still I have faith in God's promises, and believe there will be many Gilbert Islanders before the throne in Heaven, and that some are safe at home already, and others on the way."

Mrs. Snow had found her eyesight affected by the long voyage, but was in improved health at the latest date, October 4, when Miss Cathcart wrote:—

"It is a real pleasure to see how warmly both the Kusaians and Marshall Islanders welcome Mrs. Snow back; also, to see the ripening fruit of her years of work among them. For myself I find each day new cause for thanking the Giver of all good for leading me so kindly and for removing the many seeming difficulties that appear in the future. It seemed hard to leave home and friends to go so far, but he has made it very easy, so that I find it easier each day, especially now that I am here among those with whom and for whom I am to work."

GILBERT ISLANDERS ON HAWAII.

It will be remembered that Rev. Hiram Bingham, unable on account of health to remain at the Gilbert Islands, has been, while living at the Sandwich Islands, engaged in preparing a Christian literature in the Gilbert Island language. In the providence of God large numbers of these islanders have been brought to Hawaii to labor on the plantations, and Mr. Bingham has been appointed by the Hawaiian Government to oversee and protect these immigrants. He finds himself surrounded by quite a congregation of his old people. Writing from Honolulu, December 7, he says:—

"A regular service is held with the Gilbert Islanders employed in this city every Sabbath afternoon, from one to three o'clock. A prayer meeting for the women, conducted by Mrs. Bingham, is also held from half-past twelve to one, previous to the service. There are some fifty who attend with good regularity; and a prayer-meeting is maintained by themselves every Sabbath and Wednesday evening, which is well attended.

"Several of them have been propounded for admission to Mr. Parker's church at the next communion, in January, and I have been to-day translating the confession of faith and covenant of his church into the Gilbert Island language; and am expecting to assist Mr. Parker in admitting these new members. There are quite a number of others who would rejoice to be received, but we desire to give them a longer probation, so often have our hearts been saddened in by-gone years over the backsliding of those who gave great promise of running well.

"A Gilbert Islander from Nonouti, Paul by name, is living with us, having come up on one of the government immigrant vessels that he might be near me to acquaint himself more fully with the gospel, and so be fitted to return to teach his own people. He is one of those who are expecting to unite on confession of faith in January.

"There are others in this city who are looking forward with a hope that they too may return to their own islands as teachers of the Word. Had I strength of body, eyes, and throat, I doubt not these labor-

ers would, many of them, flock about me every evening for religious instruction. In fact they long ago asked that an evening school might be established for them. The Gilbert Islanders in this city contributed last year for the treasury of the Hawaiian Board more than double the amount contributed by one of the foreign churches. They give with great cheerfulness from

their scanty earnings, which average five or six dollars a month, that the gospel may be preached to the benighted. They eagerly buy the books that have been published in their own language. In Kau, also, they paid me \$21.55 in advance for Testaments, Hymn, and other books, numbering in all some seventy. Let us bless the Lord and take courage."

GLEANINGS FROM LETTERS.

A. W. Clark, Prague, Austria. — The happy, peaceful, triumphant death of my dear wife will long speak to those here who know about it. A very good, though still unbelieving friend in Gratz, after reading about the sickness and death, was so impressed thereby that she wrote to an acquaintance: "These people enjoy a power, a help, a comfort, of which we know nothing." Oh, that many souls here for whom the *Heimgegangene* labored and prayed may yet be led to the blessed Master.

My Bible Class of young men continues to afford me much pleasure. Several of them are quite active in Christian work, and constitute an informal Young Men's Christian Association. Beside two meetings each week by themselves they maintain a small weekly meeting in a neighboring village. One more of them (a young man about twenty years old) will join our church at the January communion; also a very intelligent man and his wife, who give good evidence of piety and of a desire to work for Christ. The man is a graduate of an Austrian College, or gymnasium. The second Sunday in January I spend in Brunn, where there is another believing soul to be welcomed to our church. The Lord is doing his own work in this land. Though discouragements are not wanting, there is much to cheer and encourage.

A. W. Hubbard, Sivas, Western Turkey. — Some Turkish government officers were in to call on me the other day. They were not men of very extensive reading, yet they had heard of Garfield, and when one of them voluntarily introduced the

subject, and I had the opportunity to give them a picture of the Christian statesman's character, I realized more than ever before what a glad thing it was for that picture to be held up, even though by the arms of Death, so high and so long that even *heathen* nations were compelled to look and admire.

E. S. Hume, Bombay, Maratha Mission. — I have written before of the effort which our church here was making to come up to its duty in the line of giving. You will be glad to hear that it has asked Tukaman, one of the theological students, to preach for a time, and has offered him \$21.00 a month. This is a wise arrangement, for many reasons. The church can easily pay this amount without any mission help; the young man is a Mahar, and yet our people, who are generally good caste persons, have decided to try such a man. Besides this it is an encouragement to the Seminary to have such a church take a young man as soon as he is graduated. We sincerely hope this may prove to be a wise experiment, and that our church may be blessed in the step which it has taken.

Mrs. Mary P. Ament, Peking, North China. — Peking is a very pleasant center for work, and so far I have been happily disappointed in the readiness of the people to come for instructions. Our Sabbath-school is full, and each week we see new faces. Do not think me extravagant when I say that my ideal of happiness in this world is nearly reached. Back in China again, I am able with renewed strength to work for these women, to make

a home for my husband, and to watch the progress of events in the evangelization of China.

Miss M. A. Holbrook, M. D., Tung-cho, North China. — The medical work I found very interesting, and though the numbers are somewhat reduced by the charge of ten *cash* for each prescription, yet we feel that it is a move in the right direction, and by the time the new dispensary buildings are in order the people will become accus-

tomed to the charge, and it will not materially affect the numbers. Clinics are held but two afternoons each week, as I wish to devote as much time as possible to the language. Occasionally I am depressed by heathenism in the mass, but not as I come in contact with it individually, and if at times I am hungry and thirsty for a sight of home land, I turn to my work with renewed thankfulness that I have known American Christian liberty.

NOTES FROM THE WIDE FIELD.

CHINA.

THE last number of the *Herald* contained a table giving the number of laborers in China, male and female, connected with the several societies laboring for the evangelization of that Empire, with the amount expended by each society during the last year. Mr. Albert Donnell, of Bangor Theological Seminary, who furnished a portion of that table, has compiled some very interesting statistics concerning the *communicants* connected with each mission in 1881, as compared with the number in 1877. He also gives the total number of native Christians at several dates, namely:—

In 1853 the native Christians numbered	351
In 1863 the native Christians numbered	1,974
In 1868 the native Christians numbered	5,743
In 1872 the native Christians numbered	(nearly) 8,000
In 1877 the native Christians numbered	13,035
In 1881 the native Christians numbered	19,665

Of the table which follows, which gives the details of the gains within the last four years reported, Mr. Donnell says: "The figures giving the present number of communicants are, with the single exception of the Irish Presbyterian Church, taken from official reports made during 1881. The figures for 1877 are from the Minutes of the Shanghai Conference held in that year."

TABLE OF COMMUNICANTS.

	Communicants.			Communicants.	
	1877.	1881.		1877.	1881.
AMERICAN SOCIETIES.			BRITISH SOCIETIES.		
American Board	442	897	China Inland	435	804
Presbyterian, North	1,438	1,995	Church Missionary Society	1,204	1,702
Presbyterian, South	22	39	London Missionary Society	2,065	2,482
Methodist Episcopal, North	1,346	1,682	Wesleyan Missionary Society	301	379
Methodist Episcopal, South	112	113	United Methodist Free Church	151	225
Baptist Missionary Union	708	1,042	Methodist New Connection	427	1,091
Southern Baptists	365	543	Canadian Presbyterian Society	747	300
Seventh Day Baptist	18	20	English Presbyterian Society	1,608	2,342
Protestant Episcopal	253	386	Irish Presbyterian Society	31	31
Reformed Church	591	713	Scotch United Presbyterian Society	31	111
Woman's Union	5	5	Baptist Missionary Society	62	521
			CONTINENTAL SOCIETIES.		
			Basel Mission	951	1,277
			Rhenish Mission	313	960
			Total Communicants in China	13,035	19,660

As to church relations, 3,379 of the present number of communicants are Congregationalists; 4,818 are Presbyterians; 3,490 Methodists; 2,126 Baptists; 2,088 Episcopalians; 2,237 Lutherans; 713 belong to the Reformed Church, while 804 are connected with the China Inland Mission, which is undenominational.

It must be remembered that since the tables for 1881 were made up, many additions have been received. The American Presbyterian Board alone reports the recent reception of over 300 members in its Chinese missions.

RELIGIOUS RIOT AT CANTON.—The *New York Observer* gives from a Hong Kong newspaper an account of a riot at Canton, during which an old Buddhist monastery and temple were destroyed by the indignant people. The monks had grown lazy and corrupt, and the popular distrust had gone so far that the authorities had forbidden women from going to the temple to worship. This prohibition was violated on Tuesday, November 15, under circumstances that greatly excited the populace, and an immense crowd gathered, demanding admission to the inner parts of the monastery. The priests, armed with knives and bamboos, attempted to drive back the multitude, but were forced to give way. After tearing down some of the buildings the people completed the work of destruction by setting fire to all they could lay their hands on.

THE COMET IN CHINA.—The *Chinese Government Gazette* of July 4 last contains a decree from the Emperor, which illustrates the superstitions, as well as the anxieties, which prevail at the court at the present time. The decree begins thus: "For several days past a comet has been visible in the Northwest, which we reverently take to be a warning indication from heaven, and accept with feelings of the deepest and most respectful awe. At the present time there are difficulties of many kinds to contend against, and the people are not at ease. It only remains for ourselves and our ministers mutually to aid each other in the maintenance of an attitude of reverential watchfulness, cultivating a spirit of virtue, and examining our shortcomings in the hope of invoking blessings and harmonious influences from heaven, and securing comfort to the black-haired race. Do all ye ministers at our court, then, each and all strive to be diligent in the exercise of your respective functions, and with all your might put away from you the habits of perfunctoriness so long indulged in, assisting us with true sincerity of heart, and uniting in a common effort to rescue your country from her difficulties." The decree still further urges reforms that "heaven" may prove propitious. The Chinese idea seems to be not so much to appeal to a personal god for protection as to escape the influences which destroy the "good luck."

INDIA.

A CHRISTIAN RAJAH.—Rev. David Young is reporting, in a series of communications to the *Missionary Record* of the United Presbyterian Church of Scotland, a visit he has made to India. Among the notable persons he met was a Rajah, or native chief, near Todgurh, of whom he gives the following interesting account: "Rajah Rao is the chief of three tribes of Rawāts, a clan inhabiting Mairwara, but distinct from the Mairs. He lives on his hereditary farm, at a distance of fourteen miles from Todgurh. Fifteen years ago, when he was fifty-two years of age, he had only heard of the name of Christ, but had never conversed with any Christian teacher. One night, while lying on his bed awake, as he solemnly avers,—and he is a sane and sober-minded man,—he had a vision of the Saviour, who directed him to go to Ajmere, where he would find instruction. He went; inquired for a Christian *guru* (teacher); was directed to Mr. Robson; was sent to Mr. Robb, in his own neighborhood, but of whom he had no knowledge; awakened Mr. Robb's interest by his intelligence and evident earnestness; became an eager student of the Scriptures; and, a few weeks later, on a solemn occasion, when, at the head of the Rawāts, he was expected to take

part in an idolatrous procession, he publicly renounced heathenism, and declared his resolution to be a Christian. He forthwith broke off all his heathen practices, sought admission to the church, and in due time was baptized. Now, I have no theory about the alleged vision of the Rajah. Every reader may form his own opinion about it, remembering, however, the Acts of the Apostles, and remembering that Rajpootana is not Scotland, before he makes up his mind that such a story is simply incredible. But the Rajah himself is a fact: has been a notable Christian fact before the eyes of intelligent men for fifteen years. We saw him in Todgurh, where he arrived on Saturday evening to be present over the sacramental occasion. We saw him on the Sabbath, distributing the communion elements with all the propriety and gravity of a Scottish elder. He has been seen of all men, during all these years, bearing the white flower of a spotless reputation, and standing so high in the esteem of the very tribes whose idolatry he renounced that no member of these tribes refuses to share with him the hookah. Visit him at home, and you will find him poring over his Bible, which is all thumbed and lamp-stained from incessant use. Converse with him, and he will show the familiarity with sacred things of a ripe and experienced Christian. Hear him at prayer, and, as the missionaries say, you will wonder how full of the Spirit he is, and how near he gets to the throne. Is he not a trophy of grace; and shall we call a gospel effete which, in our own day, is producing such marvelous transformations? We were much struck with Rajah Rao; his fine bearing, his earnestness, his humility, his warmth of Christian love."

AFRICA.

CATHOLIC MISSIONARIES KILLED. — *Mission Life* for January contains an account written by R. N. Cust, Esq., of the killing of three Romish missionaries on the Western shore of Lake Tanganyika, by the natives, the facts having been vouched for by the *Missions Catholiques*. It seems that five missionaries were located at Urundi, one of them being a Pontifical Zouave who carried arms. The missionaries had commenced their "Apostolic work by the purchase of young slaves for the purpose of education." One of these purchased slaves was kidnapped by the Wabikari a neighboring tribe. Failing to secure the return of this slave by negotiations, the missionaries announced their intention to obtain him by force. The Wabikari at once appeared with arms and killed the Zouave and two priests. The two remaining priests soon abandoned Urundi, and recrossed the lake. The event, sad though it is, has very little bearing upon the question of missions in Central Africa, when properly conducted. When missionaries purchase slave children, though it be for good purposes, they take, as Mr. Cust says, "the first step into a quagmire." They can hardly fail to be involved in conflicts, to say nothing of the wrong lesson they are giving the natives on the matter of slaveholding. Such armed missionaries with a Zouave as a leader could expect nothing else than warfare. Mr. Cust well asks: "When will missionaries of all denominations arrive at the conviction that their weapons are not carnal ones: that if they carry arms, it should be only for the purpose of providing food, and that each of them must be satisfied to carry his life in his hands, and not at the muzzle of his rifle? If unequal to such warfare, they should withdraw from the field of Central Africa."

DR. JOHN L. KRAPF. — This eminent African missionary and explorer died at Kronthal, Wurtemberg, on the 20th of November last. In the manner of his death we are strikingly reminded of the end of Dr. Livingstone. To be sure Livingstone was in the heart of Africa, surrounded only by black men, while Krapf was among his kindred at his German home, but both men had with singular devotion given their lives for the redemption of the Dark Continent, and Krapf, like Livingstone, was found dead on his knees by his couch, in the attitude of prayer. The following brief record of Krapf's life is taken from *Africa*: "He was born at Wurtemberg in 1810,

educated in the Basle Mission House, and then, having joined the Church Missionary Society, he labored for a time in Abyssinia and its southern kingdom Shoa. His great desire was to reach the Galla tribes, but in this he was disappointed. At length, when every door seemed closed, he went to Zanzibar and began the mission at Mom-basa. Out of that visit and residence sprang the work of the Church Missionary Society on the East African Coast, and, we may add, the vast discoveries of Eastern Central Africa. Kenia and Kilimanjaro were first discovered by Krapf and Rebmann, and as the result of their researches the expeditions of Burton, Speke, and Grant were projected. A number of his later years, when he left Africa, were devoted to the mission at Chrischona. At Kronthal, his last home, he was busy as ever preparing dictionaries and translating the Scriptures into the Eastern African tongues. He had, just before he died, we believe, completed the lexicon of a tongue which no other European knew. On November 30th his body was solemnly committed to the earth in the presence of three thousand people, assembled from all parts of the country to pay him that last tribute of their Christian esteem and veneration."

MISCELLANY.

MISSIONS IN CHINA.

At the late Jubilee meeting of the Congregational Union of England and Wales, held at Manchester, an address of remarkable interest was made by Rev. Griffith John, for twenty-six years in the service of the London Missionary Society at Hankow, China. From the address, as given in the *Nonconformist*, we make the following extracts:—

CHINA OPEN.

"It was our first treaty with China, in Nankin, in 1842, that began to open the country to merchants and missionaries. I mention the missionary not because he was thought of by the plenipotentiaries at the time, but because I see in that event the finger of God, and a Divine purpose infinitely superior to that of saturating China with opium, or even British manufactures. At this time real missionary work began to be done, but at the same time the missionary could not but feel that the sphere of his operation was exceedingly circumscribed. When I arrived in 1855, there were only five spots in the whole Empire at which the missionary could pitch his tent. The vast interior was closed against him. He might go wherever he pleased, but he must be back again within twenty-four hours. It was the last treaty of 1860 that opened China; and it is during the last ten or twenty years that our work has succeeded

in that Empire at all. That treaty not only added nine new ports to the preceding five, but also threw the whole Empire open so far as the right of traveling is concerned, and, at the present time, there is only one province whose capital is closed against us—Honan. Some centuries ago Xavier, the greatest missionary of Rome to the East, attempted to enter China, but failed; and he could only exclaim with his dying breath, 'Rock, rock, when wilt thou open.' About forty years ago, God, in His mysterious providence, smote the rock, and it trembled, and it shook, and it yawned; and a few missionaries rushed in, but were not allowed to go far. About twenty years ago God smote that rock again, and it sank and disappeared; and now we may go up into the land, every man straight before him, and possess it. This I say, is God's doing, and it is marvelous in our sight. And what are the voices that we hear at this time? I do not know what voices you hear; but I do know the voices that we ought to hear. In the first place, we ought to hear that voice from yonder throne, high and lifted up—the voice of God, ringing in all our churches and saying, 'Whom shall I send, and who will go for us?' and from these churches we ought to hear ten thousand voices rising in gladsome response, saying, 'Here am I; send me.'"

AMERICA AND CHINA.

"We have been told this morning about the population that is to be. I am anxious to draw your attention this evening to the population that is. We are going to have hundreds of years hence some hundreds of millions in America. We have some hundreds of millions now in China. The population is supposed to be between 300 and 400 millions. The walled cities, the towns, the villages, and the hamlets are simply innumerable, and the great centers of population present wonderful scenes of life and activity. At Hankow the principal street is five miles in length, and all the streets are thronged with human beings from early dawn to the depth of night. I have passed up and down those streets for twenty years, and still there are very few faces that I recognize. Before the rebellion it was a common saying that an inch of land in Hankow was worth an inch of gold. There is an enormous population. You have to push your way through the streets with as much care and energy as in the busiest parts of London. There are three cities forming one great city in the center of China, and the aggregate population of the three cannot be less to-day than a million and a half. Some thirty years ago it must have been three millions, and this is only one grand center in China. There is Peking with its million or million and a half; Canton, with a million or a million and a half; Souchow in former days with two millions. We do not think of anything else than hundreds and thousands and millions in China. You talk about Madagascar; but what about the population there compared with that of China? Coming from that big China I feel sometimes as if I could put Madagascar in my vest pocket.

WHAT IS DONE FOR CHINA.

"What is the whole Christian Church at the present time doing for China? You give to China to-day some 300 missionaries. Will you think for a moment what that means? Suppose you were to give twenty-six or twenty-seven men to the whole of England or Wales, what would you think of that? Suppose you were to give four men to London, one third of a man to Manchester, and you would have

some idea of what the Christian Church is doing to-day in China. The one great fact that I wish to bring before you this evening is, that that great mighty Empire is open to the gospel of our Lord and Saviour Jesus Christ.

"We have, at the present time, some 600 stations and out-stations: 300 organized churches, of which 20 are self-supporting, 70 or 80 ardent native preachers, 500 native helpers, 70 or 80 colporters, 90 Bible-women, 40 hospitals and dispensaries, through which there pass every year some 130,000 patients. We have also some 20,000 communicants, and perhaps some 20,000 or 30,000 Christians besides. Now, some would say, 'Twenty thousand Christians! What is that as compared with 300,000,000 or 400,000,000? Absolutely nothing.' But there is another way of looking at it as compared with the state of things forty years ago. Forty years ago we had not half a dozen communicants in China, now we have 20,000. Then look at the ratio of progress. In the year 1843 we had, perhaps, half a dozen converts; in the year 1853, not 400; in 1863, not 2,000; in 1873, perhaps 6,000 or 7,000; and now we have 20,000. I am not a prophet, nor the son of a prophet; but my dear friend, Dr. Legge, has ventured on a prediction, and you must remember he is a hard-headed, long-headed Scotchman; and I fancy that figures coming from him will be taken with more confidence than if they came from a hot-headed Welshman like myself. Dr. Legge tells us that if the increase continues in the future as during the last forty years, we ought to have in the year of grace 1913 as many as 26,000,000 of converts in China. I am not prepared to accept that, quite. My name is Griffith — a very euphonious word — (laughter) — and that translated into English means 'great faith.' Well, my faith is strong; but it is not quite strong enough to swallow that calculation of Dr. Legge; and yet sometimes I cannot but ask, 'Is there anything too hard for the Lord?' We do not know what is in that future. We have been sowing the seed widely. Here and there it is springing up, and I believe that a glorious harvest is awaiting us in that country."

UNIVERSALISTS AND MISSIONS.

"UNBELIEVERS in the doctrine of future punishment are never on any very large scale efficient supporters of missions. Why is this? The reason is simply that they do not believe, as others do,

that this is a lost world. Not believing this elementary fact of the situation, they unconsciously lower the whole redemptive work to the level and to the temperature of that negative." — *Professor Austin Phelps.*

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Female Missionaries. — Thanks should be rendered to God that he is putting it into the heart of so many of our daughters and sisters to offer themselves for Christian service in the heathen lands; that at the command and under the commission of our Lord they account it their privilege to go far hence among the Gentiles; and that they are moved to special endeavors in behalf of unevangelized women. Special supplication in their behalf is needed that they may have holy skill to find access to the hearts of their benighted sisters; that the leaven of gospel truth which they introduce may not fail to accomplish its object; that the schools which they are conducting may be fountains of saving and far-reaching influence; that while they "labor much in the Lord" they may be "succorers of many;" that in every department of their peculiar ministry of love they may have sanctified tact; that every such daughter of the cross may find missionary brethren ready to "assist her in whatsoever business she hath need of them;" and most of all that she may ever have the assured presence of him who is the Elder Brother, for the anointing of whose feet no alabaster box is too precious, and whose promise, "Lo, I am with you," is sufficient under every burden, trial, and exposure.

Thanksgiving for the success granted the expedition to Umzila's, and prayer for the new mission in its organization and prosecution.

ARRIVALS ABROAD.

December 27. At Philippopolis, Rev. Robert Thomson and wife.

December 31. At Bombay, Rev. Justin E. Abbott.

DEPARTURE.

January 26. From San Francisco, Rev. O. H. Gulick and wife, returning to the Japan Mission.

DEATH.

December 20. At Van, Eastern Turkey, Hattie Starr, only remaining daughter of Rev. Henry S. and Mrs. Helen R. Barnum, aged 8 years 9 months. This is the third daughter taken by death from this home within a little more than two weeks.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. Give the substance of a letter from the native Christians in Western India to the Christians in America. (Page 97.)
2. What report is given of the success of the expedition to Umzila? What of Umzila's home? His person? His invitation? (Pages 99, 100.)
3. What are the tidings from West Central Africa? What of the porters; King Kwikwi; the people; the progress in learning the language? (Pages 101, 103.)
4. What is said of Istanos and its first monthly concert? Of the famine? Of Ashude and its preacher? (Page 104.)
5. What is the report from Central Turkey? What of Adana and its Sunday-school? (Page 106.)

6. Give an account of one mission station in Ceylon. What is the missionary outlook in Jaffna? (Page 107.)
7. What persecution has come upon a convert in North China? Give the story of a happy death in Shantung. (Page 108.)
8. What of a convert in Japan? Report the visits of two priests for books. (Page 110.)
9. What is said of the wars among the islanders of Micronesia; the converts at Ape-mama; the Gilbert Islanders on Hawaii? (Pages 111, 112.)
10. What is the Christian Church doing for China? (Page 118.)
11. What can you tell us of some Protestants of Prague. (Page 125.)

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.

Brunswick, First Parish ch.	85 44
Cape Elizabeth, Cong. ch. and so.	6 00
Portland, High St. Cong. ch., 400;	625 00
State St. Ch., 225;	5 00—721 44
Windham, Rev Luther Wiswall,	
Franklin county.	
Weld, D. and A.	5 00
Wilton, Cong. ch. and so.	11 00—16 00
Hancock county.	
Orland, Mrs. Buck and daughters,	30 00
Kennebec county.	
Augusta, South Cong. ch. and so.	239 50
Richmond, Cong. ch. and so.	20 00
Winslow, Cong. ch. and so.	8 00—267 50
Lincoln and Sagadahoc counties.	
Topsham, Cong. ch. and so.	5 31
Oxford county.	
Bethel, Cong. ch. and so. m. c.	1 00
Penobscot county.	
Brewer, First Cong. ch.	7 30
Hampden, Cong. ch. (of wh. 2.50 in	
memory of Campbell Craige),	8 20—15 50
Somerset county.	
Norridgewock, Cong. ch. and so.	
m. c.	17 00
Waldo county.	
Belfast, A stranger,	10 00
Washington county.	
Dennysville, Cong. ch. and so.	28 90
East Machias, Cong. ch. and so.	6 00
Machias, Centre St. Cong. ch. and so.	7 09
Milltown, Cong. ch. and so.	59 39—101 38
York county.	
Limerick, Rev. Thos. N. Lord,	2 50
So. Berwick, Cong. ch. and so.	100 00
Wells, B. Maxwell,	20 00—122 50
	1,307 63

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George

Kingsbury, Tr.	
East Jaffrey, Rev John C. Staples	
and wife, for "Umzila's Kingdom,"	5 00
Keene, 1st Cong. ch. and so.	30 00
Winchester, Cong. ch. and so. 1.63;	
Thank-offering, from a friend, 1;	2 63—37 63
Grafton county.	
Hanover, A friend,	5 50
Lebanon, Cong. ch. and so. with	
other dona. to const. GUY S. NOTT,	50 00
H. M.	15 00
Orford John Pratt,	6 00—76 50
Orfordville, Cong. ch. and so.	
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so., 25.50;	
E. D. Boylston, 25;	50 50
Antrim, Mary Clark,	10 00
Greenville, Cong. ch. and so.	15 00
Hillsboro Bridge, Cong. ch. and so.,	
10; Friends, 5;	15 00
Milford, Cong. ch. and so.	5 66
Mt. Vernon, Cong. ch. and so.	17 00—113 16

Merrimac county Aux. Society.

Concord, South Cong. ch. (of wh. 5	
for Africa),	88 52
Fisherville, A. W. Fisk, 10; Mrs.	
Almon Harris, 5	15 00
New London, SETH LITTLEFIELD,	
to const. himself H. M.	100 00
Pembroke, Mary W. Thompson,	10 00
Pittsfield, John L. Thorndike,	3 05—216 57
Rockingham county.	
Atkinson, Cong. ch. and so. to const.	
Rev. CLARENCE PIKE, H. M.	50 00
Chester, Cong. ch. and so. to const.	
Miss HARRIET A. MELVIN, H. M.	100 00
Derry, 1st Cong. ch. and so.	54 34
Exeter, 2d Cong. ch. and so. to const.	
Mrs. WOODBRIDGE ODLIN, Miss	
MARY GORDON, and ROBERT F.	
PENNELLY, H. M., 313; Union m. c.	
at 2d ch., 6.1;	319 17
Hampstead, Miss A. M. Howard,	5 00
No. Hampton, Cong. ch. and so.	14 80
Rye, Cong. ch. and so.	8 00
Windham Depot, Horace Berry,	10 00—561 31
Strafford county.	
Dover, John Mack,	2 00
Sullivan county Aux. Society.	
Acworth, Cong. ch. and so.	5 30
Claremont, Cong. ch. and so. m. c.	6 00
Newport, Cong. ch. and so. to const.	
A. B. CHASE, H. M.	105 61—116 91
—, A friend,	3 00
	1,127 08
Legacies.—Hanover, Andrew Moody,	
by Fred. Chase,	49 50
Henniker, Mrs. Mary L. N. Connor,	
by A. D. L. F. Connor,	200 00—249 50
	1,376 58

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	85 06
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr	
St. Johnsbury, North Cong. ch.	308 99
Chittenden county.	
Burlington, 1st Cong. ch., C. A. Hib-	
bard,	15 00
Essex, Cong. ch. m. c.	2 00
Westford, Cong. ch. and so.	1 00—18 00
Essex county.	
Granby and Victory, Cong. ch. and so.	6 65
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakerfield, Cong. ch. and so.	7 25
Richford, RICHARD SMITH, to const.	
himself H. M.	100 00
St. Albans, 1st Cong. ch. and so.	130 00—237 25
Grand Isle county.	
South Hero, A. E. Landon,	26 40
Lamoille county.	
Marshfield, Cong. ch. and so.	12 65
Orange county.	
Wells River, Mrs. John Carbee,	1 00
Orleans county.	
Irasburgh, Cong. ch. and so.	11 08
Newport, Cong. ch. and so.	12 20—25 28

Rutland county.	
Clarendon, "from a friend," 5; Mrs. M. B. Marsh, for Greek work in Smyrna, 5;	10 00
Fairhaven, 1st Cong. ch. and so.	15 00
Pittsfield, Mrs. Caroline Lewis,	10 00
Rutland, Mrs. M. A. W.	10 00
West Rutland, M. Newton,	5 00—50 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch. and so., 22.83; H., 5;	27 83
Windsor county.	
Woodstock, 1st Cong. ch. and so.	15 05
	812 16
<i>Legacies.</i> —Cornwall, Dan Warner, by Rollin E. Warner, Ex'r, 250. less expenses, 10;	
Essex, N. Lathrop, by S. G. Butler, Ex'r,	240 00
Jericho Centre, Ezra Elliot, to const. WM. T. LEE, H. M., by Rev. L. H. Elliot, Adm'r,	20 13
	100 00—360 13
	1,172 29

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so. m. c. 18; Mrs. W. N. Bourne, 2;	20 00
Harwich, Cong. ch. and so. m. c.	10 41
Harwichport, Cong. ch. and so.	5 00
Truro, 1st Cong. ch. and so.	15 00
Yarmouth, 1st Cong. ch. and so.	50 00—100 41
Berkshire county.	
Great Barrington, 1st Cong. ch. and so.	100 00
North Becket, Cong. ch. and so.	15 00
Richmond, Cong. ch. and so.	10 00
Williamstown, 1st Cong. ch. and so.	30 95—155 95
Bristol county.	
Attleboro Falls, Central Cong. ch.	7 40
Fall River, 1st Cong. ch. and so.	287 99—295 39
Brookfield Asso'n. William Hyde, Tr.	
Hardwick, Cong. ch. and so.	7 50
Oakham, Cong. ch. and so.	29 10
Spencer, Cong. ch. and so.	244 43
West Brookfield, Cong. ch. and so.	20 00—301 03
Essex county.	
Andover, Rev. Joseph Emerson,	25 00
Lawrence, Lawrence St. ch. and so., 200; South Cong. ch. and so., 6.88;	206 88—231 88
Essex county, North.	
Haverhill, West Cong. ch. and so., 28.68; North Cong. ch. and so., 10;	38 68
Ipswich, 1st Cong. ch. and so.	36 82
Newburyport, Union Meeting at North Ch., 14.52; Avails of a bridal gift of 40 years ago, 3;	17 52
West Newbury, 1st Cong. ch. m. c., 4.38; J. C. Carr, 10;	14 38—107 40
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dané St. ch.	18 62
Gloucester, Ev. Cong. ch. with other dona. to const. FRED. E. FORD, H. M.	50 00—68 62
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch. and so., 108.97; 1st Cong. ch. and so., 5.08;	114 05
Northfield, Cong. ch. and so., 47.60; Mrs. S. S. Drake, 5;	52 60—166 65
Hampden co. Aux. Society. Charles Marsh, Tr.	
Agawam, A. H., with other dona. to const. HENRY A. HAZEN, H. M.	30 85
East Longmeadow, Cong. ch. and so.	5 00
Monson, Cong. ch. and so.	29 24
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch. and so., 220.65; Olivet ch. with other dona. to const. ORLANDO CHAPIN, H. M., 43.23; H. M., 1,000;	1,263 88
West Springfield, Park St. Ch., 34; 2d ch. Mitteneague, 17.76;	51 76—1,390 73
Hampshire co. Aux. Society.	
Amherst, Amherst Coll. ch., 370.89; "A daughter of the Board," 25;	395 89

Easthampton, 1st Cong. ch. and so.	58 67
Northampton, 1st Cong. ch. and so., 217.67; Edwards Cong. ch., 112.64;	330 31
Westhampton, L. Bridgman,	5 00
Williamsburgh, Cong. ch. and so.	47 72—837 59
Middlesex county.	
Bedford, Mrs. Ruhamah Lane,	16 00
Burlington, Cong. ch. and so.	18 29
Cambridge, 1st Ch. and Shepard Soc. to const. GEORGE S. CHASE, FRANCIS B. GILLMAN, GEORGE B. ROBERTS, and WILLIAM F. STARK, H. M.	
Framingham, Plymouth ch. and so.	466 59
Hopkinton, Cong. ch. and so. m. c.	5 13
Lowell, High St. ch.	37 50
Marlboro, Union Ch.	100 00
Newton, Eliot Ch.	452 81
Newton Centre, 1st Cong. ch. and so.	79 28
Reading, Old South ch. and so.	28 33
Somerville, Broadway ch. to const. ELKANAH CROSBY, H. M., 100;	
Franklin St. ch. m. c., 8.81;	108 81
Watertown, Phillips ch.	72 00
West Somerville, Cong. ch. and so.	4 00
Wilmington, J. Skilton, 50; S. C., 5;	55 00
Winchester, 1st Cong. ch., Legacy of D. N. Skillings,	55 97—1,529 78
Middlesex Union.	
Acton, Cong. ch. and so. with other dona. to const. Rev. FRANKLIN P. WOOD, H. M.	33 50
Ashby, Cong. ch. and so.	11 18
Fitchburg, C. A. C. to const. HERBERT H. DOLE, H. M.	100 00
Groton, Mrs. S. H. Phillips,	5 00
Shirley Village, Cong. ch. and so.	7 60
Tyngsborough, "Silver dollar,"	1 00—158 28
Norfolk county.	
Braintree, 1st Cong. ch.	36 00
South Weymouth, Union Cong. ch. to const. GEORGE REED, H. M., 100; 2d ch. with other dona. to const. H. ANDREW THOMAS, H. M., 55;	
Stoughton, A lady,	155 00
Weymouth and Braintree, Union ch.	1 00
Plymouth county.	35 30—227 30
Duxbury, Rebecca R. Holmes for Africa,	
Rockland, Cong. ch. and so.	2 50
South Abington, A friend,	19 20
Suffolk county.	5 00—26 70
Boston, Central ch., 2,623.82; do. A lady, 50; do. A friend, 2; Old South ch., 1,557.38; Mt. Vernon ch., 654.07; Park St. ch., 637.73; Union ch., M. W. W., 500; Eliot ch., 324.85 (Eliot ch. in Feb. <i>Herald</i> to A. B. C. F. M. should have been 605.95; Berkeley St. ch., 249.55; Brighton ch., 90; Boylston ch., 9.30; Phillips ch., 206; Evang. ch. (Brighton), 185; Immanuel ch., Rev. F. R. Abbe, 100; Maverick ch., 4.68; Boylston ch., 3; S. D. Smith, 215; M. S. B., 100; B. H. Nash, 50; A. L. M., 50; Pulpit supply, 50; A friend, 40; Mrs. S. H. Hall, 20; Henry A. Johnson, 10;	
	74423 53
Worcester county, North.	
Phillipston, Cong. ch. and so.	28 75
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Evang. ch.	54 24
Oxford, 1st Cong. ch. and so.	14 67
Princeton, Cong. ch. and so.	58 00
Rutland, 1st Cong. ch.	8 00
Southboro, P. E. ch.	21 28
West Rutland, Otis Demond,	10 00
Worcester, Central Cong. ch.	258 60—424 79
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
East Douglas, Cong. ch. and so.	27 39
Milford, 1st Cong. ch. and so.	132 34
Milbury, 1st Cong. ch. and so.	74 15
Westboro, Evang. ch. and so.	29 55—263 43
	13,738 21

Legacies.—Middleboro, Mrs. Lydia T. Dexter, by Rev. Henry M. Dexter, D. D., Ex'r. 787 88
 Randolph, Ebenezer Alden, M. D., in part, by Rev. E. K. Alden, Ex'r. 500 00
 Westhampton, Submit Bridgman, by L. Bridgman, Ex'r. 200 00—1,487 88

15,226 09

RHODE ISLAND.

Cranston, Franklin Cong. ch. 13 00
 Little Compton, United Cong. ch. 23 63
 Newport, United Cong. ch. 160 54
 Providence, Anthony B. Arnold, 100 00—327 17

CONNECTICUT.

Fairfield county.
 Bethel, A friend, 100 00
 Black Rock, Cong. ch. and so. 19 00
 Newtown, Cong. ch. and so. 10 00
 Norwalk, 1st Cong. ch. and so., to const. WILLIAM E. MARVIN and GEORGE B. ST. JOHN, H. M., 210 00
 Redding, Cong. ch. and so. 30 00
 Southport, Cong. ch. and so. m. c. 17 03
 Wilton, Cong. ch. and so. 37 45—423 48
Hartford county. E. W. Parsons, Tr.
 Berlin, Rev. J. Whittlesey, 10 00
 Canton Centre, Cong. ch. and so. 20 00
 East Hartford, Cong. ch. and so. 13 00
 Enfield, 1st Cong. ch. and so. 50 00
 Farmington, Cong. ch. and so., quarterly contribution, 106 02
 Hartford, Wethersfield Ave. Cong. ch., with other dona. to const. L. W. BURT, H. M., 44.52; Asylum Hill Cong. ch., 178; A friend, 10; Mary C. Bemis, 100; 332 52
 Hockanum, South Cong. ch. and so. 13 50
 Kensington, Cong. ch. and so. 4 65
 New Britain, 1st Church of Christ, 422 37
 Newington, Cong. ch. and so., 64.49; do. m. c., 41.85; 106 34
 Suffield, Geo. H. Fuller, 60—1,079 00
Litchfield co. G. C. Woodruff, Tr.
 Barkhamsted, Cong. ch. and so. 2 00
 Plymouth, Cong. ch. and so. 87 50
 Thomaston, Cong. ch. and so. 27 43
 Warren, 1st Cong. ch. and so. 22 00
 Woodbury, C. W. Kirtland, 10; Mrs. E. L. Curtis, 10; 20 00—158 93
Middlesex co. E. C. Hungerford, Tr.
 Cromwell, Cong. ch. and so. 50 00
 East Haddam, Rev. J. B. Griswold, 5 00
 Hadlyme, Cong. ch. and so., 25; R. E. Hungerford, 4; 29 00
 Higganum, Catharine Huntington, 5 00
 Killingworth, Jane L. Hull, 2 00
 Saybrook, Cong. ch. and so. 25 64—116 64

New Haven co. F. T. Jarman, Agent.
 Fairhaven, 1st Cong. ch. to const. SAMUEL DUTTON GILBERT, H. M., 131 60
 Guilford, 1st Cong. ch. and so. 32 00
 Meriden, E. K. Breckenridge, 2 00
 Milford, Cong. ch. and so. 42 11
 Naugatuck, Cong. ch. and so., addl. 36 75
 New Haven, North ch., 313.63; do. m. c., 4.75; 1st Cong. ch., 434; do. m. c., 8.04; Dwight Place ch., 50.13d Cong. ch., 33; Lyman Osborn, 10; 853 42
 North Haven, 1st Cong. ch. with other dona. to const. MRS. ADELINE J. BASSETT, H. M., 73.92; do. La. Benev. Soc., 83.02; 15 94—1,254 82

New London co. L. A. Hyde and L. C. Learned, Tr's.
 East Lyme, Mrs. C. P. Sturtevant, 1 00
 Griswold, Cong. ch. and so. 1 00
 Jewett City, Cong. ch. and so. 20 00
 New London, A friend, 111 00
 Stonington, 2d Cong. ch. and so. 9 56—237 56

Windham county.
 Ashford, 1st Cong. ch. and so. 5 00
 Brooklyn, 1st Trin. ch. 36 56
 No. Woodstock, Cong. ch. and so. 22 00—63 56

3,333 99

Legacies.—Newington, Mrs. Anna W. Deming, to const. E. H. SEYMOUR

and R. E. GAYLORD, H. M., by Ralph E. Gaylord, Adm'r. 600 00
 Stratford, Mrs. Anna S. Beardsley, by H. A. Sutton, Ex'r. 50 00
 West Hartford, Abigail Talcott, add'l. by Calvin Day, Trustee, 57 36—707 36

4,041 35

NEW YORK.

Ashland, Rev. T. Williston, 2 00
 Ashville, Cong. ch. and so. 6 00
 Austerlitz, Cong. ch. and so. 4 00
 Berkshire, Self and sister, 25 00
 Brentwood, Elisha F. Richardson, 5 00
 Brooklyn, Church of the Pilgrims, 978.18; Clinton Ave. Cong. ch., Julius Davenport, 157.50; 1,135 68
 Canandaigua, 1st Cong. ch. and so. 200 00
 Chatham, Rev. Samuel Utley, 8 00
 Crown Point, 2d Cong. ch., 7.50; L. H. P., 50; 57 50
 Gilbertsville, A Wood, 10 00
 Gloversville, Cong. ch. (of wh. from Alonson Judson, 100; Mrs. Sarah B. Place, 100, to const. Mrs. L. G. Rowe, H. M.), 326 72
 Lysander, Cong. ch. and so. 30 50
 Madison, Cong. ch. and so. 7 00
 Mt. Morris, 1st Pres. ch. 7 00
 Munnsville, Hervy Gaston, 90
 New York, Broadway Tab. ch., J. T. Leavitt, 100; Anson Phelps Stokes, 250; H. R. Munger, 100; Mrs. John Byers, 100; H. C. H., 20; C. M. Mather, 10; 580 00
 Northville, Cong. ch. and so. 30 25
 Nunda, Rev. N. H. Bell, 5 00
 Orient, Cong. ch., 13.22; do. G. W. Hallock, 10.20; 23 42
 Otisco Valley, Mrs. O. S. Frisbie, deceased, 20 00
 Owego, A friend, 50 00
 Rome, John B. Jervis, 25 00
 Rutland and Burville Cong. chs. 20 00
 Stamford, Mary E. Richards, with other dona. to const. Rev. L. E. RICHARDS H. M., 15 00
 Upper Jay, Harriet P. Wells, 2 50
 Union Falls, Francis E. Duncan, 10 00
 Warsaw, Cong. ch. and so. 24 45
 Watertown, Miss P. F. Hubbard, 1 00
 Westport, Mrs. Mary Spencer, 10 00
 Yonkers, 1st Presb. ch. 45 00
 — Friends, 25 00—2,711 92

3,435 41

Legacies.—Homer, Celinda E. Hubbard by Manley Hobart and Geo. D. Daniels, Ex'rs, 725.29, less exchange, 1.50; 723 49

NEW JERSEY.

Chester, A friend, 25 00
 East Orange, Grove St. Cong. ch. 61 50
 Lakewood, Pres. ch. 10 40
 Montclair, 1st Cong. ch. 70 97
 Newark, Mrs. A. B. Woodhull, 1 00
 Orange, Trin. Cong. ch. 26 44
 Orange Valley, Cong. ch., add'l. 250 00
 Parsippany, Mrs. James Ford, 10 00
 Paterson, Cong. ch. 10 00—465 31

PENNSYLVANIA.

Corry, Cong. ch. 2 00
 Philadelphia, Central Cong. ch., 304.45; Farrand Parker, 5; 309 45
 Plymouth, Welsh Cong. ch. 12 90
 Scranton, W. R. Storrs, 33 00
 Sewickley, Lucy F. Bittinger for the work in Shan-se, 8 30—365 65

MARYLAND.

Frederick City, E. H. Rockwell, to const. Rev. IRWIN P. McCURDY, H. M., 100; —, 10; 110 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. to const. S. H. GALPIN, C. BEARDSLEY, and L. DRANE, H. M. 400 70

NORTH CAROLINA.

Wilmington, 1st Cong. ch. 8 11

MISSISSIPPI.

Tougaloo, Miss'y Soc. for Africa, 4 01

TEXAS.

San Antonio, S. M. Newton, 2 00

TENNESSEE.

Knoxville, Welsh and Eng. Cong. ch. 7; a widow in memory of her deceased husband, 25; A. Buffah, 25; 57 00

Nashville, F. A. Chase, 10 00—67 00

KENTUCKY.

Berea, Cong. ch. 3 90

OHIO.

Aurora, Cong. ch. 11 27

Bellevue, Cong. ch., Happy Workers Miss'y Soc. (for Morning Star, 20; for work among Amer. Indians, 10.) 30 00

Bryan, S. E. Blakeslee, 11 00

Cincinnati, New Year's thank-offering 25 00

Cleveland, Heights Cong. ch., 150; Euclid Av. Cong. ch., 34.39; 184 39

Edinburgh, Thank-offering for revival, 5 00

Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10; 20 00

Kinsman, 1st Cong. and Pres. ch. to const. WILLIAM W. WALLACE, H. M. 100 00

Lafayette, Cong. ch. 8 00

Marietta, 1st Cong. ch. 60 00

Mecca, 1st Cong. ch. 10 06

Norwalk, Cong. ch. 19 00

Oak Hill, Welsh Cong. ch. 6 75

Oberlin, 1st Cong. ch., 95; 2d Cong. ch., 11.48; 106 48

Olmsted, 2d Cong. ch. 7 63

Painesville, 1st Cong. ch., 53; do. A. G. Sturgess, 25; Reuben Hitchcock, for female education in Turkey, 1,000; 1,078 00

Radnor, Welsh Cong. ch. 10 45

Ravenna, Cong. ch. 50 50

Sheffield, Cong. ch. 15 00

Sugar Creek, Welsh Cong. ch. 5 05

Syracuse, Welsh Cong. ch. 7 25

Toledo, Mrs. M. A. Harrington, 3 90

Wakeman, 2d Cong. ch. 20 94

Walnut Hills, Mrs. I. Bates, 5 00

Windham, Wm. A. Perkins, 10 00

York, Cong. ch. 15 00—1,825 67

INDIANA.

Angola, Miss H. Voorhees, 10 00

Terre Haute, S. H. Potter, 25 00—35 00

ILLINOIS.

Big Rock, Welsh Cong. ch. 7 10

Blunt, Cong. ch. 3 00

Chicago, 1st Cong. ch., 123.50; a friend in New Eng. ch., 100. Plymouth Cong. ch., 28.28; 251 78

Collinsville, Mrs. L. Sumner, 5 00

Danville, Mrs. Anna M. Swan, 5 00

Edwards co., Union Cong. ch. 5 25

Elmwood, Cong. ch. 35 85

Evanston, Cong. ch. 25 74

Freeport, O. B. Sanford, 50 00

Geneseo, Cong. ch. 30 06

Geneva, Cong. ch. 20 00

Highland Park, L. S. Bingham, 1 00

Ilini, Cong. ch. 4 50

Lawndale, Cong. ch. 11 20

Maywood, Cong. ch. 5 00

Oak Park, Cong. ch. 82 45

Odell, Mrs. H. E. Dana, 10 00

Quincy, L. Kingman, 5 00

Tonica, J. C. Heywood, 10 00

Turner, Mrs. P. Currier, 4 00

Wheaton, Mrs. L. A. Guild, 4 00

Woodburn, Cong. ch. 19 50

—A friend, 5 00—600 43

MICHIGAN.

Alamo, Cong. ch., La. Miss. Soc. (of wh. for M. Star, 2) 9 00

Allegan, 1st Cong. ch., Mrs. Elizabeth

Booth, to const. Rev. I. W. McKEEVER, H. M. 65 00

Almont, Cong. ch. and so. 23 25

Charlotte, Mrs. B. Landers, 5 00

Detroit, 1st Cong. ch., m. c. 7 23

Edwardsburg, Julia S. Smith, 19 00

Greenville, Cong. ch. 40 86

Inlay City, Cong. ch. 24 00

Port Huron, Cong. ch. 39 50

Rochester, Cong. ch. 8 13

Saline, Eli Benton, 45 00

Three Oaks, Cong. ch. 50 00

—A friend, 1 00—336 97

MINNESOTA.

Anoka, Cong. ch. 10 55

Bangor, Rev. George Johnson, 5 00

Campbell, Rev. Samuel F. Porter and Mrs. L. H. Porter, to const. Rev. SAMUEL F. PORTER H. M. 50 00

Elk River, Cong. ch. 9 55

Excelsior, Cong. ch. 15 00

Faribault, Cong. ch., 31.89; John Stegner add'l, 62.53; 94 42

Hamilton, Cong. ch. 5 00

Hutchinson, Cong. ch. 1 34

Minneapolis, Plymouth Cong. ch., 33.73; 2d Cong. ch., 2; Friends, 700; 735 73

Stockton, Mrs. A. Mowbray, 1 00

Winona, Cong. ch. with other dona. to const. Mrs. M. K. DREW H. M. 50 00—977 59

IOWA.

Bear Grove, Cong. ch. 8 05

Buffalo, Cong. ch. 8 80

Burlington, Cong. ch. 51 16

Cedar Falls, Cong. ch. m. c. 20 00

Clinton, Cong. ch. 25 00

Corning, Cong. ch. 11 25

Cresco, E. T. Stoddard, 10 00

Denmark, O. Brooks, 10 00

Eldon, Cong. ch. 1 90

Eldora, Cong. ch. 10 00

Fort Dodge, Cong. ch. 5 65

Franklin, Cong. ch. 2 29

Grove Hill, Cong. ch. 2 63

Hillsboro, John W. Hammond, 10 00

Lyons, Cong. ch. 36 36

Manchester, 1st Cong. ch. 20 70

Monticello, Henry D. Smith, 10 00

Sherrill's Mount, Ger. Cong. ch. 2 00

Tabor, Cong. ch. 66 30

Winthrop, Cong. ch. 19 04

Wittemberg, Cong. ch. 3 64—334 77

WISCONSIN.

Beloit, 2d Cong. ch., A friend, 1 00

Clinton, Cong. ch. 39 40

Delavan, Rev. S. R. Wells, 10 00

Genesee, Cong. ch. 15 12

Geneva Lake, Presb. ch. 35 80

Hartland, Cong. ch. and so. 6 19

Janesville, E. C. Dickerson, 10 00

Kaukauna, Cong. ch. 9 00

Madison, 1st Cong. ch. to const. ALEXANDER KERR H. M. 100 00

Menasha, A friend, 10; "cash" 5; 15 00

Muscodia, Cong. ch. 18 00

Ripon, A family, 50 00

Salem, William Munson, 50; Mrs. F. W. Munson, 5; 55 00

Shopiere, Cong. ch. 13 36

Springvale, Cong. ch. 10 00

Superior, Mrs. I. W. Gates, 5 00—392 87

KANSAS.

Emporia, Cong. ch., H. Barber, 5 00

Stockton, Cong. ch. 50

Wyandotte, 1st Cong. ch. 17 50—23 00

NEBRASKA.

Fontenelle, Cong. ch. 2 00

Lincoln, A friend of missions for native evangelistic work in Japan, 500 00

Nebraska City, Cong. ch., 6.50; A friend, 10; 16 50

Omaha, K. and C. 10 00

Red Cloud, Cong. ch. 63

West Point, Rev. James Oakley, 1 00—530 13

OREGON.	
Forest Grove, Cong. ch.	4 75
CALIFORNIA.	
Berkeley, 1st Cong. ch.	61 40
Oakland, 1st Cong. ch.	181 52
Pescadero, Cong. ch.	16 55
Sacramento, 1st Cong. ch.	40 80
San Mateo, Cong. ch.	5 00
Santa Barbara, H. M. Vanwinkle,	6 00
Santa Cruz, 1st Cong. ch., 10; Pliny	
Fay, 10,	20 00—331 27

COLORADO.	
Longmont, Cong. ch.	28 50

WASHINGTON TERRITORY.	
Seattle, Plymouth Cong. ch. with other	
don. to const. Rev. J. F. ELLIS H.	
M., 19; Individuals, 37;	56 00
Waitsburg, A friend of missions	15 00—71 00

DAKOTA TERRITORY.	
Fort Berthold, By Rev. C. L. Hall,	10 00

CANADA.	
Province of Ontario.	
Fingal, Phineas Barber,	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
England, London, An Englishman, for	
W. C. Africa,	5 00
Sandwich Islands, Kau, Rev. W. H.	
Woodwell,	5 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	7,860 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	1,700 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brunswick, First Parish Cong. s. s. for support of teacher in India, 60; Burlington, Cong. s. s. for Africa, 2.04; "Bee Hive," 9.05; Hampton, Cong. s. s. 80 c.; Wilton, Cong. s. s. 1;	
	72 90

NEW HAMPSHIRE. — Greenland, Cong. s. s. 20.25; Lyndeboro, Cong. s. s. 3.52; Rindge, Cong. s. s. 3.25;	
	27 02
VERMONT. — Barnet, Cong. s. s. for India, 40; Granby and Victory, Cong. s. s. 2.35; Greensboro, Cong. s. s. 13.44; Lowell, Cong. ch. and so. 3.50; Quechee, a class of little girls to give the Bible to children in Japan, 2.50; Springfield, Cong. s. s. 40; West Charleston, Cong. s. s. 7; West Dover, Cong. s. s. 72 c.;	
	109 51
MASSACHUSETTS. — Athol, Cong. s. s. 5; Boston South Evang. s. s. 6.85; Hardwick, Cong. s. s. for Satara, 20.44; Prescott, Cong. s. s. 1.50; Wilmington, Cong. s. s. 5.48;	
	39 27
RHODE ISLAND. — Providence, Pilgrim Cong. s. s.	
	10 00
CONNECTICUT. — New Britain, a class in South Cong. s. s. for China, 25; New Haven, No. Cong. s. s. 15; Stonington, 2d Cong. s. s. 20.17;	
	60 17
NEW YORK — Brooklyn, Central Cong. s. s. for Rev. L. Bissell, D. D., Ahmednagar, India, 100; Coventryville, 1st Cong. s. s. 2.28; Richville, Cong. s. s. 3.50; Sayville, Cong. s. s. for scholar in Japan, 30; Troy, Mary F. Cushman, 2.50; Margaret Cushman, 2.50;	
	140 78
PENNSYLVANIA. — Corry, Cong. s. s., Miss Raymond's infant class.	
	1 00
ILLINOIS. — Chicago, New Eng. Cong. s. s. 35 25; Geneseo, Cong. s. s. 34.23; Oak Park, Artie's Legacy, 5.15; Ottawa, Cong. s. s. 26.55; Payson, Cong. s. s. for child in Madura, 27; Woodburn, Cong. s. s. 11;	
	139 18
MICHIGAN. — Imlay City, Cong. s. s.	
	6 50
MINNESOTA. — St. Paul, Plymouth Cong. s. s. for Bible work in Aintab,	
	26 00
IOWA. — Douglas Township, Union s. s. for W. C. A. 4; Maquoketa, Cong. s. s. 5;	
	9 00
WISCONSIN. — Kaukauna, Cong. s. s.	
	1 00
KANSAS. — Blue Rapids, 1st Cong. s. s.	
	2 33
WASHINGTON TERRITORY. — Seattle, Plymouth Cong. s. s.	
	5 57
CANADA. — Montreal, Tanneries s. s. of Amer. Pres. ch.	
	10 00
	660 23

Donations received in January,	40,527 78
Legacies " " "	3,528 36
	\$44,056 14

Total from September 1st, 1881, to January 31st, 1882, Donations, \$124,882.85; Legacies, \$30,390.94 = \$155,273.79.

DONATIONS RECEIVED FOR ARMENIA COLLEGE, HARPOOT, TURKEY.

MAINE.	
Brunswick, Miss Althea Chapman,	5 00
Bangor, Central Cong. ch. and so.	100 00—105 00
MASSACHUSETTS.	
Pittsfield, Mary L. O'Sullivan,	5 00
Southboro, Rev. A. Bigelow,	75 00
Worcester, Central Church,	5 00—85 00
RHODE ISLAND.	
Providence, Union Cong. S. S.	11 00
CONNECTICUT.	
New Haven, Rev. Leonard Bacon, D. D.,	2 00
NEW YORK.	
Clifton Springs, Foster School Miss. soc.	25 00
E. Bloomfield, Cong. ch. and so., bal. note,	25 00
New York, Jane Peebles,	15 00—65 00
OHIO.	
Cleveland, Plymouth s. s.	100 00
Justus L. Cozad,	25 00
1st Cong. ch.	20 00
Marietta, Mrs. M. H. Hawkes,	100 00
RAVENNA, MARY A. WOODBRIDGE,	
	20 00
OBERLIN, G. W. DRAKE,	
	1 50
MRS. P. M. WEEKS,	
	2 00—268 50
MISSOURI.	
St. Louis, Wm. G. and Rebecca Webb, bal. note,	200 00
WISCONSIN.	
Milwaukee, G. L. Gillett,	20 00
Ripon, Woman's Miss. soc., bal. note,	25 00
Edward H. Merrell,	5 00—50 00
MINNESOTA.	
Minneapolis, Young ladies of 2d Church,	15 00
Second Cong. ch. s. s.	15 00
Austin, Scatter Good soc.	20 00
Faribault, Female Aux. W. B. M. I.	30 00—80 00
	866 79
Previously acknowledged,	62,952 00
	\$63,818 79

ARTHUR W. TUFTS, *Treas.*

BOSTON, Jan. 12, 1882.

FOR YOUNG PEOPLE.

OLD-TIME PROTESTANTS OF PRAGUE.

BY REV. H. A. SCHAUFFLER, BRÜNN, AUSTRIA.

PRAGUE, the "hundred-towered" capital of Bohemia, with its many fine palaces and bridges and churches adorned with high towers and curious turrets and spires, is one of the most picturesque cities in Europe. What strange stories many of those old stones could tell us. For instance, on the Charles-Bridge, which you see on the left of the picture on page 127, is a stone with a metal cross set in it, which tells you that a priest named John Nepomuk

was once thrown into the river there by command of King Wenzel, because he would not tell what the Queen had confessed to him. His body was said to swim on the water, while five blue stars surrounded his head. The people believed this "fish-story," and now they go in crowds from all Bohemia to that spot, and to the cathedral on the hill overlooking it, where



THE RATHHAUS.

is the costly silver coffin said to contain Nepomuk's body. Poor deluded people! to believe such lying wonders instead of God's Word; to put their trust in dead men rather than in a living Saviour! It was not always so. Bohemia was once a Protestant country. Listen to the story of another stone!

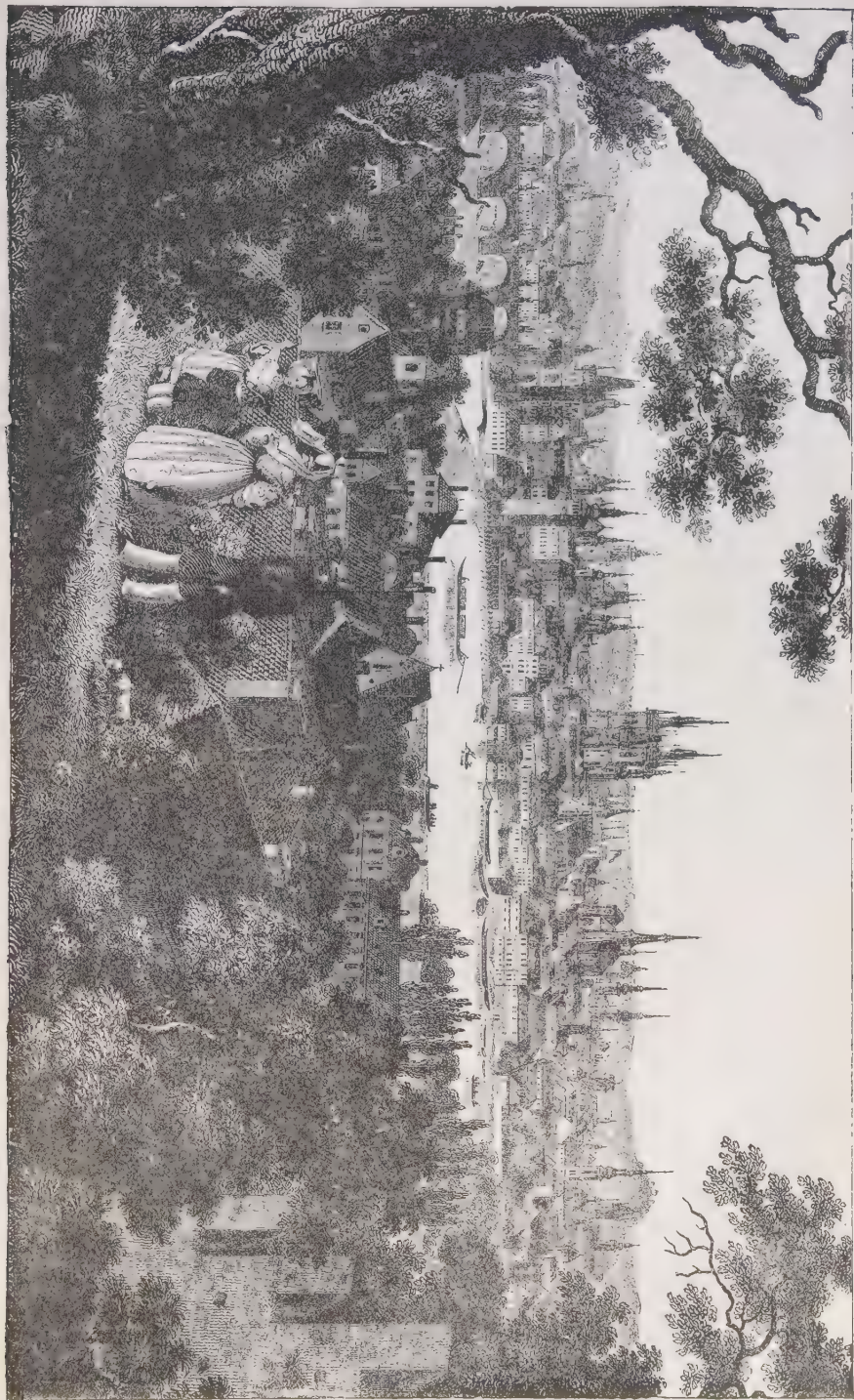
Here is a picture of the *Rathhaus*, or city-hall. Behind it, out of our sight, is a plain-looking house, one of whose stones bears an inscription which tells us that John Huss once lived there. He was one of the greatest and best men

that ever lived. In his time the Roman Catholic church had become fearfully corrupt ; the Pope ruled over kings and emperors, and, in order to enrich himself, he corrupted whole nations by setting a premium on sin and sending out priests to sell indulgences, or the pardon of sins, for money. What Christ said to the Pharisees was true of the Pope and his clergy ; they made the Word of God of none effect by their traditions. John Huss loved and studied God's Word. He eagerly read the writings of the great English reformer, Wyclif, who gave us the English Bible. His compassion was stirred by the state of ignorance, sin, and spiritual slavery to which Rome had reduced his countrymen. With fiery zeal he exposed the errors and corruptions of Rome, and denounced the sale of indulgences ; with holy eloquence he proclaimed God's Word as the only authority in questions of religion, and preached salvation through faith in Christ.

Multitudes thronged to hear Huss. Many accepted his teachings. Rome became alarmed, and the Pope summoned him to appear before a council of the whole Catholic Church in Constance in Switzerland. King Sigismund guaranteed his safe journey to Constance and back again. But once in the power of his enemies he was cast into a dismal dungeon, dragged before the Council, which would not allow him to defend himself, condemned to death for heresy, burned at the stake, and his ashes thrown into the Rhine. Rome thought she had conquered. But "the blood of the martyrs is the seed of the church." The teachings of Huss became more popular than ever in Bohemia and Moravia. Desperate wars were waged by Catholic powers against the Hussites, whose one-eyed leader, Zizka, never lost a battle. Rome's influence over the Bohemians waned. A noble Christian Church, that of the Bohemian and Moravian Brethren, pure in doctrine, strict in discipline, and vigorous in life, sprang into being. The greater part of Bohemia and Moravia received the Word of God, and renounced allegiance to the Pope. Scarcely one fifth of the population remained Roman Catholic.

When the Emperor Ferdinand II., a docile pupil of the Jesuits, came to the throne, he determined to uproot Protestantism. He declared that he would rather rule over a wilderness than over heretics, as he called those who were not papists. The Protestants had risen in defense of religious liberty against his predecessor, Matthias, who had persecuted them in violation of his solemn pledge. Ferdinand continued the conflict. The excitement in Bohemia was tremendous. It was a desperate struggle for life. The Bohemians had no longer any Zizka to lead them to victory. They chose an incompetent king, and in 1620 they suffered near Prague an overwhelming defeat at the Battle of the White Hill, which became the grave of Protestantism in those lands. Through Bohemia and Moravia resounded the dreadful cry, "All is lost !"

Look at that Rathhaus again. It seems as though its very stones must have cried out at the scenes of horror they witnessed on the 21st of June, 1621. A large scaffold was erected in front of the Rathhaus. On it sat the judges ; a strong body of soldiery guarded it, while all around surged a dense multitude of horror-stricken spectators. One by one the bravest, noblest, and most pious sons of Bohemia were led out to execution. In vain had Jesuits and monks offered them life and riches and honors if they would renounce their faith. They could die, but they could not deny Christ. To these tormentors one aged



PRAGUE. FROM THE WEST.

nobleman, Wenzel, of Budova, answered: "I know whom I have believed. I know that a crown of righteousness is laid up for me." "Hm!" replied the Jesuit, "Paul speaks thus of himself and not of others." "Thou liest!" cried the nobleman, "for it is also written, 'And not to me only, but unto all them also that love his appearing.'" When he stepped on to the scaffold, he passed his hand over his head and long beard, and said: "Now my gray head, see what honor is put on thee, to be adorned with a martyr's crown." Once more he prayed for the church, his country, and his enemies, and commending his soul to Christ, sealed his testimony with his blood.

Otto, of Loss, a nobleman of keen intellect and high resolve, said, when his



JOHN HUSS.

turn came, "Already the Lord Jesus comes with his angels to meet my soul, and conduct it to the heavenly marriage-feast, where I shall drink with him out of a new cup,¹ the cup of joy, through all eternity. Oh! I know it, this death will not sever me from him." Absorbed in prayer, he mounted the scaffold, then lifted his eyes, pointed upward with outstretched hand, and exclaimed, "I see heaven open!" Before the block he fell on his face and prayed, then kneeling cried out, "Into thy hands, O Lord, my God, I commend my spirit. Have mercy on me through Jesus

Christ, and receive me that I may see thy glory." The sword flashed, and one more noble soul was added to the great army of martyrs. Thus fell twenty-seven heroes of faith, — the flower of the nation.

This was but the beginning of horrors. Prince Liechtenstein's dragoons swept through the land with fire and sword, and compelled those who did not flee into exile to turn Romanists. All Protestant pastors were banished, shot, or burned. The most awful atrocities were committed. To make sure that the "heresy" would not revive, Bibles and Protestant books were searched out and destroyed. It was made a crime to be a Protestant. Over 30,000 Protestant families fled to other lands.

Ferdinand's wish was fulfilled. He ruled over a desert, a land desolated in the name of religion, and emptied of two thirds of its once prosperous and happy population.

Next month, if the Lord will, we will take a look at missionary work in Bohemia and Moravia.

¹ The cup was the cherished emblem of the Bohemian Protestants.

THE
MISSIONARY HERALD.

VOL. LXXVIII.—APRIL, 1882.—No. IV.

A BRIEF but cheering note has reached us from Rev. Richard C. Hastings, of the Ceylon Mission, saying that a marked work of grace commenced among the students of Jaffna College in connection with the Week of Prayer. It was noticed that during the week nearly all the students attended the meetings, but there was no other sign of what was to appear on the Sabbath following. On Monday, January 10, Mr. Hastings wrote: "Yesterday the ice seemed broken. At the morning prayer meeting several Christians confessed their short-comings and asked for prayers. In the evening many asked for prayers, and several declared their purpose to live henceforth for Christ." Among the special signs of hope for the progress of the work, Mr. Hastings mentions the fact that without a word from any one, the Christian students had privately reconciled all grievances between themselves and others. This news from the college awakens great hopes. Jaffna is in some good degree evangelized, and many have been looking anxiously for such a revival as shall Christianize the whole region. Let earnest prayer be offered both for the College and for Jaffna.

SIMILAR tidings of spiritual quickening come from Constantinople. Mr. Hitchcock reports that the meetings in Vlanga are the best he has ever seen, and that the people crowd the largest audience rooms that can be found. Many who have heretofore been outsiders are now attending the meetings.

SIX MONTHS.—The receipts for the first half of the financial year amount to \$187,034.63. This sum is \$6,763 less than we received during the first half of the preceding year. There has been a falling off upon the legacy account of a little less than \$3,000, and upon the donation account of a little less than \$4,000. During the remaining six months we need to receive from legacies not less than \$50,000, and from donations not less than \$250,000. We rely upon pastors and officers of churches to make it sure that an opportunity is given to all the members of the congregation to give something, accompanied by an earnest appeal that the gift be as generous as possible.

THE First Congregational Sunday-school of San Francisco again sends \$33, to supply its teachers for another year with the *Missionary Herald*. Do not Sunday-school teachers elsewhere need a missionary magazine as part of their outfit?

IN saying last month that the mission to West Central Africa had been "wholly maintained," from the portion of the Otis legacy set apart to new missions, account should have been made of several specific gifts for this mission, amounting to \$2,794.53, which have been sacredly applied for the object designated. Gifts for this or any other specific work under the care of the Board will always be welcome.

THE District Secretary of the Board at New York in reporting the receipt of many letters indicating an awakened interest on the part of pastors, says: "When the pastor cannot longer abide the general apathy; when he sees no hope for his church but in a revival of missionary interest, which goes to the heart of what is Christian in any church, there is hope that spring-time is nigh. Indeed, it is much as pastors will in this matter. When they are aroused, it means that a good many more will have to bestir themselves. How much missionary interest shall be in a church? What direction shall the offerings take? What relative importance shall be attached to this and that appeal, in the distribution of funds? All these important matters are governed largely by the attitude of the pastor, and next to him by the attitude of church-officers and Sunday-school superintendents. No man lives unto himself, indeed, but the pastor lives for many persons, and for a great variety of most weighty interests." Suggestions in regard to what is desired by pastors and others will be heartily welcomed at the offices of the Board in Boston, New York, and Chicago, and all possible aid will be gladly rendered those who seek to develop an interest in the work of missions.

MANY prominent men in the Methodist Episcopal Church are earnestly pleading for the establishment of a magazine which shall represent the missionary work of that denomination. Rev. Dr. Butler, in a recent number of *Zion's Herald*, attributes the decline in interest and in contributions for their missions to the discontinuance of their former monthly magazine, and the attempt to rely upon newspapers and transient publications for the dissemination of missionary intelligence. He rightly argues for such a magazine as a necessity for the vigorous prosecution of missionary work by any denomination. We sincerely hope that we may soon welcome a *Monthly Missionary Advocate* as the organ of the Missionary Board of our Methodist Brethren. They could hardly do a better thing for themselves or for the heathen world than to establish such a magazine. This is the kind of seed which brings a harvest. In the interest of the multitudes still without the gospel we wish that this seed could be sown more widely in our own as well as in other denominations.

MRS. C. H. HUBBARD, of Bennington, Vt., has sent the Treasurer the sum of \$1,000 to establish the "Norton Hubbard Scholarship" in the Ahmednagar Theological Seminary, of the Maratha Mission, thus perpetuating the name of a beloved son, and greatly aiding one of the most important agencies carried on by the Board. Similar opportunities are afforded in connection with many of our missions for the permanent investment of funds which shall yield most satisfactory returns to all who estimate gains according to the standards in use in the Kingdom of Heaven. In such investment there is no uncertainty—everything is sure.

THE striking change which has taken place in the forces engaged in foreign mission service within the past forty years, should be considered by those who seek to estimate the future progress of the work. The increase in the number of ordained missionaries connected with the American Board from the year 1840 to the present time, has been from 134 to 158, or only eighteen per cent. ; whereas the native agents, including pastors, preachers, catechists, and teachers, have increased during the same period from 122 to 1,717, or about 1,400 per cent. Hundreds of these native helpers are supported wholly or mainly by their own people. Christendom has not to furnish an army of occupation for the pagan world. Recruits are to be found in the lands which we enter, and now that the start has been made, these recruits may be expected to come forward even more rapidly than within the past forty years. In this view there is everything to inspire hope for the future. But it is not inspiring to note that the rate of increase in American missionaries connected with the Board is so small, though we do not forget that some who coöperated with the Board in 1840 are now laboring in other organizations.

SINCE this number of the *Herald* was mostly in type, word has been received that the "Morning Star" arrived at Honolulu, February 2, two months earlier than she was expected. She was compelled to return before completing her work at the Marshall Islands, on account of damage to her keel. A leak was discovered soon after the vessel sailed from Honolulu in June of last year. This leak gradually increased until November 11, when the "Star" was aground for a couple of hours as she was trying to enter the lagoon of Losap. In some way the leak was then stopped, but it broke out again on December 3, and increased so that the vessel made more than five feet of water in twenty-four hours, rendering it necessary for the men to be at the pumps day and night until December 9, when the harbor of Kusaie was reached. It was there decided to be unsafe for the "Star" to attempt to do the work in the Marshall Islands, but that after such repairs as were possible she should sail directly for Honolulu. This voyage was accomplished in safety though at no little risk. The reports brought by the "Star" are cheering, though incomplete. All the missionaries are well, excepting Mrs. Snow, who it is feared will be obliged to return on the next trip of the "Star." A small vessel, the "Julia," had been chartered at Honolulu to carry needed supplies to the Marshall Island laborers, sailing on her errand February 11. The "Star" will be ready for her regular trip in June.

SUNDAY-SCHOOL MISSIONARY CONCERT EXERCISES. — It is not our purpose or desire to monopolize the attention and sympathies of the Sunday-schools, but we feel deeply the desirableness of enlisting them, as such, in the missionary work of the church. To this end we purpose to offer them, probably about once a quarter, a Concert Exercise on some one of the great fields occupied. It is a flexible help which can be abridged or enlarged, with a good missionary letter written for the purpose to the 400,000 pupils in our Sunday-schools. Many have tried them and like them. But many have not. Why not? It is doubtful whether, for the Monthly Concert or the Second Service, occasionally, there is any better help in the same compass. Let them be tried as they are issued, Japan, *now*; India will be ready *soon*. The good judgment of pastors and superintendents will be gladly trusted as to the best time for taking the contribution.

COST OF ADMINISTRATION.—Through the generous contributions of friends of missions some years ago, for the specific purpose of reducing the administrative expenses of the American Board, the rent of the rooms at Boston occupied by its officers and by those of the Woman's Board of Missions, is provided for, and also about one third of the salaries of the Secretaries and Treasurer. This wise foresight of its benefactors enables the American Board to report that upon an average less than three per cent. of its annual receipts from contributions and legacies is expended for its strictly administrative expenses. It also expends about three per cent. in the important department of communicating missionary intelligence through the free circulation of publications, and through its two faithful district secretaries at New York and Chicago. The result is that the American Board is permitted to appropriate upon an average, not less than ninety-four per cent. of its annual contributions and legacies to its great missionary work abroad. For this thoughtful consideration of generous benefactors of other years, we have reason to be devoutly thankful; nor may it be amiss to suggest that donors of the present day possessed of the same intelligent foresight, may still further reduce or entirely meet this small administrative cost by additional gifts for this specific purpose. Should all our benevolent societies be generously remembered in the same direction, it would give a healthful impulse to every department of Christian benevolence at home and abroad.

THERE has been some dispute of late as to the state of public morals throughout Japan. Certain travelers have affirmed that the Japanese were in advance of us, and that Christian nations had no example of morality to offer them superior to that they now possessed. On the other hand testimony has been presented by some who have long resided in the Empire, tending to show that underneath a decorous outward appearance there was great laxity of conduct. A striking testimony on this point, and worthy, we must believe, of entire credence, appears in a vernacular paper of Japan, the *Osaka Nippo*. The *Hiogo News*, in quoting the article from the *Nippo*, speaks of it as "entitled to the consideration usually accorded to those who possess peculiarly reliable sources of information." This paper affirms, as if without any thought of contradiction, that there are no schools in Osaka where the life is not eaten out by immoralities. "Students who assemble here, long before they have become accomplished scholars, return to their homes, it is said to the extent of eight or nine out of every ten. They come from different provinces with high hopes and worthy ambition, but only a year or two passes before we see them, weak and without energy, returning home to implore the pity of parents and relatives, after which they are worthless, save to work in the fields." The statements made in this article as to the profligacy and licentiousness of the city are such as cannot be reproduced here. They show in the saddest way the need of the renovating power of the gospel. Let it be remembered that these statements as to social corruptions in Japan are made not by missionaries, but by the Japanese themselves.

OBERLIN sends a band of four to West Central Africa this month, Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir. Meantime the Oberlin China band is growing.

THE BAPTISM WITH FIRE.

APART from the special "gifts" which it is the province of the Holy Spirit to bestow upon believers, there are several forms of his operation upon human hearts, of which three may be recognized with special distinctness. These three forms are clearly illustrated to us in the history of the apostles.

1. The Spirit comes to convert the soul. Without his influences no conviction of sin will be felt, and there will be no acceptance of the Saviour. The apostles when they were called by Jesus were moved by the Spirit to obey the call. Though perhaps they knew little of his person or his power they would not have been converted without him.

2. The Spirit comes to teach and to sanctify. This is a distinct work, and calls for a distinct operation of the Spirit upon the heart of man. Converted souls who have felt his regenerating power yet need a further impulse of the Spirit to lead them into all truth and to build them up in the likeness of Christ. This gift the apostles doubtless received in greater or less degree during these three years of their earthly companionship with Christ, and yet they received it anew in some peculiar way when the Saviour met them after his resurrection in the chamber whose doors were shut. There he breathed on them and said, "Receive ye the Holy Ghost." By this new impartation they were enabled to understand, as never before, the things of Christ, their doubts were removed, their faith strengthened, their hearts cheered. They were thus brought into an attitude of prayer and communion with God, waiting patiently on him for the fulfillment of his promise and ready for his work wherever he should call them to it. This gift of the Spirit secured for the apostles something that was a great advance upon what they received at conversion. It brought them from the infancy of their Christian life into a high spiritual state so that they abounded in love and knowledge and faith.

But though this second gift of the Spirit was of priceless worth to the disciples, there was another form of his coming, which, as Christ told them, was to be in some respects of still greater importance. What was that coming? The apostles might be in doubt as to the Saviour's meaning, but he who had breathed on them, saying, "Receive ye the Holy Ghost," said also at the same time, "Ye shall be baptized with the Holy Ghost not many days hence." The promise is of another impartation of the Spirit, and for a different purpose. The fulfillment of that promise at Pentecost shows us what was meant by it. We there learn that—

3. There is an impartation of the Spirit by which Christ's disciples are made the channels of converting power. By gifts of this Spirit, received prior to Pentecost, the apostles had been first converted and afterwards illumined, but on that day came a baptism of the Holy Ghost which was as by fire. In that baptism they received a power before unknown to them. They were made bold to preach, and at the same moment men were made quick to hear. What they felt they were able to make others feel. This gift, it is said, came suddenly and from heaven. Its outward symbol was the tongues of flame; its real power was in the utterance which the Spirit gave the disciples. Preaching in the might of this Spirit their hearers were brought both to a conviction of their sin and to an

acceptance of Christ. Nor was that power limited to one day when three thousand were brought under conviction, but day by day afterwards the Lord added to the number of believers.

Let it be ever remembered that though it was accompanied by certain miraculous endowments, like healing and the gift of tongues, necessary for that time, but not necessary for all time, in its essential features the Pentecostal baptism was not designed to be a solitary event. It was but the beginning of the dispensation of the Spirit. Like scenes are still to be looked for. The baptism then bestowed is still promised. Are Christians of this day apprehending and seeking for this form of the Spirit's coming? They think of him as coming to convert their souls; they are asking his presence to instruct them and comfort them and sanctify them. But many seem to be looking for nothing beyond such a breathing of the Spirit as shall give joy and peace to their own souls. Ought we not rather to be anticipating and importunately asking for that special form of the Spirit's coming which shall clothe us with a power not of earth? It were not enough even could we feel the breath of the glorified Saviour saying to us, "Receive ye the Holy Ghost," if that gift were only for our conversion or our sanctification. That were much, but there is something more, even for us, as there was for the apostles. And for that further gift of the Spirit which shall make of us the mighty agents of God for the awakening and conversion of men we should ever be looking and praying. At home and abroad, in Christian as well as in pagan lands, among ministers and missionaries, this baptism of fire is the great want. Is the want felt? Are we distinctly recognizing the need of this form of the Spirit's coming, and are we awaiting the supreme gift with earnest longing and with prayer?

HELP THOSE WHO HELP THEMSELVES.

MANY letters recently received from several of our mission fields bring striking evidence that the converts to Christ in regions lately in utter darkness are not merely receiving what is brought them, but are putting their own hands to the work of maintaining and spreading the institutions of the gospel. These letters have been written in most cases because of reductions made in the appropriations for the present year to the several missions, which reductions were deemed necessary in view of the fact that the churches at home had not responded to the call for an advance in their contributions. As it is the first duty of the Board to support the missionaries it has sent out, these reductions of course fell chiefly upon the native agency. This is a most important part of missionary work, to increase the numbers and efficiency of these native agents, yet if retrenchment is essential somewhere, it must come here. It was a sorrowful thing to do and yet it was hoped that the native communities in the several fields, under the spur of necessity, would rouse themselves to yet greater efforts towards self-support, and so the trying experience would prove a not unmixed evil.

The responses that come from the missions to the notice of these reductions indicate that the people are giving most generously, though in most cases out of

their deep poverty. It was hoped that throughout Turkey the native churches would be able during the present year to make a long stride towards self-support, but while the people seem ready to do what they can, they can do but little. The exactions of government, the utter prostration of business, the insecurity of property, the failure of crops, all combine to deprive the people of the power to do what they would. Dr. Wood, of Constantinople, quotes from a letter received by him from the native pastor at Broosa, who says: "Speaking generally the business of the Evangelical brethren has fallen off 90 per cent., and the distress increases daily. Many persons, instead of contributing towards their pastor's support, look to him for help to get their daily bread. With great pain I foresee that the school on which so much labor has been bestowed we shall not be able to carry forward unless God shall bring us some special aid." A similar report comes from all parts of Turkey. Yet even these impoverished people are asked to give and they do give most liberally, judged by any standard known in Christian lands.

In the Maratha Mission, in Western India, the people are just beginning to recover from the disastrous famine which lately desolated the land. Dr. Fairbank reports that though none are starving near his station, Wadalé, "the whole community is suffering from bad times, that are bad beyond anything America ever dreamed of." Yet at this very time "The Union" of the native churches has inaugurated a movement looking towards the speedy self-support of all these mission churches.

From Southern India, Mr. Rendall reports that most of the 2,591 church members connected with the Madura Mission "are from the lowest castes and are day laborers, earning not more than *ten cents a day*. Yet most of them give something and they are giving more and more liberally each year." Mr. Howland says that "some of these people live in a hand-to-mouth way that would startle the people in America." He speaks of certain Christians who live on \$6.00 a year, who yet contribute of what they have. Possibly it is at times only a handful of rice from their scanty store.

From a letter written by Mr. Tracy, of Tirupuvanam, we must make a more extended extract. He is reporting the gathering of native Christians from many villages at the central station, held in January last, for the double purpose of a social reunion and of bringing their annual *Kalaïam* offerings for benevolent purposes. These *kalaïams* are earthen pots in which are deposited, during the year, the gifts of each individual or household. At the meeting on the previous year each congregation had voluntarily pledged itself to endeavor to raise a certain sum within the next twelvemonth. Mr. Tracy says:—

"Through the year they did what they could in their *ordinary* offerings, being never suffered to forget their *kalaïams*. The year wore away, and they came back once more to compare results. The interest elicited was a pleasing sign, and as the breaking of *kalaïams* went on it became evident that the pledges had been mostly fulfilled. The total amount was fully up to the sum pledged; an advance of one half on the previous year!

One congregation consisting mostly of women, whose dependence is wholly upon their daily labor as coolies, gave \$3.50 and a little over. They had pledged \$3. If anybody is disposed to say that three dollars and fifty cents is not much, let me say that it is at least ten per cent. of their probable earnings for the whole year. They

are poor : they own no fields : their clothing is of the scantiest and often quite insufficient : the houses in which they live, though clean, are such as would in any civilized country be disowned as human habitations. Yet being constantly reminded of God's love, and of his gifts to them, they have given thus generously. Nor is it a spasmodic effort : they have been growing into it, and theirs is a spirit of real self-denying benevolence. I doubt if any church or congregation in the home land can show so good a record.

"Another congregation, in less favorable circumstances, because less able to obtain work, and one which has given generously of its labor toward the building, last year, of a small church, gave between \$1.50 and \$2.00. Of their poverty I need only say that their women have not sufficient clothing to properly cover their persons. They would clothe themselves if they could. Their houses are the merest hovels, well ventilated over head, indeed, but not otherwise well at all. Their contribution was probably ten per cent. of all the money which they had received during the year. Besides this they had given nearly half as much in Sabbath offerings during the year. No mean record, it seems to me.

"I will not multiply illustrations. I am convinced that the native Christians of this district are having the matter of benevolence kept faithfully before them, and that in proportion to their means they are making a far more generous response than thousands upon thousands in America."

Such are some of the people we are asked to help. Are they not worthy of our aid? Do we wonder that our missionary brethren unite in saying that if Christians in America could only see how deep poverty is joined with riches of liberality in these disciples lately brought out of heathenism, there would be no lack of funds to assist them? Do the Christian churches of America wish their Board to cut down appropriations in aid of such poor saints, involving the dismissal of pastors and teachers, and the closing of chapels and schools?

SHORT-SIGHTED SYMPATHY.

BY A MISSIONARY.

THE attempt of a missionary society to introduce self-support among the churches of its fields is apt to produce a certain degree of irritation among its beneficiaries. In some cases this irritation manifests itself at every step of the gradual progress from dependence to an entire assumption of the burdens of self-support. A proposal to pay the salary of a preacher may come as a surprise to those who have attached themselves one by one to the audience of a missionary. Such audiences are commonly made up of people who are poor to a degree difficult of realization by American Christians. In their poverty such people may quite naturally regard those who call for money contributions as being either careless or ignorant of the sharp pangs of their struggle for a livelihood. Then, when they find the demand urged with firmness, these people may easily incline to criticise with more or less vehemence the policy, aims, and common sense of the missionaries who have been charged with the service of the gospel in their district.

In such a case the anxious beneficiary remembers that missionary funds come from the full coffers of a nation long blest with plenty. He remembers that

this nation sends out missionaries in fulfillment of an obligation to serve Christ by enlightening the dark places of the earth. He can readily, therefore, regard the missionary who would diminish the annual grant in aid, as an obstructor of the needful exercise of Christian benevolence on the part of the favored people to whom God has entrusted money for benevolent purposes. It is but a step from this frame of mind for the troubled beneficiary to decide to appeal from the Missionary Agency directly to the churches that support the agency. The churches will, he thinks, take into account his peculiar inability, his crushing poverty, and will spare him the smart of the terrible self-denials proposed to him.

Not every beneficiary thus receives the proposition to assume the burdens of the Christian institutions from which he has received benefit. Many nobly put their shoulders to the hard work. But there are, and ever will be, many mission churches which object, complain, and seek to escape self-denial by appeals to the generous hearts of the public. This is the experience of both home and foreign missionary societies.

Now American and English Christians are warmly sympathetic toward the needs of less favored brethren in Christ. When they hear it said that missionaries show a lack of sympathy for the feeble churches whose struggles with poverty are graphically set before them, they quickly express their regret, not only in words, but in the more tangible form of hard cash. Both forms of expression rivet permanently the chains of dependence upon the mission church that has thus learned to regard its view of self-support as correct. The sympathy thus manifested is a very short-sighted sympathy.

The cry for help sometimes heard from members of mission churches is called forth by a desire to obtain from a generous public, schools, preachers, churches, which a missionary Society seems to deny. But the Society does not deny to these people one of these blessings. It merely attaches to the enjoyment of them the condition of payment by the people of a practical and reasonable share of their cost. The condition imposed by the Missionary Society is a part of the education of the novice in Christian modes of living. A manly spirit of independence must be fostered among the newly founded churches. If the Society were to fail to include this branch of education among its aims, the very men who pity the privations of the mission churches would be crying out against a system calculated to pauperize converts.

The sympathy which hastens to aid churches to escape from hardships incident to self-support is then very short-sighted. It does not take in the whole case. It may relieve a momentary pain, but it interferes with a needful growth. It is like the sympathy which might pity the fledgelings thrust from the nest by the parent birds, and so prevent the young ones from learning the uses of their wings.

Christians at home should not interfere in a mission field to prevent the education of the churches in the direction of financial independence. The agents of the Missionary Society are on the ground. They understand the abilities and disabilities of the people. They ought to be trusted to use tenderness as well as firmness in urging the young churches into independence. The object in view is one which approves itself to every conscience, but the work is difficult at its best.

Let Christians look at all the facts of the case, and then with a large and wise sympathy help on the work that must sometime be done. Let them gladly take by the hand men who come from mission churches to seek from the public money denied by the Missionary Society. But while taking them by the hand in brotherly fellowship, let them clearly and affectionately advise steady, manly self-help. Let them explain that the American churches will not consent to render permanent support to churches and schools established by their missionaries. Let them show how truly the painful progress towards self-support is progress towards Christian manliness. But let them firmly refuse to give private pecuniary aid to applicants from churches in missionary fields until they have first learned that the suppliant church has raised a fair proportion of the sum needed, and has been refused aid from the Missionary Society because of a lack of funds.

By such means a liberal and wise sympathy will impart energy to the feeble will of the people, and will hold up the hands of the perplexed missionary in the field.

LETTERS FROM THE MISSIONS.

Dakota Mission.

THE INDIANS AT STANDING ROCK.

REV. A. L. RIGGS, of Santee Agency, has been visiting recently the Indians on the Cheyenne and Missouri rivers, and writes as follows from Standing Rock (February 7), an Agency about one hundred and fifty miles up the Missouri from Santee : —

"There are now drawing rations at this Agency about 5,500 Indians, of which number about 2,500, or rather more, were brought here by the military last summer to spend the winter. A few hundred more were also brought here at the same time, who scattered, mostly going to the Cheyenne River Agency in the fall. Of the 2,500 now here, a large number, fully 1,500, will go to other Agencies in the spring, the rest will settle in connection with this Agency in all probability. I have made but little inquiry regarding the Indians formerly belonging here. These are pretty well scattered out, living in houses and on little farms of their own, extending along the river from the *Canon Ball* on the north to the *Grand River* on the south.

"The Uncapapa Indians are encamped in the willows south of the Agency, about four miles from here. The main body of

all the other bands (Minnekonoux and Oglalla) that were brought in as prisoners, are camped back from the river in the creek and ravines some four or five miles out.

"I brought from home a young man, Clarence Ward, and his wife. In making preparation for this work I had a large tent made, after the Indian fashion, and containing nearly one hundred yards of cloth. This was made by our Indian women of the church, aided by Mrs. Henry Riggs and Miss Collins. On arrival at the Uncapapa camp our tent was pitched in the midst, first with short lodge poles, such as we could cut near by. The next day longer poles were cut and brought from a distance. By this time Clarence had found several relatives among the people, an uncle and a cousin or two, and the wild women peeled the bark and trimmed up our poles for us, and the big tent soon stood conspicuous among its fellows. By the time this was done it was Saturday. I had visited the agent; had enjoyed sitting down at a table, and an easy bed again.

"Sabbath morning we tried to induce those about us to come in and worship. Quite a number had already been in before, and had coffee and food, yet we could

get but six men, two women, and two babies to join us within the tent. Some thirty or forty gathered outside. Our service was short, and when through I said we would have another meeting after sunset. The second service was quite well attended. I am very well satisfied with the beginning, as the night before an Indian in camp by us was shot by another Indian, and there was considerable excitement over it. The man will hardly live; it is an arrow-wound through the abdomen.

"Our beginning is being made with the Uncapapa Indians. These are Sitting Bull's people. Sitting Bull himself, and somewhat less than two hundred in all, are at Fort Randall, as prisoners. His chief man is with the people here. No restraint is placed upon these late hostiles in any way. Mr. McLaughlin, the Agent, seems to act wisely in managing them, and they *talk* very well. In the spring I imagine that the bulk of the Uncapapas will settle on *Grand River*, up the stream from its mouth, where the former Agency had its site on the Missouri. This is what they are looking forward to.

"Of what we may be able to accomplish here, I can say nothing. Whether the Board will care to take up a new station or not I do not know."

Zulu Mission.

MR. TYLER, who had an enforced absence from his station, under a physician's orders, writes thus from Umzumduzi, December 28, 1881:—

"I am thankful to say that I am back again in my African home, having landed on the 22d inst. Mrs. Tyler held the fort well during my absence. I am delighted with the improvements I see on the station. My health is much better than when I left Boston. I behold the finger of Divine providence in directing my return, and hope with care to be able to work many years longer in this part of the Master's vineyard.

"Though I reached my station Saturday evening, my return was noised about, and I found a large number of natives to

welcome me on the Sabbath. It was a rich treat to be permitted to preach again in this beautiful language. The native preacher, who was Mrs. Tyler's right hand man during my absence, proved reliable.

"The natives are inquisitive in regard to all new matters both temporal and spiritual. They are just now anxious to know what is to be done with Cetewayo, and say he will rule the Zulus better than the Englishman, John Dunn, who has, they say, 'a white skin but a black heart.' One wanted to know all about the telephone, and after it was explained to him, replied, 'O white people, nothing conquers them but death.' Another added, 'It seems as if they will soon conquer even that.' They rejoiced to hear that the *whole* Bible will be given to them in a few months, neatly printed in their own tongue. The general improvement and religious tone impress us pleasantly."

THE INTERVIEW WITH UMZILA.

A somewhat more extended report than that published in the last *Herald* has been received from Mr. Richards. We give here his fuller account of the second interview with the king, together with some general notes upon the results of the expedition. Of the interview with Umzila Mr. Richards writes:—

"On Monday, at 6 A. M., he sent for me, and I went, and found him on a mound just in front of the gate to his kraal. After the usual salutations the king asked me to repeat what I had previously told him, so that Magajou, who was now present, should hear. I did so. Then many questions were put on many subjects. Could I pull teeth? Could I put them back again? Could I cure various diseases? Could I make powder? This latter question he discussed at length. I finally agreed to tell them how it was made, but they must find the ingredients and do the work themselves. Magajou was quite imperious about the powder, and made it a *sine qua non* of our returning. He said he must be taught to make powder first, then we could go on with our ordinary work. But Umzila had previously indicated his own mind by asking that when I came again I

should bring so and so. Furthermore he did not insist on our bringing powder so much as on bringing our wives. He wished us to come to stay, if we came at all. Then there was a show of the presents, and further business was delayed for the time. The thing for which the king was most grateful was an old copy of the Testament, much used by Mr. Pinkerton on his expedition. He sent a special messenger four different times, through a heavy rain, to thank me for the book."

THE PORTERS. THE DONKEYS.

"The porters were exceedingly well behaved. Several times they went from sunrise of one day till 9 or 10 P. M. of the next without food, save such as they could pick from bushes by the way, and they never came to me with complaints. They chose the route, and when food was wanting they held their peace, took an early start in the morning, and went till they found it. They carried their sixty pounds each for a distance of 82½ miles for \$7.50. This was paid them in cloth.

"The donkeys proved themselves to be all that could have been expected. They ate but little, drank little, gained in flesh, and would carry a man twenty-five miles in a day. They were slow in their movements and would not keep up with the porters, but we all came together on the halts that were made at every shade-tree and watering-place. They were stung by the tsetse several times without any visible effects. I washed them in ammonia, however, every morning while passing through the fly district.

"The country from the Portuguese lines to the Sabi is almost a dead level. We saw no hills, but one river, the Chipumbi, before reaching the Gabula; no rocks, no stones, no large trees, nothing but grass twelve feet high, or paths through the ashes where the grass has been burned. There is little or no water away from the rivers, and the land seems almost uninhabitable. On the banks of the rivers are flourishing fields of native crops. Cotton grows wild, and in goodly quantity."

THE COUNTRY.

"The Sabi valley is one delightful gar-

den; sweet potatoes, peanuts, corn, amabele, pumpkins, beans, and izindhloob being the chief products.

"After leaving the Sabi the country was rocky and covered with underbrush and thorns. Emerging from this we gradually ascended until we reached the plain on which Umoyamuhle is situated. My aneroid, as does that of Mr. Baines, marks this plain at fifteen hundred feet. Just across the little river, at the back of Umzila's kraal, the hills rise from one thousand eight hundred to four thousand feet high, extending north to Mt. Tshamatshama. Umoyamuhle is to the south of a range of hills, which are south of the Umswaliza River. This whole Umzila district very much resembles Natal in hills, bush, and climate, and no doubt the same crops will grow here as in Natal. I consider this whole range of territory as healthful and inviting to missionary enterprise.

"From Umzila's, to the eastward, we descended till we reached Makupi, and from there to the coast the country consists of vast level plains. Makupi is situated in a dense rubber bush which is eighty miles through. From this rubber bush to the coast food and water were very scarce, and the kraals far apart. There were large herds of antelope, buffalo, and eland, but it required an experienced huntsman to secure any game. The herds remain in the center of a large plain, and when disturbed they do not leave the plain but caper about in it, and always just out of range of the best gun made. Wherever game is found the tsetse fly abounds. This destructive little creature, with his wings folded like a pair of scissors, resembles an ironclad monitor in appearance, and in operations, too, for that matter. Our dog lived till we reached Umlaus, having passed the fly district in safety. But it was of no avail, for at Umlaus he was devoured by a leopard."

THE PEOPLE.

"I found the people to be most numerous in the Portuguese territory, and the next most populous district was the region of the Sabi, and after this Umzila's vicinity. There are, however, an abundance of

people within reach of missionary efforts in any of these localities. On the Sabi and beyond, the kraals contained either eight, sixteen, twenty-four, or thirty-two huts, according to the wealth of the head man of the kraal. The kraals are as near together on the Sabi as in the Portuguese region, but not so prosperous. They are in these places from four to six miles apart. At Umzila's, after leaving a few clusters of huts close to the royal kraal, on going eastward it is fourteen miles to the first kraal, fourteen miles more to the second, and on an average from Umzila's to the coast the kraals are nineteen miles apart. To the north and west of Umzila's, I am told that the kraals are much thicker than to the south and east. All the people were far better clothed than in Natal. The men dress in skins alone, and are well covered from the hips to the knees. Often a fine skin covers the body from the shoulders to the feet, both before and behind. The women also were clad from the hips to the knees, but with cloth instead of skins. To one traveling through the country, native modesty in both men and women seemed to be strictly regarded. If the porters wanted water or wood day or night, two or more always went together, — one to report any misdemeanors. If men and women went at the same time for water the two parties were totally oblivious of each other's presence. So far as I could judge, I would that the civilized of Natal were more like the heathen of Umzila's land in matters of dress and propriety.

"The people from Inhambane upwards build quite fine huts. They are usually about fourteen to twenty feet in diameter, as high as they are wide, and with an upright wall six feet high, and floor and wall cemented with white ant clay. The door resembles a woodchuck's hole more than an aperture for human beings to enter."

RELIGIOUS IDEAS. TWO RACES.

"The people have an idea of a creator, not altogether incorrect so far as it goes. They call him the Nkulunkulu, the 'Great Great.' The creation of the world and the headship of all power is ascribed to him, but in a very general and quite in-

definite manner. Superstitions of various kinds are denoted by the bones and skulls of animals hung up in the trees of a kraal as tutelary deities. The people have an idea, probably obtained from Natal, that it is not well to work on Sunday. They do not observe the Sabbath, however, unless it is convenient.

"The people are divided into two classes, the Amatonga (the original owners of the country, but now the plebeians), and the Amanguni (the Zulu lords with Umzila for their chief), who wrested the land from the Amatonga. Umzila controls the Amatonga, who are in the large majority, by placing an Amanguni for a chief over every five or six kraals. This prevents amalgamation and sudden revolts. The Amanguni speak the pure Zulu. The Amatonga have a dialect of their own, but are quite familiar with the Zulu, though they do not use it. Zulu is the court language of the kingdom. Umzila collects skins for taxes from all his people. His system is good though extreme, as he takes away anything he can find in the way of skins, save what the people wear at the time of taxing. These taxes sustain his army while in the field. All his able-bodied men are soldiers, though they live at home. They are a kind of minute militia-men. The Portuguese soldiers of Chiluwan and Inhambane are nearly all men who have served in Umzila's army. The Governor of Chiluwan said that he dare not take them to the main land lest they turn traitors and fight for Umzila. Chiluwan and Inhambane have each about two hundred of this royal kind of soldiers.

"Divine Providence was round about us from the first to the last. There was but little sickness; we were not obliged to travel on the Sabbath save once only, and then for lack of water; food and water came to hand before the hour of extreme need; the king's heart was softened and he granted our request; provision was made for our transport where we least expected it, and all things were made ready before us, where human agency seemed unavailing.

"Thanks be to God for all his mercies. And now that the way is opened, let us unite in prayer to the Divine Master for

good and faithful men to enter in and reap the harvest of souls for the kingdom above."

Mission to Spain.

PROTESTANTS MORBED.

REV. THOMAS L. GULICK, writing from Zaragoza, January 13, reports the following case of bitter persecution at Unzué, and of remarkable deliverance granted him in an hour of peril:—

"Among the mountains of Navarre, a few miles from Pamplona, the compact little village of Unzué nestles at the foot of a rocky hill, and looks out upon a plain covered with a forest of ancient oaks which extends between it and the railroad station about a mile and a half away. This peaceful-looking village has lately been the theater of some strange events.

Two years ago, Cipriana and her husband Andrés, Christians who live in Pamplona, went to visit her mother in Unzué, her former home. They distributed copies of the gospels and tracts, and spoke to their neighbors of the love of Christ and of the free salvation through him. At night their house was attacked by a mob with guns and stones, several shots being fired through the doors and windows. The house was considerably damaged, but the inmates escaped with their lives. Last October they again visited their village, and again at night the house was attacked. Two bullets which were fired through the window were flattened against the wall of their bed-room, and fell by the side of their bed.

"In the house next to them lives Josefa, a poor widow, with her aged parents and three young children. As the attack was going on, Josefa heard Andrés and Cipriana praying for their enemies that they might be forgiven and converted. This made a profound impression, and she said to herself, '*This must be the true religion.*' She knows how to read, and from that night has taken the Bible as her only guide. In the face of all the persecution she began to confess Christ openly. On the night of the 20th of November the enemies began an attack upon her house also, and every night for seven nights in suc-

cession the two houses were besieged with stones and guns. Two doors and five windows were demolished. Bureaus, cupboards, dishes, and inner partitions were broken to pieces. The roofs were in ruins, about half the tiles being broken.

"Perhaps some one may wonder where were the authorities all the time? 'Sound asleep,' of course. Between the priest, the alcalde, and the town council a supper had been given to the mob, and six dollars was offered them to drive Josefa out of the town. The sixth day the alcalde received a message from the governor in Pamplona, telling him he knew what was going on, and that it must be stopped. It is known that the message was received and read the same day, but that night the attack was more furious than ever. Josefa's aged father, while in bed, was hit by a heavy stone in the forehead, which cut an ugly gash and left him senseless. His wife and daughter dragged him into a corner, where he remained insensible for a quarter of an hour, and nearly bled to death, as his doctor told me. The next morning Josefa escaped for her life to Pamplona, leaving her three fatherless children with their grandparents. I found her a few days after in the house of our good evangelist, Don Eulogio Maté, in Pamplona. I decided that it was my duty to visit Unzué to strengthen and comfort the persecuted, and went on Tuesday, December 6, with Don Eulogio. We found everything in the two houses in ruins, as we had been told. In some of the rooms the stones had been piled up; from others they had been thrown out into the street. One woman had her pocket full of bullets which she had picked up in the house. I have before me two which were flattened against an inside wall. There were stains of blood on the bed and other parts, but most had been removed."

ASSASSINATION ATTEMPTED.

"By half-past five o'clock P. M. it was dark, and Don Eulogio feared it would not be safe to return to the station through the forest, but we decided that it was best to do so. We took a winding path through the forest, and reached the station in

safety. I had just opened the door of a car, and was on the point of entering with Don Eulogio, who stood beside me, when two or three men fired upon us from behind a wall about four yards off. I instantly turned in the direction of the flash, when I saw two men fire again in my face. Two bullets went through the glass of the door, within three inches of my head, making two smooth, round holes the size of my finger. More than eighty shot of different sizes struck the side of the car, but not one hit either of us. This was the more remarkable, as it was bright moonlight, and our assailants were so near to us. We were standing quite still, talking, with our backs towards them, and they had the wall to rest their guns on and take deliberate aim.

"The Pamplona and Madrid papers, which reported the affair, said our escape was miraculous. There were about five persons in the car, and though they were greatly frightened, no one was hurt. Several people on the train saw the firing. We learned afterwards that our enemies had lain in wait for us in the forest, expecting to assassinate us there, but by an overruling providence, not knowing the road, we had taken a longer path. It appears that the priest had said, before we left the village, that were it not for his 'corona' (shaven crown) he would kill us *himself*. This priest had been driven out of another village for immoral conduct."

FROM SANTANDER TO SAN SEBASTIAN.

Rev. William H. Gulick and wife have, for reasons connected with the more vigorous prosecution of their missionary work, removed from Santander to San Sebastian, a city on the coast near the French frontier. Of their departure from their old home Mr. Gulick writes : —

"There were many serious faces at those last meetings, and our personal friends sorrowfully counted the passing days. Then came *the* 'last meeting !' It was the Tuesday evening prayer-meeting, after which we remained for an hour in social intercourse, distributing simple refreshments, and saying familiarly our last words. It was touching to see the

deep feeling shown by many ; and it caused us no slight pain to bid good-bye to the good people, many of whom had stood by our side for years, and whom we had seen endure many and great trials because of their love for the Gospel.

"On the 30th of this month, January, it will be ten years since my wife and I, in company with my brother Luther and his wife, crossed the French frontier and passed our first day on Spanish soil in this city, which we then little thought would ten years later be our home and the center of our work. During this time it has been our great privilege to have been the means in God's hands of preaching the Gospel in the provinces of Santander and of Bilbao, and of founding churches in the capitals of those provinces, and of reaching with Christian influences many villages around those important centers. As we look back over these years and remember their trials and recall their mercies, and note the progress of the Gospel in the field in which we have been permitted to work, we are filled with thankfulness for all that God has done for us and by us. We especially rejoice that we have been permitted to do something towards spreading a knowledge of the Gospel in this fanatical part of Spain, and that we are now called to build up another 'light-house' on this stormy coast."

European Turkey Mission.

THE PEOPLE OF MACEDONIA.

MR. JENNEY, of Monastir, reports of an extended missionary journey, occupying seven weeks, during which he had visited fourteen places for evangelistic work. He writes as follows of the ignorance of the people and the opposition of the Greek party : —

"My heart was saddened as I saw the great ignorance of the people on religious matters. I asked hundreds of times, 'What is Christianity ?' or 'Why do you think you are a Christian ?' and never received an intelligent answer. The priests are, as a rule, of the lowest class and with scarce education enough to read, while not one in twenty knows or cares to know

what he reads. With such leaders, or rather hinderers, what else can be expected of the flock? Besides this, the language used in the church service has been for centuries the ancient Greek, which no one understands.

"Not one in twenty of the Christian population of Macedonia is Greek, or uses the Greek language. The large majority are Bulgarians. Next in numbers come the Wallachians and Albanians, and last of all the Greeks. Some of the Wallachians use the Greek. Few of the women can more than pass the compliments of the day in that language. These are all counted as Greeks by the Greek party. Two thirds of the so-called Greek party would leave the Greek church and join the Bulgarian if they dared to. The declared aim of this Greek party is, by fair means or foul, to require the Greek language to be used in all the churches and schools so as to make a stronger claim before the Powers that Macedonia should be ceded to Greece. This nine tenths of the population do not desire.

"It is understood in many places that if one expresses a strong desire for Bulgarian schools, he will be accused of being an insurrectionist, and sent, if possible, into exile. The poor victim thus falsely charged must either leave, or pay a large bribe for his release, often amounting to \$500 or \$1,000. To escape this tyranny of the Greek bishops many in several of the cities and villages near Salonica have joined the Catholic party so as to secure the aid of the Austrian and French consuls. They know no more of Catholicism than they do of their own faith. The service in these churches is not Catholic, but the old form in the Slavonic and Bulgarian languages, except that the Catholic bishop when present prays for the Pope of Rome. All that these people gain is the use of the Bulgarian language and the protection of consuls. This contest between the Bulgarian and Greek parties is the greatest hindrance to our work."

GRATITUDE EXPRESSED.

"The Bulgarians everywhere welcomed us, saying, 'Had it not been for your

society we would still have been sleeping under the sounds of a dead language.' 'The Americans have given us the Word of God and many other books in pure Bulgarian, and these have awakened in us a longing to know more and be a nation.' Next to the Bible the Bulgarians are very thankful for the *Zornitza*, and many, especially teachers, said 'we owe the Americans a debt of gratitude which we can never repay.' Our paper has broken down opposition to us and our work. Many declare that all that is necessary to make a man a Protestant is to read the Bible with care, and that the intelligent people of Macedonia are Protestants. This is true. But, alas! Protestantism is not always connected with a changed heart.

"We found some who had decided to be on the Lord's side, and some who earnestly asked us to pray for them, and declared their intention to seek the Lord at once. One when told by his parents not to attend our services, replied, 'I went there to find Jesus, and I have found Him.'"

EARNEST INQUIRERS.

"One lady teacher was led to come to the house where I was staying, and having seen one error in her old faith, eagerly, for five and a half hours, urged us to show her what is truth. Then — past midnight — almost passionately she asked, 'Can I have the same joy in Christ that you have?' How delightful it was to point that earnest soul to her Saviour. As I told her to pray, she said, 'Teach me how to pray.' Words can never express the joy I felt. As I bade her good-night, which should have been good-morning, I felt that the morn of an eternity with Christ had dawned on her soul. It seemed as if I could cross a thousand seas to have the joy of rendering such a service to one soul.

"Each night we praised God for golden opportunities for presenting divine truth. Generally we were kept up till midnight talking about the way of salvation. We felt that the time was too short in each place to do all we desired to do, and often we were entreated to stay longer. I did not find a man who could read who had not a portion of the Bible.

"A marked feature of this tour which made it differ from other tours, was that less time was spent in overthrowing error, leaving more opportunity for the consideration of the essentials of Christianity. Satan is working hard through the Greek party, but the Holy Spirit is also striving, and will triumph. The knowledge of the truth is wonderful; the fields are white already to harvest. O for a Pentecostal presence of the Holy Spirit!"

LAWLESSNESS.

"Wherever we went we were made sad over reports of robberies and murders. One man was robbed of \$440, and then cut to pieces. Another, with his Turkish guard, was robbed, killed, and quartered while we were at one place. At Steep a murdered man was brought by our khan in a cart. We arrived at Doeran Saturday evening, and on the following Monday, on the same road which we had passed, fifteen persons were robbed of everything. Wounded men described to me the attack and death of comrades until my blood ran cold. When a wounded man presents complaints to the government, he is told to bring forward the murderers, and 'the government will attend to them at once.' Many of those who have seen a murder declare with oaths that they know nothing about it, lest they be accused of the crime, or imprisoned as witnesses for months. Officials having secured large sums from bribes for release from prison, arrest innocent Bulgarians as insurrectionists, and after tormenting them for weeks by heavy irons about their necks, release them for some large sum. Highway-robbers and murderers are let loose in the same manner."

Western Turkey Mission.

OUT-STATIONS. THE CIRCASSIANS.

MR. BARTLETT, of Cesarea, writing January 2, gives the following report of some of their out-stations:—

Azizia.—"This is a thriving town, nearly fifty miles southeast of Cesarea. Until the present year the place has been occupied only a few months at a time by

students during their vacations, and is one of our newest out-stations. The population is mixed, Turks, Armenians, and Circassians. Most of the Armenians have removed there from prominent centers of trade in this part of Asia Minor, as Cesarea, Sivas, Gurun, Arabkir, and other places. The Circassians have come from the region of the Caucasus Mountains in Russia, and there are some sixty villages of this class of people, occupying the territory lying between Azizia and Sivas.

"It is well-known that the Circassians are, everywhere, noted for their predatory habits, and for the past few years they, more than any other class, have rendered the roads in Asia Minor unsafe for travel. Yet it is worthy of note, that the traveler is nowhere safer than in their immediate vicinity. They are very hospitable to strangers, and their depredations are, generally, committed *at a distance from their homes*.

"At Azizia the little congregation of half a dozen families have recently secured a much-needed place of worship. They have purchased a house in a very eligible locality at an expense of \$175. The brethren are, most of them, very poor, and to raise even \$66 of the \$175, as they propose to do, requires earnest effort. Their present preacher is a son of Pastor Mekaiel, one of the most devoted Christian workers we have known in Turkey; formerly pastor of the church in Tocat, subsequently preached in Sivas, and still later in Chomaklu in the Cesarea field. The good man died, in the triumph of faith, less than two years ago, and his son gives promise of a useful life in the same service. The other out-stations visited were Jujune, Chomaklu, and Everek. At Jujune the little band has been weakened by the removal of two of their number to another town, and by the apostasy of a third. We have given them for preacher and teacher a young man of but little education and experience, who receives a salary of \$5.50 per month.

Chomaklu.—"A visit to Chomaklu made our hearts ache. Never have I seen a congregation so utterly discouraged. With a very few exceptions the brethren

are dependent for their support upon the *gum tragacanth*, which they collect upon the mountains during the summer months. But this year the crop was almost a failure, and the price of the little they did collect was very low. As a consequence nearly one half the Protestant families are already reduced to great want, and are in positive need of aid to keep them from starvation.

Everek. — “We found the congregation at Everek in a more hopeful condition, though they, also, are feeling seriously the pressure of hard times. For some months past there has been an awakening, probably hitherto unknown, among the old Armenians in Everek. Two congregations meet every Sabbath, and spend several hours together in the study of the Scriptures. These congregations number, if I am rightly informed, from forty to sixty persons each, most of them intelligent, thoughtful men, and are led by two teachers of their public schools. One of these teachers has, however, quite recently been dismissed from the school, on account of his sympathy with Protestantism, and his persistence in instructing his pupils in the Word of God, but he remains firm in his purpose, and appears to be a truly converted man.

“Among the women, also, there is an earnest spirit of inquiry, and our Bible-reader is welcomed everywhere. We have much hope for Everek that in the near future marked progress may be witnessed.”

Central Turkey Mission.

A JOYFUL “NEW YEAR” AT ADANA.

THE last number of the *Herald* contains a letter from Mr. Christie, reporting in full the needs of the work in Adana. Before that letter was written, a grant had been made for the church and school-building in that city. The report of this grant reached Mr. Christie on Sunday, January 1, and gave great joy to the church and congregation. Mr. Christie, writing January 6, says :—

“The people gathered at dawn of Monday, in our place of worship, and expressed their thanks to God and to their brethren in America in hymns, prayers,

and addresses. It was voted to have the church committee write you in behalf of the community. Then they kept the day as a feast of gladness and brotherly love. *Five hundred persons called on us*: they broke up into little groups, and visited each other's houses, a most pleasant sight to see. The day never was kept in this fashion before in Adana. I called on thirty-two families that afternoon. All hearts are full of joy over your gift: it would do you good to hear the expressions of thanksgiving and the prayers for blessings on the Board and the churches that make its constituency.

“The Week of Prayer is observed here with large meetings and great earnestness. We look for a *special* blessing.

“Let me thank you again for the help you have given this people: it lifts a great load of care and anxiety from all our hearts, and gives us hopes of seeing this good work take a new start in Adana. ‘The night is gone; the day cometh.’”

MARASH. A NOBLE RECORD.

A brief letter from Mr. Marden, dated Marash, January 5, reports the raising by the native Christians of the amount required from them towards the establishment of a school in their city for the higher education of women. Mr. Marden says truly that the gift has no precedent in Turkey. Appearing in a land where thirty years ago hardly a woman, if any, could read, this gift by the people, for female education, is surely a remarkable sign of the times. Mr. Marden says :—

“You will remember that the location of the Central Turkey Girls’ Seminary at Marash was conditioned upon the payment by the Marash brethren of the sum of 500 liras, or \$2,200 previous to January 1, 1882. These terms were promptly accepted, and legal notes with certain conditions were given a year ago for the full amount.

“A change in the plans for the proposed school, however, made these conditions impracticable, and therefore the notes could not be collected. But as the appointed day approached, the brethren, of their own accord, opened a new subscription, collected the entire amount, and last

Saturday evening, December 31, brought to the missionaries the \$2,200 in gold, and thereby secured the location of the seminary in their city.

"Marash city reports 2,500 enrolled Protestants, almost 1,000 church members, 600 children in common schools taught by native girls, a dozen students from the city in the Theological Seminary, another dozen in college, and forty more fitting for college. It claims also a noble record in self-support and benevolence, an advanced position on all questions of Christian civilization, crowning all with this gift for the higher education of girls which has no precedent in Turkey, and perhaps in no other mission field.

"The little centers of Christian influence, like stars in the dark night, are lighting up the moral darkness all over the land, and as a word of cheer to the native brethren, we tell them that Marash must henceforth rank as a star of the first magnitude, and possibly the brightest of them all."

Eastern Turkey Mission.

HOSTILITY OF ARMENIANS.

THE following letter from Dr. Barnum, of Harpoot, dated December 16, 1881, gives forcible illustrations of the trying position in which Protestants in that region are placed, and of the inefficiency, and worse than inefficiency, of the government:—

"Beyond the Euphrates, about forty miles to the northeast of us, is the outstation Peri. It has a population of about three thousand inhabitants, the most of them Armenians, and it is the center of a good number of villages. There is no part of our field where the Christian population have been so much oppressed by Turkish lords and lawless Koords as this district.

"The Protestants in Peri have for several years tried to secure a building for a chapel, with some rooms for the preacher to occupy, but they have succeeded only by paying very high rent, and have been poorly accommodated at that. About a year and a half ago they bought a small house, which, with a vacant lot adjoining,

would be a fine site for what they wished to build. The lot was bargained for, and the legal transfer was to be made on the following Monday. On Sunday, the Armenians having learned of the bargain, persuaded the Armenian owner to let them have the lot, although they did not need it. They simply wished to defeat the plan of the Protestants.

"After waiting for some fifteen months in the vain hope of getting the lot, the Protestants, three months ago, decided to pull down the old house and build some rooms which should accommodate them for a few years at least. The requisite permission was secured from the local government and the building begun. After the work had been well commenced, one evening the Armenian church bell was rung, and a mob collected and tore down the walls. The local government, through fear of the Armenians, or by their bribery, declined to have the building continued.

"This district on the east, with Chemishgezek on the west and the intervening mountains, which are inhabited by Kuzzelbash Koords, were constituted a separate Pashalic at the beginning of the present year, so an appeal was made to the Governor, Fikri Pasha. After many delays he issued an order, and the work began again, with a soldier as guard. Three times at night parts of the walls were torn down, but as the work did not stop a large mob assembled in the day time and tore the walls down to their very foundations, and even beat the police who tried to prevent them.

"The poor brethren were thoroughly disheartened, and the preacher came here to urge me to go to Khozat, the residence of the governor, and look after the case. This I have done, and the Pasha promised me that the offenders shall be punished. He sent a commission to Peri to examine and report, and I also sent a man to look after the interests of the community. It is too late to build now, but if a little discipline is administered, there will be no obstacle to the building in the spring. The Armenians generally in this region are ashamed of this violent opposition, for they know that we are laboring for their good. The Patriarch also regrets any

measures of this nature antagonistic to our work, and he has recently sent out a circular to this effect. I have written to him an account of this affair."

CHEMISHGEZEK. A TURKISH TYRANT.

"From Khozat I went across to Chemishgezek, where I spent three days, including the Sabbath. Three weeks previously a church of twenty-four members had been organized and a pastor ordained. Sunday last the organization was completed by the ordination of two deacons. The congregation numbers about one hundred. I was happily disappointed in the general aspect of the work. It has been in the past rather discouraging, because so few of the population can earn a living at home. They are obliged to go to Constantinople to work, so that the congregation changes continually. It looks now as though a solid foundation has been laid, and we look for good progress.

"In the village of Pashaunk the Protestant community has been nearly crushed out by the Turk who owns the village. This man's name is Isak Bey. He owns more than twenty villages, and these are inhabited chiefly by Armenians. He controls even the houses which they have built, and the gardens and villages which they have brought under cultivation. If a tenant displeases him he will have him beaten, or take away the use of his garden and vineyard, or put a Koordish family into his house so that he cannot stay in it with his family, or take his fields from him without paying for the labor bestowed upon them, or in some other way make his condition so uncomfortable as to compel him to flee or to yield unconditional submission. This system of oppression has been continued to such an extent as to crush out the manhood of the people. This is illustrated by a recent event.

"A few weeks ago a son of this Bey, a young man about twenty-four years of age, beat a poor, unoffending Armenian priest so severely that he was confined to his bed for several days. Knowing that the priest and his friends would not dare to prosecute the case, I wrote an account of it to the *Levant Herald*, published in

Constantinople. This was translated into some of the Turkish papers, so that it met the eye of the governor of the district, Fikri Pasha.

"As Isak Bey is a prominent member of the pasha's court, he concluded to investigate the case; so he sent for the priest, but the priest denied the whole thing, and the Pasha even administered an oath to him by making him kiss a cross which he made with his fingers! He also gave a written statement to the effect that the account in the *Levant Herald* is a lie. When asked by some of his friends why he had denied the beating, the priest replied, 'The only way to get on with Isak Bey is not to oppose him. I live in his house, and work his land. We are a family of twenty or twenty-five souls. If I had not denied it we should have been turned out of doors now, at the beginning of winter, the fields which we have sown would have been taken from us, and we should have been ruined. What else could I do?'

"Is any further proof needed of the necessity of a reform — political and moral?"

North China Mission.

MR. STANLEY, writing from Tientsin December 12, reports a visit paid to several out-stations: —

"At one place I met an innkeeper who gratefully remembered having received aid in famine times from a passing missionary, and was on that account very favorably disposed and willing to hear. At another place a passing traveler came into my inn, and asked for the catechism, and another doctrinal tract. He had formerly obtained a gospel of Mark at Pao-tung-fu, which he had read with interest, and expressed strongly his conviction of the excellence of our doctrine.

"On arriving at Ting-Ts'au, in the Ning Chin district, I found that helper Chao had left for Tientsin a few days before. [The story of recent persecutions in this district is given in the June and August numbers of the *Herald* of last year.] Chao's wife or children had been ill all

the summer, and he had been able to leave sooner. I found matters quiet at Ning Chin. After Chao's arrival last summer, threats were circulated that he would be attacked by a mob, in the interests of the Su Chiu bully. The Christians were much alarmed, and urged Chao to return to Tientsin at once. But he felt certain that in the circumstances he would not make his case worse by such an act, and so remained quietly at home. Although the case cannot be considered as settled, I do not think that any further trouble is likely to arise, and it does not seem best to press the case further. The man has been slightly 'beaten,' and the value of the things lost received at the Yamen, ready to be handed to me.

"At Ting Ts'au I baptized a Mr. Yang, an inquirer of a year's standing. He has made excellent progress in his study of the Scriptures during the year, and in his knowledge of the truth. I am hoping, now that the depressing influence of a bitter and persistent opposition has subsided, that the Christians may begin to show more zeal in trying to reach others. A year ago I appointed a leader at Ting Ts'au. He was just recovering from sickness when I reached the place. Meetings had been kept up during the year until his illness. Both here and at Tsung Ming a few inquirers were met, but nothing of special interest occurred. Some of the members belonging there are, I fear, inclining to the Romanists, probably in hope of some temporal advantage or assistance.

"I visited Teacher Hsu at Pi'ng Hsiang city. He spoke of a few persons who are, as he thinks, beginning to manifest some interest, but there was nothing seeming to demand delay on my part. So I hastened on to Shantung, as I promised Mr. Smith before leaving home to return that way. I felt a good deal disappointed at what I learned of the state of the work there, for which I saw no adequate cause. I hope things will change when the brethren get moved and fully into the work in that region."

Just as we go to press the sad tidings of the death of Mrs. Pierson, of Pao-ting-fu, have been received. She died January 12.

Japan Mission.

PASTORS ORDAINED.

MR. ATKINSON, writing from Kobe, January 6, says : —

"This week has been a most busy one. All the churches are observing the week of prayer, the meetings being held in the evening. On the 3d inst. the representatives of the churches met at Akashi, and ordained Mr. Kawa-moto as pastor over the church in that city.

"Yesterday there was an all-day preaching service in the largest theater in the city. The preaching began at two o'clock in the afternoon, and continued without intermission until a late hour at night. The hearers, as is usual in Japan, carried their suppers with them, and ate and listened. The audience was a good and intelligent one, and the listening was excellent for the most part of the time. Frequent applause, as well as frequent periods of marked stillness, showed much appreciation. But at night a roystering crowd made considerable disturbance. One speaker they would not listen to at all. Two others declined to speak. Mr. De Forest was on for the last. After five minutes he got a hearing, and the meeting closed quietly. The church in Akashi is hoping great things from that meeting. Many of our best preachers took part in the preaching. Of the missionaries Mr. De Forest and myself were the only ones who spoke.

"The church in Akashi is in good condition, and hopeful for the future. It is now, and has been for some months, entirely self-supporting, and, with a man it loves for its pastor, it feels that the future is bright, and that God has been good. To Miss Dudley and myself the occasion of ordination, and the great preaching service, have been unalloyed joy and our abundant reward.

"To-morrow we meet with the Tamon church to aid it in ordaining Mr. Sugi-ura as pastor. This church has a good record. It is composed almost entirely of merchants, and has long been self-supporting. We anticipate much pleasure in the occasion.

"I have the general care of five organ-

ized churches. Of these four have pastors, and are self-supporting, and contributing well towards missionary work. One is yet weak, and will continue so until a good worker can be secured. These churches, beside contributing money, are also contributing labor towards evangelizing the nation. Our great need now is well-trained men who can carry the work on. The plans for raising up such men are being enlarged and the facilities increased. The future looks encouraging, and awakens a strong expectation that Japan will be evangelized in one generation of missionary work."

A NEW OUT-STATION.

In a letter of later date, January 16, Mr. Atkinson reports the following pleasant items:—

"Yesterday four adults were received by baptism into the Tamon church. The people there made their new pastor, who is still a student of theology in our Training School, a present of Alford's Commentary on the New Testament. This is the first gift of this sort that any of our churches have made to their pastors.

"Last night we had a larger audience in the Hiogo preaching place than we have had for a long time.

"We are getting a good foothold in a large town, Nishino-miya, ten miles from Kobe, which we have worked long to reach, but could do nothing with until

within six months. The *saké*—or liquor—interest there is very strong. It is the region where the most celebrated *saké* in the country is made. The way it came about was this: A man and his wife heard the preaching in Kobe. Shortly after the man, who was a police officer, was sent on official duty to Himeji, forty miles to the west of us, and subsequently to Nishino-miya, the town just named. The woman had made such progress in the knowledge of the truth that she asked for baptism in the Kobe church, her husband favoring the step, though not ready to take it himself. After this the pastor of the Kobe church and others went to Nishino-miya to preach. The house of the official was used at first, but a larger place is now used. An audience of about eighty gathers once a week. Miss Barrows visits the place occasionally, and works among the women, and among the men, too. The town has a population of over eleven thousand. We need a regular worker there, but have no one to send. The people can be fed only with the crumbs that fall from the tables of the churches in the vicinity. Still the prospect seems to be good, and the past shows us that the crumbs are of considerable nourishing power! Perhaps the story of the great multitudes being fed as with a few loaves and fishes is repeated more frequently than we know or think. There is need of its repetition here."

NOTES FROM THE WIDE FIELD.

JAPAN.

FROM JAPANESE NEWSPAPERS.—The discussions now appearing in the newspapers of Japan furnish striking evidence of the religious ferment in progress in that Empire. Various extracts from these papers, some of them being translations from the vernacular, have been sent us by Rev. J. T. Gulick, of Kobe, and will here be given as indicating the state of feeling in Japan.

A correspondent of the *Osaka Nippon* thus presents his own views on religious topics: "I believe in no religion myself, and I place myself outside the restraints of religion. Yet in the existing imperfect stage of society, and for this imperfect race, I readily see the usefulness of religion. Hence I believe that it is not altogether useless to write about it. It is a question whether we have, or have not, any religion original to Japan. Those who say there is none, affirm that Shintoism never had a religious power over men's hearts, but that it is simply a system of honor and respect

paid to the imperial family. . . . Were I obliged to choose a religion I should prefer that of my own country. But our Shintoism is imperfect as a religion, and its influence is limited to the ignorant of this and of past ages. It has no power to make my head bow down before its throne. Year by year it is declining, and at last it will altogether disappear. The reason is evident: it is imperfect as a religious system; it is imperfect as an educator. More than that, it never had a great teacher like Buddha, who underwent the pains of ten years in the Himalayas for the development of his doctrine. It has no disciples, like Sakya, who have compiled its scriptures. It has no Moses, no Christ, no Confucius. From the gods of mythology down, there has been no religion of the style of Shintoism. [That is with so little of that which is essential in a religion, I suppose.] It has no sacred writings like those of Buddhism and Christianity, it has only traditions and the imaginations of later ages. To be sure, during the reign of Ashikaga, Urabe Kanetomo formulated the system of doctrine, and taught the people; but it was an imperfect system, and had no influence in arousing the feelings of worshippers. Though great men, like Hirata and Motoori, have arisen to make Shintoism powerful, yet because its place was already filled by Buddhism it has never been a popular religion in Japan."

NO STATE RELIGION.—The *Nichi Nichi Shimbun*, said to be the most influential paper in Japan, has an extended article in opposition to a project which some officials were reported as favoring, namely, that Shintoism be declared the state religion, while Buddhism and Christianity be classed together as foreign religions. The article reaffirms a previous declaration made in the *Nichi Nichi Shimbun* that *Shintoism is not a religion*, and says that the public has long since come to the same conclusion. It then argues that of all freedom religious freedom is the most important, and that the theory that a state religion would strengthen the Imperial House, and so conduce to the stability of the Empire, is false. "As for these Shinto priests, they cannot be relied on to effect this grand object. The doctrine of Takamanohara [the Paradise of the Shintoist] is utterly inadequate to attract and secure the sympathetic feelings of the people."

RELIGION AND POLITICS.—The following excerpt, from the *Choya Shimbun*, will indicate the motive which prompts a certain party in Japan to look with something like favor upon the advance which the Christian religion is now making in the Empire. It is not that they believe in Christianity—they are thorough skeptics—but they see that Christianity favors liberty, while both Shintoism and Buddhism are the bulwarks of despotism. The *Choya Shimbun* says: "The public, as they hear of the Western religion, considers it as a devil, and as they observe its spreading, feel very apprehensive. The occidental religion is a religion, and there is no difference between it and other doctrines as to controlling the human feelings and leading to righteousness. If Christianity is a source of apprehension, other creeds will be equally apprehended. On the contrary, the public on seeing adherents of Shintoism and Buddhism, uttering at every moment—while at dinner, both morning and evening—their mottos *Namunio Horengeikio* (Glory to the Salvation) and *Namuami Dabutsu* (Hail Buddha, law of Salvation) do not feel at all curious, and why should they be apprehensive of the mass of adherents of Christianity, living in the different localities? . . . For our own part we do not intend to be made catspaws by Christian missionaries; nor do we believe them; but think all religions are inventions built on groundless theories, just enough to control the people below the middle class. As civilization advances, religion will decline, and whatever be the difference, all religions are alike. There is only one thing to be apprehended, and that is despotism. What will be the result—do our readers think—if this were spread among our higher class of society, or among the whole community? Do they feel no apprehension toward it? No! No! They will not be apprehensive. We perceive the injury a hundred-fold larger arising therefrom, than from Christianity. By way of example

let us compare the belief that God created the world in a week with the notion that a sovereign has a right to enslave his people. In the former, we see no injury whatever, whilst in the latter our "rights and liberty" are forfeited unless we struggle against it by force. What a danger this is !"

AN IMPORTANT DECISION. — The *Hiogo News* reports a legal decision bearing directly upon the question of religious freedom in Japan : "In last June there was a great meeting of Christians in a theater at Dotombori, Osaka, and many sermons and addresses were delivered. The Shinto and Buddhist priests were greatly annoyed that this was permitted, and accordingly brought an action against the governor. On the 17th instant the case was dismissed at the Saibansho, the following decision being given : The plaintiffs in this action complain that the governor has improperly administered the laws by permitting the Christians to hold a great meeting at Osaka. They allege that the governor should have issued a notification forbidding foreigners to erect a church, or preach a religion not sanctioned by government outside the limits of the Foreign Settlement, and also prohibiting all persons unauthorized by government from preaching on religious subjects. The Court is of opinion that the plaintiffs have no ground for their contention, although there is nothing to prevent them presenting a petition to the governor on the subject. The plaintiffs rely apparently upon Notification No. 9, of 1874, issued by the Kiobusho, but that order applies solely to Shinto and Buddhist priests. The case is therefore dismissed."

A LEAGUE AGAINST CHRISTIANITY. — The following item is from the *Hiogo News* of December 1, 1881 : "In Oita-gori, Oita Ken, there is a village called Minahara-mura, containing 237 houses. The inhabitants are all opposed to Christianity, and have signed the following document which a priest drew up : 'Christianity is calculated to disturb the minds of the people and diminish the power of the Empire. When that religion prevailed in Japan many years ago, several feudal lords and numbers of their followers were induced to join. It was soon ascertained that the Christians plotted the overthrow of the Government and deposition of the Emperor; therefore Christianity was prohibited. The Shogun Tokugawa Iyemitsu suppressed the foreign creed, and slaughtered several hundreds of thousands of those who professed Christianity. Now, however, it appears that this false religion may be introduced to our village, and those who adopt it will be inspired with rebellious notions, from which great calamities must ensue. Therefore we agree that if any native of this village becomes a Christian, we will cease to have any intercourse with him, and if any person dwelling here, not being a native, embraces the foreign creed, we will send him back to his birthplace.' This document was deposited with the local magistrate."

INDIA.

REV. JOSEPH COOK. — Mr. Cook commenced a series of lectures in Bombay on January 7. Of the audiences and the lectures *The Bombay Guardian* says : "We have never before seen such audiences gathered in Bombay. On each occasion there was not a crowd but a crush, and vast numbers went away unable to get within hearing distance. We scarcely know which class predominated, Europeans or natives, but either class would have furnished a sufficient audience for the room, which is about the largest available in Bombay, with the exception of the Town Hall, acoustically reprobate. On each occasion the room was about full an hour before the time for the lecture. We have been familiar with Mr. Cook's lectures from the time when they were first delivered, but we had no conception of the way in which the actual delivery added to their impressiveness. Mr. Cook's line of thought is admirably suited to influence the educated natives of India who profess to be open to all the teachings and indications of science."

CONVERTS AT JALNA. — Jalna is the home of Rev. Narayan Sheshadri, the converted Brahman, whose two visits to this country will be well remembered. Rev. Dr.

Murray Mitchell reports in the *Free Church Monthly* a visit he paid at Jalna. It happened that many of those who had hoped to be baptized were hindered on that particular day from coming forward, but their purpose was fixed. Dr. Mitchell says: "Almost as soon as we met our dear friend addressed me: 'Well, are you prepared to baptize between sixty and seventy people next Sunday?' 'Are you serious?' I asked. 'Entirely so; the people are prepared and waiting.' I could hardly speak in reply. There flashed on my memory a scene I witnessed ten years ago at Ranchi in Chutia Nagpore; and all the thoughts and emotions the sight had suggested came rushing like a flood into my mind. On the occasion referred to I saw the German missionary Jellinghaus — of the mission associated with the much-honored name of Gossner — baptize on one Sunday seventy-six people, and on another ninety-two, till he paused for very weariness, and was fain to call on a brother to finish the delightful task. The men and women baptized were Kolhs; among whom you are aware the gospel has had very remarkable success. I told the missionary after the service that I thought the admission of so many into the Church of Christ was the most touching sight I had ever witnessed. 'I do not wonder,' said he: 'all who witness such a scene are deeply moved. Both Bishop Cotton and Dr. Duff witnessed it, and were melted to tears.' I well remember that the question occurred to me at the time, 'Shall I live to behold such a sight either in the hard field of Western India or among the Hindu villages of Bengal?' and that I answered my own query by saying that, humanly speaking, no such joy was likely to be reserved for me. Hence Narayan's question gave me a delightful surprise and filled my heart with overflowing thankfulness."

SYRIA.

SYRIAN PROTESTANT COLLEGE. — Dr. Geo. E. Post, of Beirut, gives the following statements respecting this college in the *Presbyterian Monthly Record*. "The total number of graduates in the collegiate department to date is sixty-five. Of this number twenty-five are now in the service of this or neighboring missions as teachers, preachers, and medical evangelists. Several others have taught varying periods; and of this number six have returned to study medicine in the college. Of the remainder several are pillars in the laity of the Protestant communities to which they belong, and all the more influential and valuable to the work because their aid is *unpaid*. No American college can show a better record. Besides graduates, a considerable number of students who have pursued a partial course are engaged in teaching in connection with missions."

SIDON. — The record of the year 1881 of this station of the American Presbyterian Board is of special interest. The Protestants have been carefully counted and number 1,542. The number of scholars has been increased by about 500, till they now reach 1,550. The twenty-three schools have an average membership of sixty-seven scholars. Fifty-nine persons have been added to the church on confession of faith. This certainly has "the smell of a field that the Lord hath blessed."

AFRICA.

BASUTOLAND. — As the war cloud passes away from over this land the mission prospects are improving. The destroyed villages are being rebuilt and public worship has been resumed in many places. Mr. Mabile is about to resume work at his old station, accompanied by Mr. Kruger, who is to have charge of a theological training school for the Basutos, similar to the one at Lovedale. Mr. Coillard is to return to Africa in May, and hopes to go personally on the mission which the Basuto Christians have planned to establish among the Barotses, on the Upper Zambesi. For this mission two native evangelists of well known energy and piety are preparing.

THE ARTHINGTON MISSION. — *The American Missionary* for March contains a brief report from Messrs. Ladd and Snow, who were at Berber, December 31, and were

about to start by boat for Khartum, which place they hoped to reach by January 5. The *Missionary* also reports that a Swedish Society, formed in 1856, which by reason of special embarrassments has hitherto labored at Massaoua, on the Red Sea, is now about to return to its original purpose and establish a mission in the Galla country, within the bounds of the territory which Mr. Arthington designated for the mission which bears his name.

ENGLISH CHURCH MISSION AT RUBAGA.—The *Church Missionary Intelligencer* for February, contains letters from Messrs. O'Flaherty and Mackay, of as recent date as August 1, bringing four months' later news. This news is most encouraging, and were it not for the known fickleness of Mtesa, the utmost confidence of early and large success would be felt. The missionaries, aided perhaps by the report of the late envoys to England, have made an impression at Mtesa's capital which must give them a strong hold on the people and the king. The striking change in the aspect of affairs within the last six months, as well as the intrinsic importance of this movement in Central Africa, will give special interest to some extracts from these letters. Mr. O'Flaherty wrote, May 27: "The Arab prestige and influence are destroyed. Not one of them gets into court now, and our great enemy, the tyrant Cambi Mbaya, has been thrashed by the palace pages and turned outside the gate. He and his clan and slaves are leaving here next week or so. I showed publicly, and in open court, how ignorant of the Koran and their own religion those men were, and how unfit they were to instruct the king and his people. The Arabs who remain profess great friendship for me. They come to visit us often, and I never neglect to instruct them as to the plan of salvation, and the utter emptiness of the Koran and its teaching. The king asked me in full court one day what I thought of the Koran and Mohammed. I proved from that book itself that it was a tissue of falsehoods, and the author an impostor, and the religion of Islam a delusion. Mr. Mackay has a class of young men every day. A young fellow, Mukassa, now promoted in the palace owing to his knowledge, comes to read with Mackay, and translate the Gospel of St. Matthew. Jacob Wainwright, who is a great comfort to me, and who goes with me to the palace as my Kiswahili interpreter, teaches a class in my house."

After this the King sent a class of twelve boys, and their fathers too, to Mr. Mackay for such instruction as he should see fit to give them. Of course the hands of the missionaries are full, and they call for more helpers. On July 1, Mr. O'Flaherty wrote: "No fear of starving now. We can now water our garden, which bears twice a year. We sow and reap at the same time. I consider now that, with the exception of clothes, tea, coffee, and cocoa alone, we shall be self supporting in six brief months, and shall be able to make our own flour, and buy our own goats, and raise them, too. We live like lords on native food, have flesh-meat twice a day, and delicious Indian meal porridge and milk in the morning—delicious! The climate is lovely, country beautiful, people kind and affable, and we are happy. And what more does a right-hearted man desire? By-and-by we may not have the same opportunity of self support. The king may die, and opportunities may be less than at present. Work, then, for us while the present door is open; our work is so increasing daily that we do not know where to begin or what to do first."

Mr. Mackay reports the effects produced upon the natives by the sight of a house and a pump. "With native labor alone, and native material alone, we are building ourselves a respectable house of simple, but to their eyes marvelous, design, and we know full well that the king and every chief in the land will very soon set about building for themselves after our pattern. That will give employment to many, and in itself raise the standard of excellence, and the standing of the owners, besides conducing to health and cleanliness. His Majesty has been kind to us also in various ways, besides supplying the men and timber for our house building, having ordered every great chief to supply a quota of men to fence in all our ground securely. Only

recently he gave us an increase to our plantation fully as large as our original piece of ground; while yesterday he also conceded a large plot on the opposite side of the road, where our servants may build, and plant little gardens, thus giving more room for our own cultivation.

“Within the last month we have sunk a well in the slope within our land, and have found a copious supply of pure water. That we should find water there is a great marvel to the natives, who never thought of looking for water except in a swamp. Our excavation of a deep shaft and raising the sand by bucket and rope passing over a pulley, was a constant object of wonder. But the climax came when we fixed in a copper hand-pump, and they saw the water rise some twenty feet, and fill their water jars almost instantaneously. ‘Wonderful, wonderful,’ they say, ‘the Bazungu are more clever than the *lubare*; they know everything; the Arabs and Wangwana know nothing at all; why, don’t they draw water out of a hole in the swamp like ourselves?’ Hundreds every day examine the wonder, and the story of it has spread far and wide. They rush to have a drink of the marvelous water that rises so of itself, and many are the strange utterances over this simple suction-pump. Some call it the *lubare*, and some say it is the work of God. ‘God creates, and the Bazungu create,’ they say; for is not that a wonderful creation? These Bazungu must know God!”

Before these letters had been received the Church Missionary Society had resolved to reënforce this mission on Lake Victoria Nyanza. The work will now be prosecuted with vigor.

ON THE CONGO. — The English Baptist missionaries report progress at their new station Manyanga, Ntombo Falls, on the Congo. This is a point to be held as a supply station for work yet to be begun at Stanley Pool. The people are said to be quiet, inoffensive folk, and friendly to the missionaries.

SIERRA LEONE. — The English *Congregationalist* gives the following report of this station on the West Coast of Africa: “A hundred years ago Sierra Leone was simply an *entrepôt* of the negro slave-trade. ‘Slaves were then the circulating medium.’ At the present day the population of the peninsula, including some adjacent islands, is reckoned to be over 60,000, of whom less than 200 are whites. There is not, probably, a colony in her Majesty’s dominions where the population is so mixed. ‘Some sixty languages are spoken in the streets of Free Town.’ Among the tribes represented are Timmanees, ‘dishonest, depraved, and indolent;’ Mandingoes, ‘shrewd and industrious;’ Foulahs, ‘dirty, but rich;’ Soosoos, ‘a hard-working people;’ Mendis, ‘warriors, and well-disposed towards the English;’ and Kroomen, so many of whom are found on board ship in various parts of the world. The first ordained Wesleyan missionary went to Sierra Leone in 1811, but the Church Missionary Society had sent agents in 1804. According to a recent census the number of members of the Church of England is 18,860. The Wesleyans of all denominations amount to 17,098. There are 2,717 in Lady Huntingdon’s connection. The Baptists are a small body of about 400, divided in two nearly equal divisions. The Roman Catholics only number 369. It is satisfactory to notice that not only in the case of the Church of England are the native Christians maintaining their own ecclesiastical establishment, but other denominations also are mainly in the same condition, although the self-supporting system may not be quite so complete in all cases.”

MISCELLANY.

LEAVING THE NINETY AND NINE.

A VERY able sermon was preached before the Convention of the Inter-Sem-

inary Missionary Alliance, held at Allegheny City, by Rev. A. H. Strong, D. D., President of Rochester Baptist Seminary,

based upon the Parable of the Lost Sheep. The truth deduced from the parable was that "Christ yearns over the heathen more than he does over Christian lands, and that his Spirit moves the church to leave the ninety and nine that are safe within the folds of Christendom, and to go out after those who are perishing in their pagan depravity and wretchedness, until she find them and bring them back to God." The sermon was designed to meet the objection to foreign missions urged by some who would have all attention directed to the people of culture, who may be expected to rule in the world. The argument of these new guides, who would have us devote ourselves to the strong races, is thus presented:—

"Preach the gospel to the Caucasian, who has mind enough to appreciate it and and force enough to propagate it. Be sure not to underrate the Anglo-Saxon race, and that special portion of it which we ourselves represent. In short, American soil furnishes the proper field for the gospel. If you would reach other nations, you will find the best specimens of them here. God has sifted the races of the earth, and brought the *élite* of them all to our shores. We can best evangelize China by preaching to the Chinese in California; Africa, by teaching the negroes at the South; Germany, by missions among the Germans of Milwaukee and Kansas. Do your foreign work at home. Educate and Christianize yourselves, and, by the same rule, confine your chief attention to the most promising classes within your own borders. Aim at the talent and culture of the land. Let the degraded and ignorant die out, or at least shift for themselves. The best way to pervade a nation with truth and righteousness is to raise up an intellectual and spiritual aristocracy. Not a farthing candle in myriads of houses, but the kindling here and there of electric lamps that shall shine like suns. So to him that hath shall be given, and from him that hath not shall be taken away even that which he hath."

In meeting this argument the preacher presented five reasons for seeking out the weak and the lost: (1) *This is the irrepressible instinct of Christian love*; (2)

This has proved historically to be the method of success; (3) *This best accords with the great doctrinal truth of the unity and solidarity of the race*; (4) *Only as we thus in utter self-abandonment seek the salvation of the lowest and the worst abroad can we reach the highest and the best in character and activity at home*; (5) *This is the plan that gives most glory to Christ, our Redeemer and King.*

We make room for what was said under the second and fourth of these heads:—

"*This has proved historically to be the method of success.* The beginnings of Christianity were not in a growing nation, nor among the Caucasian race. It was among the Semitic stock and in an Asiatic land that its preparation and inception took place. The Jew seemed to have run his course, and to have succumbed to the common fate of Orientals—political despotism, physical stagnation, intellectual bigotry. '*Credat Judeus Apella*' indicated the narrow credulity everywhere attributed to him. He had had no king of his own race for five centuries. Rome had put her foot upon his neck. The conquering race was at the West. The Cæsars had come, and the world was bowing beneath their sway. Where shall Christianity inaugurate her mission? Surely, it will be in the emperor's palace, or at least under the shadow of the Capitoline Hill. But no, it is to a continent from which the rod of empire has forever passed away, to a race that is to make no more figure in political history, to a people enslaved and scattered, to a town that has become a by-word and a hissing, that Jesus comes to begin his redeeming work. He passes by Rome, and he begins at Nazareth. He leaves the advancing, and he takes the decaying race. From that race of Jews he chooses his apostles,—yes, his chiefest apostles,—so that Paul becomes the apostle of the Gentiles, and Peter comes to be the patron saint of Rome. The Jew conquers the Roman: the decaying race subdues its masters.

"Was there cold-blooded neglect of the insignificant country towns in the apostolic labors? What were Derby and Iconium and Lystra but rude, provincial places, with a heathenish jargon of a language

which the apostles could not understand? Did Paul stop with Rome, or did he go, after his first imprisonment, to the regions beyond? Surely the perils of robbers and of the deep through which he passed were not all incurred in civilized lands. And why is it that we know so little of the labors of the eleven apostles? No answer can be given but this: Their lives were missionary lives, spent in comparative obscurity for the most part, and the record of them written not on earth, but on high. So Christianity made its beginnings. And so has been its subsequent history. Where should we be in the scale of civilization or religion to-day, if Augustine, the Roman abbot in the sixth century, had confined his Christian zeal to efforts in behalf of the ruling race, instead of undertaking that mission to Britain and to those barbarous English ancestors of ours? Thirteen hundred years of history have justified that leaving of the ninety and nine to whom belonged the strength and culture of the world, and that seeking after the sheep that were lost. Christianity has recreated that English race, and has given it an empire more noble and spiritual than Rome ever knew. And now, when missions have made us what we are, shall we turn coldly away from the nations which stand where we then stood? I know that it takes time to work these wonders. 'Providence,' it has been said, 'moves through time as the gods of Homer moved through space: it takes one step, and ages have passed away.' The gospel can recreate nations as well as individuals; but in the lifetime of a nation, not in the lifetime of an individual, shall the change be wrought. Let us give God time to show what He can do. The single century of modern missions affords but small basis for a theory which contradicts nineteen hundred years of history and the teachings of the whole word of God.'

"(4) *Only as we thus in utter self-abandonment seek the salvation of the lowest and the worst abroad can we reach the highest and the best in character and activity at home.* Here is the Christian paradox: 'Give, if you would get; scatter, if you would increase; die, if you would live.' Christ followed this rule, leaving

heaven for earth, and conquering through death. And he came to diffuse his spirit through humanity. He did not point to his miracles as furnishing the chief evidence that he came from God. The blind were made to see, and the deaf to hear, indeed; demons were cast out, and the dead were raised. But the climax was this: the poor have the gospel preached to them. With a divine radicalism, Christianity goes down to the deepest depth of human corruption and guilt, and, putting its mighty shoulders of love under the whole mass of man's shame and sin, lifts it up to purity and to God. Christianity works from below, upward. Only the self-devotion that is willing to give its efforts in behalf of the meanest will ever succeed in reaching the noblest, and in general it will reach the influential and the rich only after it has proved its disinterestedness by laboring for the weak and the poor. I speak, of course, not of a mock gospel that gathers people of wealth and fashion into places of show, and dignifies its altar parades with the name of worship. I speak of the real conversion of the rich to Christ. That, you may be sure, never takes place under the ministry of those whose aim is simply to bring riches into the church, but only as the result of labor for the souls of men, irrespective of their temporal station. And so seeking the lost abroad is the best means of stirring up effort at home.

"I do not know when Christ will come. I do not know whether the preaching of the gospel in all the world which is to precede his coming involves the hearing of it by every human being individually, or by each nation in the mass. But this I do know, that the preaching of the gospel which shall usher in the time of the end will be a heart-service on the part of the church, which shall labor by preference for the most desolate and down-trodden portions of mankind. What Christ wants is the throwing of ourselves into the breach,—not the quantitative estimate of our work, but the qualitative—not how many have been won, but how much has been sacrificed. God has justified many an enterprise that seemed absolutely foolhardy. The forlorn hope has often turned

the tide of battle. Do not think that such victories abroad will ever involve loss at home. The reflex influence of them upon Christian character in Christian lands is worth all the cost. The sufferings of the Judsons at Oung-Pen-La have added heroism to thousands of Christian hearts in America that could have been stirred in no other way so well. Let us remember that our Home Mission Societies trace their descent from the Foreign, and not the Foreign from the Home. It is my firm conviction that if every Christian preacher should go abroad, and the whole Christian church should precipitate itself upon heathendom as in the days of the Crusaders Europe precipitated itself upon Asia, there not only would be no ultimate loss, but the home field would flourish as never before,—ay, the mighty angel of the Apocalypse would soon bind Satan, and the millennial era dawn. I counsel no fanaticism. I recognize the fact that Providence puts obstacles in the way of some which it would be criminal to disregard. But the danger of our day is not the danger of overstrained enthusiasm: it is the danger of self-indulgence and of unconscientiousness. We need the rousing of the martyr-spirit once more; the resurrection of the church to a new life, of which we read in the twentieth chapter of the Book of Revelation; the choosing of the hard instead of the easy; the leaving of the ninety and nine, for whom others will care, and the going out into the wilderness after the lost.”

AFRICA CHANGING.

REV. Horace Waller, the editor of Livingstone's *Last Journals*, in a paper recently read by him before the Geographical Section of the British Association on “some results of fifty years' exploration in Africa,” says:—

“Africa has for centuries been surrounded by a ring of fire. Like the poor little insect which, with the glowing embers round it, fails to find a gap here or there, and at last retreats into the midst to destroy itself with its own sting, so the tropical regions have been fenced in by the slave trade round the coast. The tribes in Central Africa, unable to reach

out to civilization, have preyed upon themselves. The poison of the slave trade has been turned in upon the inhabitants of the glorious highlands and the borderers of the lakes. They have seen it hopeless to attempt to bring the products of their own magnificent land to the sea; it is a bourne, in the mind of the native, from which no traveler returns. Thus hemmed in they are content to have goods of the western and eastern world brought to them by the Portuguese, the Egyptian or the Zanzibar Arab, by the Sebehrs of Gordon, the Tipoo-tipoos of Cameron, the Marianos of Livingstone! These tear their children from them as the slaver only knows how to take them, and then we wonder that Africa has been shut up so long! . . . I cannot help fixing your attention upon the water way into Central Africa which we have indicated in the course of the Zambesi and Shiré and the Lake Nyassa—here is the water that will quench the glow of the old fire and enable Africa to pass over and tell us what her inner treasures are. . . . Africa is changing: her natural wealth will help the process. She divulges spots which for intrinsic worth make all others on the earth's surface insignificant: who can say what an acre of land at Kimberley will yield in wealth from first to last? Attracted to diamond fields and gold fields, many of the explorers of the future will learn, as Dr. Holub learnt, to take more than a passing or a selfish interest in her. The time will assuredly come when the high plateau will be traversed hither and thither by others than slave traders, and colonists wonder how it came about that Central Africa was so long left to itself. The swift river passage, the ascent to the 3,000 feet level, these are the two essentials. The first article as an importation which Africa craves for is one which perhaps we can least spare, without it she pleads that neither missionary nor explorer can woo her long enough to love her well: I mean a stock of common sense. Whenever the good time has fairly come, then men will stand amazed to think how the forerunners were content to perish in sickly swamps near the coast, and the time will have gone for men to stand up to their necks in miasmatic mud to shoot hippopotami.”

WHY NOT?

[Rev. Dr. Humphrey writes in the *Advance* of a letter he received one Monday morning after a Sabbath on which he had preached on Missions. It came from a farmer and his wife who had recently given \$150 for the same cause. Dr. Humphrey gives a portion of the letter and makes some pertinent comments.]

"Some years ago we made up our minds that as soon as we were out of debt, and our business was on a firm basis, we would devote the surplus money to the Lord's work while in our lifetime, rather than lay it up to give when we wanted it no longer. This year our anticipations have been met, therefore please find enclosed a check for \$400, to be used in the interest of the American Board of Commissioners for Foreign Missions, and our prayers go with it." The letter closes by saying: "We are bee-keepers as well as farmers. We have 220 colonies of bees, and you have perhaps seen our honey in the Chicago market."

Good, honest honey, I will warrant! Indeed, I was greatly touched at the thought,—two hundred and twenty colonies of bees gathering honey from out the Lord's flowers for the Lord's missionaries. How could I help saying in reply: Blessings on the bees! May white clover and all best honey-bearing flowers bloom abundantly the coming year for the thrifty little things!

I cannot think of anything more reasonable or sensible than this plain farmer's view of the case. It is a simple and practical instance of Christian stewardship. There is, too, something of the aroma of the alabaster box in it. "The smell of it is as the smell of a field which the Lord hath blessed." The "surplus money." That is a step beyond the tenth. "This year our expectations have been met." How many selfish, griping expectations in that time have been blasted!

"And our prayers go with it." There is added power in the money that is followed by prayer. They go well together, and it will be a good thing, too, for a man to have it said to him sometime, by some angel of the Lord, "Thy prayers and thine alms are come up for a memorial before God." It is reassuring to know that the

number of instances like this is steadily increasing. Why should they not be common? Will any man, hoping in the mercy of God and saved by the precious blood of his dear Son, say why it should not become a glad, new experience of his own?



WHAT CONSTITUTES AN OPENING?

A STUDENT in one of our theological seminaries not long since received a call to a certain church. He had been thinking of the Foreign Missionary field; but the ministers of the presbytery in which the church was situated very generally dissuaded him from thinking of the distant heathen, while here at home was "a real opening." Being definite and assured, they urged, this should be considered a Providential call. The logic of all this is, that the actual vote of some comfortable congregation, is the most sacred, because the most clearly defined, summons, that can be given to a young man about to enter the Master's broad and world-wide vineyard.

Compared with this, the Macedonian call beyond the sea, though inspired, was shadowy, and even the Great Commission must be considered vague and general. The young man alluded to was called to a village in which four churches are working, with more or less rivalry, side by side; but this, it might be urged, only renders it the more imperative that "the church of our order" be strongly manned and that at once. What is an opening, and how large or how small should it be? Our fathers prayed for a whole generation that the great fields of the world might be opened, and now they are all waiting for the Gospel. China alone might receive the entire force that all our seminaries can prepare, and yet cry aloud for more. India is scarcely less needy. Japan is developing so rapidly, either for better or for worse, that the time is critically urgent for more men. Africa opens all her coasts to missionary efforts, and princes in the interior are sending to the Christian world their earnest call for preachers and teachers.

What then is an opening, if these wide and ripened fields do not furnish one? Is it a fixed salary? the Board of Missions

will furnish that. Is it a voted and definite commission? that shall be forthcoming. Is it a particular field? the Board will name one. Is it a specific charge and a given department of work? there are vacancies in existing work which wait to be

filled. Is it a flock actually gathered and needing a shepherd? there are circles of native converts who have been a year without a leader, and native laborers who are anxious for a guide. — *The Foreign Missionary.*

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Civil Rulers. — That, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that our missionaries, and that native Christians may lead a quiet and peaceful life in all godliness and honesty. It should be remembered how much the success of evangelistic work may be aided by the favor of rulers, or by at least the absence of their hostility; and also that the king's heart is in the hand of the Lord as the rivers of water; and he turneth it whithersoever he will. Let petitions then ascend that the divine hand may guide the counsels and movements of all heathen and Mohammedan monarchs, so as to promote the interests of Christ's kingdom; that a divine restraint may be upon magistrates who hinder the Lord's ambassadors, who instigate persecutions, who practice exactions, who shield the guilty; and that all in high places may "hate covetousness," may "not wrest judgment," and "not respect persons;" "so that "Rulers may not be a terror to good works, but to the evil." We would earnestly desire that every emperor and king on earth may stand in awe of him who is the only living and true God, who has proclaimed, "Touch not mine anointed, and do my prophets no harm;" "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "Blessed is the people whose God is the Lord."

For missionary stations where there is quickened religious interest, especially for Jaffna and its college, and for Constantinople. (See page 129.)

ARRIVALS ABROAD.

December 22, 1881. At Durban, Natal, Rev. Josiah Tyler.

The "Morning Star," arrived at Honolulu February 2, not having completed her usual course through Micronesia, because of leakage.

DEPARTURES.

March 9. From Boston, Rev. William E. Fay, Rev. Wesley M. Stover and wife, and Miss M. J. Mawhir, for the West Central African Mission.

DEATHS.

January 12. At Pao-ting-fu, North China, Mrs. Sarah E., wife of Rev. Isaac Pierson.

January 16. At Ogden, Utah, Rev. William P. Barker, who was connected with the Maratha Mission of the American Board from 1853 to 1865.

February 18. At Cuthbert, Georgia, Rev. John Beveridge, a missionary of the American Board in Northern Mexico from 1869 to 1875.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. At what rate are the native converts in some mission fields giving for the support of evangelical work? Give an account of the *Kalaiaim* offerings reported by Mr. Tracy, of the Madura Mission. (Page 135.)
2. What has been the increase of *native helpers* connected with the missions of the American Board with the past forty-two years? (Page 131.)

3. Give an account of the present persecution in Spain. What impression did the prayers of some persecuted Christians produce upon a widow who overheard them? (Page 142.)
4. What accounts are given of the hostility of Armenians and of Turkish tyranny in Eastern Turkey? (Pages 147.)
5. What is said of the people of Macedonia, and of the inquirers Mr. Jenney had met? (Page 144.)
6. Report the "New Year's" gathering at Adana. What have the Marash Christians done for female education? (Page 146.)
7. Give some account of the Indians encamped at Standing Rock, Dakota. (Page 138.)
8. What is the report from Japan? of a theater meeting? of a new outstation? (Page 149.)
9. Give the tenor of some recent articles in the newspapers of Japan. (Page 150.)
10. Give the story of a colporter in Bohemia. (Page 166.)

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.		
New Gloucester, C.	5 00	
Scarborough, Cong. ch., A friend,	50 00	55 00
Kennebec county.		
Gardiner, A friend,	25 00	
Richmond, Cong. ch. and so.	20 00	45 00
Lincoln and Sagadahoc counties.		
Bath, Winter St. ch. (of wh. 100 from Thomas Harward, to const. EZEKIEL B. DRUMMOND, H. M., and 20, "A memorial gift from a daughter"), 425.87; Central Cong. ch., 100;	525 87	
Piscataquis county.		
Garland, Cong. ch. and so.	5 00	
Somerset county.		
Solon, Cong. ch. and so.	4 50	
York county.		
No. Newfield, Susan Marston,	5 00	
	640 37	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Fitzwilliam, Cong. ch. and so.	6 50	
Sullivan, East, A. C. Ellis,	25 00	31 50
Cosco county.		
West Stewartstown, H. H. Colburn,	3 00	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Bedford, Friends,	3 00	
Goffstown, Cong. ch. and so.	47 55	50 55
Rockingham county.		
Londonderry, Jefferson Caldwell,	10 00	
Hazens Mills, A friend,	4 00	
	99 05	

VERMONT.

Bennington county.		
Manchester, Rev. A. Hemenway,	20 00	
Rupert, Cong. ch. and so. (for 1881), 50; do. m. c. 25.42;	75 42	95 42
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, A friend, for a preacher, a graduate of Kioto Training School, 25; Miss S. T. C., 20;	45 00	
Franklin co. Aux. Soc. C. B. Swift, Tr		
Enosburgh, Cong. ch. and so. to const. Rev. JOSIAH KIDDER, H. M.	50 00	
Orange county.		
Chelsea, Cong. ch. and so.	23 45	
Orleans county.		
Coventry, Cong. ch. and so.	27 60	
Derby, Cong. ch. and so.	18 00	
Lowell, Cong. ch. and so.	2 57	
No. Craftsbury, Cong. ch. and so.	10 00	
Westfield, Cong. ch. and so.	6 40	64 57

Rutland county.		
Clarendon, Cong. ch. and so.	10 00	
Pittsford, Cong. ch. and so. 30; Mrs. Angeline W. Gorham, 10;	40 00	
Wallingford, Cong. ch. and so.	40 50	90 50
Windham county, Aux. Soc. H. H. Thompson, Tr.		
Brattleboro, Central Cong. ch., m. c.	21 70	
Westminster West, Cong. ch. and so.	42 03	63 73
Windsor county.		
Chester, Cong. ch. and so.	18 00	
Ludlow, Cong. ch. and so. for Umzi-la's Land,	27 00	
Weathersfield Centre, Mrs. Edson Chamberlin,	5 90	50 90
	483 57	

MASSACHUSETTS.

Barnstable county.		
Centreville, Cong. ch. and so.	6 08	
Sandwich, Cong. ch. and so.	66 67	72 67
Berkshire county.		
Lenox, Samuel Belden,	100 00	
Sheffield, Cong. ch. and so., m. c.	9 55	
So. Egremont, Cong. ch. and so.	30 00	139 55
Bristol county.		
Norton, Trin. Cong. ch. and so. to const. EDWIN FREEMAN, H. M.	106 60	
Somerset, Rev. J. C. Halliday,	10 00	
Taunton, Union ch.	16 00	132 60
Brookfield Asso'n. William Hyde, Tr.		
Warren, Mary G. Hitchcock,	100 00	
Dukes and Nantucket counties.		
Vineyard Haven, A friend,	10 00	
Essex county.		
Andover, Chapel Ch. and congregation,	544 00	
Essex county, North.		
Bradford, a deceased friend,	50 00	
Ipswich, 1st Cong. ch. and so.	47 62	97 62
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane St. ch., m. c.	3 32	
Lynn, Central Cong. ch. and so.	40 00	
Salem, a deceased friend,	45 00	
Wenham, Cong. ch. and so.	21 54	109 86
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Ashfield, Cong. ch. and so.	41 60	
Orange, Cong. ch. and so.	16 60	
So. Deerfield, Cong. ch. and so.	16 61	74 81
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chicopee, 2d Ch.	56 94	
Palmer, 2d Ch.	11 00	
Springfield, Memorial Ch., 87; Olivet Ch., 41.34; A friend, 1,000;	1,128 34	
West Springfield, Park St. Ch., 15;	15 00	
—, A friend, to const. UZAL ROCKWELL, H. M.	100 00	1,311 28

Hampshire co. Aux. Society.

Amherst, North Cong. ch., to const.	
STOUGHTON D. CROCKER, H. M., 100; "A Pilgrim," to const. Rev.	
H. HUMPHREY NEILL, H. M., 50;	150 00
Hadley, Russell ch., m. c.	12 18
Middlefield, Cong. ch. and so.,	52 00
Northampton, Edwards Cong. ch., m. c., 10.55; do. H. G. Maynard, 5;	
A friend, 100, to const. Mrs. E. S. MEAD, H. M.; 1st Ch. of Christ,	
3;	118 55
Southampton, Rev. E. L. Clark,	2 50—335 23
Middlesex county.	
Cambridgeport, Pilgrim Cong. ch.	138 06
Concord, Trin. Cong. ch. and so.	30 43
Everett, Cong. ch. and so.	7 71
Somerville, Franklin St. ch., m. c.	7 36
Waltham, Cong. ch. and so.	43 21—226 77
Middlesex Union.	
Leominster, Cong. ch. and so.	140 28
Littleton, Cong. ch. and so.	50 00
Townsend, Cong. ch. and so.	26 00—216 28
Norfolk county.	
Brookline, J. Lawrence,	20 00
Sharon, Cong. ch. and so.	43 63—63 63
Old Colony Auxiliary.	
New Bedford, North Cong. ch.	244 66
Plymouth county.	
Bridgewater, A friend,	25 00
Campello, Cong. ch. and so., 6.71; A friend, 28;	34 71
East Bridgewater, Mr. and Mrs. Hatch,	2 00
Hingham, Ev. Cong. ch.	18 79
Marion, Stephen D. Hadley,	5 00
Marshfield, 1st Cong. ch. and so.	82 01
Plymouth, Pilgrimage ch. and so.	102 55
—, A friend of missions,	1,000 00—1,270 06

Suffolk county.

Boston, Old South ch., 915; Central ch. (Jam. Plain), 842.97; Walnut St. ch., 320.59; Eliot ch., 192; Mt. Vernon ch., 150; Park St. ch., 131.50; Highland ch., 115.55; Immanuel ch., 100; 2d ch. (Dorchester), 22.72; Union ch., 4.18; Maverick ch., 3.62; Estate of Rev. Henry B. Hooker, D. D., in part, by Arthur W. Tufts, 200 A lady, 100; D. H. Williams, 50; A friend, 10; K. T., 5; A friend, 25 Miss Ferguson, 1;	3,166 13
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Northboro, Nath'l Fisher,	25 00
Worcester, by Adams Express, 73.25; Plymouth Cong. ch., add'l, 1.25;	74 54—99 54
	8,214 69

Legacies. —Lancaster, Sophia Stearns, interest, by W. W. Wyman, Adm'r,	4 00
Rockport, Rev. Wakefield Gale, by Justin E. Gale, Ex'r,	250 00
West Bridgewater, Mrs. Eliza A. R. White, by George D. Ryder, Ex'r (previously rec'd, \$1,200), bal.	1,094 92
Westfield, Charles A. Jessup, by M. B. Whitney, Ex'r,	100 00—1,448 92
	9,663 61

RHODE ISLAND.

Cranston, Cong. ch. and so.	5 00
Providence, Union Cong. ch.	779 25
Slatersville, Cong. and so.	74 47—858 72

CONNECTICUT.

Fairfield county.	
New Fairfield, Cong. ch. and so.	23 50
So. Norwalk, Rev. Wm. H. Gilbert,	10 00
Southport, Cong. ch., m. c.	25 83—59 33
Hartford county. E. W. Parsons, Tr.	
Glastenbury, 1st Cong. ch. and so.	36 10
Hartford, Windsor Ave. Cong. ch., with other dona. to const. SAMUEL N. BENEDICT, H. M., 70; South Cong. ch., 15; A friend, 5;	90 00
Southington, Cong. ch. and so.	92 00
So. Windsor, A friend,	1 00
West Hartford, In memoriam,	1 50—220 60

Litchfield co. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	37 81
Canaan, M. A. N.,	5 00
Harwinton, Cong. ch. and so.	27 00
Northfield, Cong. ch. and so.	40 25
Thomaston, Cong. ch. and so.	47 65
Washington, Cong. ch. and so.	133 00
Winsted, E. E. Gilman,	10 00
Woodbury, Mrs. C. P. Churchill,	2 00—302 71
Middlesex co. E. C. Hungerford, Tr.	
Killingworth, Cong. ch. and so.	24 70
Portland, Elliot Palmer,	5 00
West Brook, Cong. ch., 29.10; do. m. c., 14.75;	43 85
West Chester, A few members of Cong. ch.	8 25
Winthrop, A friend,	3 00—84 80
New Haven co. F. T. Jarman, Agent.	
New Haven, North ch., m. c., 5.60;	
1st Cong. ch., 13;	18 60
Waterbury, 1st Cong. ch. and so., 189.60; 2d Cong. ch. and so., 514.64;	704 24
Woodbridge, Cong. ch. and so., 70.29; m. c., 16.22; to const. Mrs. J. S. NEWTON, H. M.,	86 51—809 35
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Colchester, 1st Cong. ch. and so.	14 00
Franklin, Cong. ch. and so.	13 00
Lebanon, Goshen Society, to const. EDWARD N. STARK, H. M.,	38 27
Ledyard, Cong. ch. and so.	22 00
Lyme, 1st Cong. ch. and so.	29 93—177 2
Windham county.	
Thompson, Cong. ch. and so.	6 84
—, A friend,	500 00

Legacies. —Preston, James Barnes, by Mrs. Barnes,	2,160 83
	333 33
	2,494 16

NEW YORK.

Albany, 1st Cong. ch. and so.	255 31
Brainbridge, A. F. Moses,	25 00
Brooklyn, South Cong. ch., 516.32; ch. of Pilgrims, Miss E. J. Smith, 50; J. E. D., 5;	571 32
Jefferson, Mrs. C. Nichols,	1 00
Kiantone, Cong. ch. and so.	9 15
Miller's Place, Cong. ch. and so.	23 75
Moriah, Elizabeth Dewey,	5 00
New York, Broadway Tab. ch., C. N. Bliss, 200; do. H. L. Clapp, 125; H. R. Munger, for Rev. D. W. Learned's work in Japan, 250; A friend, 100; J. E. Winchell, 15;	690 00
Panama, D. D. Sweezey,	5 00
Poughkeepsie, Wm. Adriance, 10; Mrs. M. J. Myers, 10;	20 00
Sayville, Cong. ch. and so. for 2d scholar in Japan,	30 00
—Miss B. for a preacher in Harpoot field,	20 00—1,655 53

Legacies. —Bergen, I. M. Hitchcock, by A. E. Hitchcock, Ex'r add'l,	1,000 00
	2,655 53

NEW JERSEY.

Montclair, A friend,	20 00
Newark, C. S. Flichtner,	4 00
Newfield, Rev. Charles Willey,	20 00
Princeton, A Guyot,	25 00
Woodbridge, 1st Cong. ch.	18 00—87 00

PENNSYLVANIA.

Clifford, Welsh Cong. ch.	22 60
Jeffersonville, "Anon.,"	25 00
Meadville, Park Ave. Cong. ch.	40 00
Philadelphia, Central Cong. ch., add'l, 5; A. L. Hill, 10;	15 00—102 60

NORTH CAROLINA.

Newbern, Rev. L. C. Vass,	2 00
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MISSISSIPPI

Tougaloo, Cong. ch., for Africa,	10 00
OHIO.	
Ashtabula, Wm. M. Eames,	30 00
Brighton, Cong. ch.	5 06
Columbus, 1st Cong. ch.	308 25
Delaware, Welsh Cong. ch.	28 90
Delhi, John Winsor,	5 00
Lindenville, L. H. Jones,	4 00
Little Muskingum, Cong. ch.	3 65
Madison, Central Cong. ch.	55 92
Marietta, 2d Cong. ch.	2 75
North Amherst, Cong. ch.	5 20
West Williamsfield, Cong. ch.	10 00—458 73

Legacies.—Oberlin, Mary J. Hulburt,
by Hiram Hulburt, Ex'cr for schools
in Japan, 100; for work in China, 50;

150 00

608 73

ILLINOIS.

Ashkum, Cong. ch.	1 25
Aurora, S. B. Dyckman,	5 00
Chicago, Plymouth Cong. ch., m. c., 11;	
E. Rathbun, 15; U. P. Cong. ch.,	
m. c., 20.68; 1st Cong. ch., 97.06; W.	
P. Dickinson, 25.00; Rev. Jotham	
Sewall, 2;	170 74
Elgin, Cong. ch.	10 78
Farmington, Cong. ch.	62 55
Morris, Cong. ch.	19 56
Rockford, 1st Cong. ch.	43 00
Roseville, Mr. and Mrs. L. C. Axtell,	
to const. Rev. R. B. GUILD, EDWIN	
WYCKOFF, and L. C. AXTELL, H. M.	400 00
Udina, Cong. ch.	11 75
Woodburn, Cong. ch.	3 00
Wyoming, Rev. Wm. Walters,	10 00
Wythe, Cong. ch.	13 50—751 13

MICHIGAN

Alpena, 1st Cong. ch.	53 64
Grand Haven, Cong. ch.	1 00
Ludington, Ellen C. Shaw,	4 00
Manistee, 1st Cong. ch.	45 27
Muskegan, Cong. ch.	55 00
Olivet, Wm. J. Hickok,	10 00
Romeo, Cong. ch.	68 20
St. Clair, Cong. ch.	16 06
Tallman, Cong. ch.	1 90
Union City, A friend,	1,000 00
Webster, Cong. ch.	11 44—1,266 51

MISSOURI

Sedalia, Cong. ch.	18 00
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MINNESOTA

Lake City, 1st Cong. ch.	9 25
Minneapolis, Plymouth ch.	36 26
Spring Valley, Cong. ch.	1 00
Zumbrota, 1st Cong. ch.	34 00—80 51

Legacies.—Faribault, John Stegner,
add'l by R. H. Mott,

13 00

93 51

IOWA.

Belmond, Rev. J. D. Sands,	1 00
Blairstown, Mrs. J. H. French,	35
Bowens Prairie, Cong. ch.	14 04
Chester Centre, Cong. ch.	33 00
Davenport, H. T. Bushnell,	15 00
Garnaville, Two friends,	8 50
Highland, Cong. ch.	5 58
Sergeants Bluff, Mission Workers,	5 00—82 47

WISCONSIN.

Beloit, S. T. Merrill,	25 00
Freedom, Cong. ch.	3 00
Menasha, Cong. ch.	81 88
Racine, Thomas Gillespie.	5 00—114 88

KANSAS.

Madura, Cong. ch.	9 00
Ridgway, Cong. ch.	2 50
Russell, 1st Cong. ch.	10 75
Wellsville, Cong. ch.	7 35—29 60

NEBRASKA.

Lincoln, Cong. ch.	40 93
Tekamah, J. D. Moseley,	25—41 18

OREGON.

The Dalles, 1st Cong. ch.	7 95
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CALIFORNIA.

Sacramento, 1st Cong. ch.	37 30
San Francisco, 1st Cong. ch.	141 50—178 80

WASHINGTON TERRITORY

Anacortes, Pilgrim Cong. ch.,	5 00
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CANADA.

Province of Ontario.	
Paris, A friend,	5 00
Province of Quebec.	
Montreal, members of Emmanuel ch.	
for Rev. Chas. Brooks, 93-13; Mrs.	
R. A. Ramsay, 5;	98 13
	103 13

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Manepy, G. W. Leitch,	300 00
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions in part, 7,860 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 2,600 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Ellsworth, Cong. s. s., 3.63; Orland, Cong. s. s., 2; Portland, High St. s. s., 10;	15 63
NEW HAMPSHIRE.—Amherst, Cong. s. s., for a school in Turkey, 10; Hillsboro Bridge, Cong. s. s., 2, Temple, Cong. s. s., 15.50;	27 50
VERMONT.—Dummerston, Cong. s. s., 13.30; Greensboro, Cong. s. s., 5.50; Newport, Cong. s. s., 15; Rutland, Cong. s. s., 87.03; Springfield, Cong. s. s., 2.66;	123 49
MASSACHUSETTS.—Brookline, Annie F. Ram- age, 5; Jane Wilson, 1; for school at Amasia, Turkey; Granby, Cong. s. s., for Mi- cronesia, 25; Longmeadow, Cong. s. s., 2.25; New Bedford, 1st Cong. s. s., 7; Newbury- port, "Belleville Mission Band," for educa- tional work under care of Dr. Herrick, at Marsovan, 40; Mr. Andrus, at Mardin, 30; Mr. Learned, at Kyoto, 35; Norfolk, Rev. W. W. D., 2; North Brookfield, 1st Cong. s. s., 7.73; South Sudbury, Cong. s. s., 7.26; Wo- burn, 1st Cong. s. s., for educational work in Prague, 70; do. for work of Rev. J. L. Fowle, 50;	282 24
CONNECTICUT.—East Hampton, Cong. s. s., 4.57; Milford, 1st Cong. s. s., 4.07; No. Stonington, Cong. s. s., 30.27;	38 91
NEW YORK.—Brooklyn, Greene Ave. Pres. s. s., for Choonkoosh schools, 12.50; Richford, Cong. s. s. Infant class, 2.30; Rodman, Cong. s. s., 25; Sandy Creek, Cong. s. s., for scholar at Marash, 13.46;	53 26
OHIO.—Kinsman, s. s., for the work in Bul- garia,	38 00
ILLINOIS.—Brimfield, Cong. s. s., 3.10; Morris, Cong. s. s., 5.44;	8 54
WISCONSIN.—Hartland, Cong. s. s.	66
KANSAS.—1st Cong. s. s.	14 35
	602 58

Donations received in February, 28,815 59
Legacies " " " 2,945 25

\$31,760 84

Total from September 1st, 1881, to February
28th, 1882, Donations, \$153,698.44; Leg-
acies, \$33,336.19 = \$187,034.63.



THE HRADSHIN PALACE.

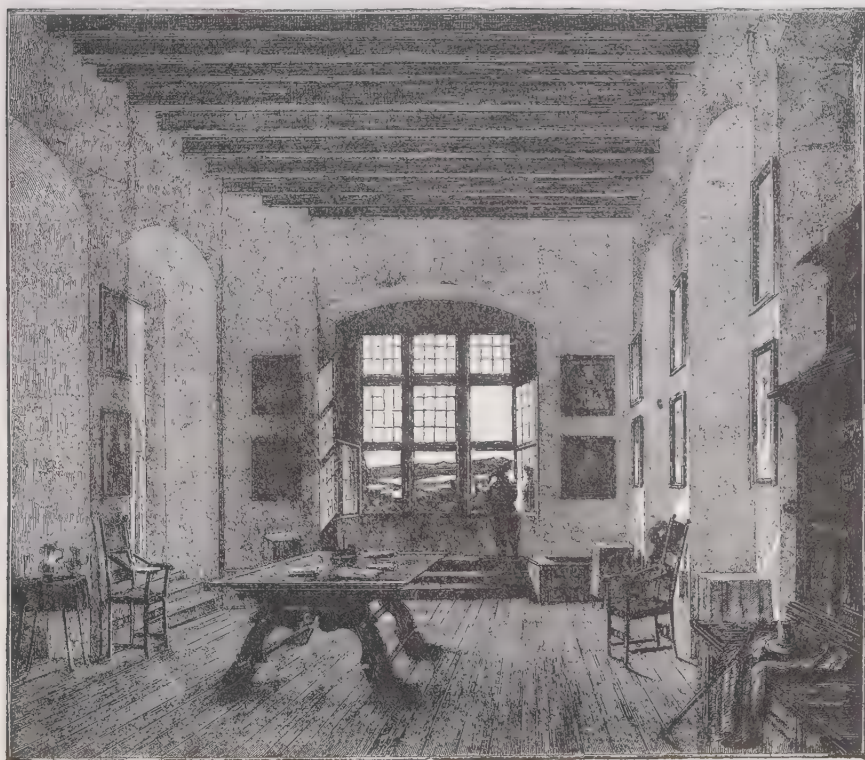
MISSIONARY WORK IN BOHEMIA.

BY REV. H. A. SCHAUFFLER, BRÜNN, AUSTRIA.

LAST month you were told something of the old time Protestants of Prague. In that same city, in the year 1618, began the famous 'Thirty Years' War, which was so fatal to Protestantism. The first blow in that war was struck in the Hradshin Palace, on the height opposite Prague, represented in the picture above. Two of the high officials of the Emperor were thrown out of the window of a chamber of that palace by men whose religious liberties had been violated. (See the picture on page 165.) Bloody persecution of all Protestants followed, and twelve victims' heads were exposed for ten years in an iron cage on the Charles-Bridge Tower. (See page 167.)

By these awful persecutions Rome thought she had destroyed Protestantism root and branch, but some rootlets remained out of sight. So strongly did the hidden truth work in the hearts of some in Northern Moravia, in the first part of last century, that, to find liberty of conscience, they fled into Prussian Silesia, where the pious Count Zinzendorf gladly gave them leave to settle on his estates. There they founded Herrnhut. This was the beginning of that religious body called in Germany "Herrnhuters," and in this country "Moravi-

ans," remarkable for the extraordinary zeal with which they have carried on foreign missions. They are now helping to carry the gospel to Bohemia, where they have two mission stations. In Moravia there are as yet none of these Moravians. Your missionaries are very glad to coöperate with them, as with the pious Austrian pastors. The Herrnhuters once lent us an evangelist, a plain working man, whom we placed in Tabor (south of Prague), which means "camp," and was once the center of the one-eyed Zizka's military operations. Eight years ago I saw nothing Protestant in that wholly Catholic city but the great Zizka's coat of mail. One evening last year I met there over twenty adults to whom I spoke the Word. Ten of them had joined the mission church.



CHAMBER IN THE HRADSCHIN PALACE FROM WHICH THE NOBLEMEN WERE THROWN.

The gospel has gained a footing again in that former stronghold of the Hussites.

PARTIAL LIBERTY GRANTED.

When, just one hundred years ago last year, the Emperor Joseph the Second allowed Protestants again to exist in Austria, many shook off Rome's chains, and seventy Protestant congregations sprang into being. This was the dawn of a better day. For, though in consequence of influences which we have not space here to consider, the great majority of Austrian Protestants are content with dead orthodoxy or cold unbelief, and show either indifference or opposition to spiritual life and missionary work, there are a few pious pastors who long

for, and are laboring for, the spiritual regeneration of their churches. Then the influence of Protestantism, such as it is, has tended to increase religious liberty. And yet of this there is little enough in Austria. We found no Protestant churches legally recognized but the Lutheran and Swiss Reformed, and that all other Protestants were registered as "confessionless," and denied the very name of "Christian." We had no right to hold public Divine service. The law forbids the distribution of tracts and Bibles. In 1879 the Governor of Bohemia forbade our brethren holding any religious meeting whatever, and ordered the exclusion from their family devotions of every one not a member of the household. In two villages near Prague policemen with fixed bayonets sorely molested inoffensive farmers, and even threatened violence, only because they read the Bible and prayed together. But God caused the very wrath of man to praise him. Moved by the tale of such wrongs inflicted by officials boasting the name of "Christian," the Evangelical Alliance three years ago appealed to the Emperor of Austria, who promised and gave redress and a limited liberty to hold public and private religious meetings.

Soon after a church was formed, with Prague as its center, which now numbers about seventy members, and is constantly growing. It is a living and active church, and is doing a noble work. I cannot do better than to introduce to you one of its members, and let him tell how he was won and what he is doing for others.

A COLPORTER'S STORY.

"My former life," he says, "was a life without God. My parents led me as they had been led themselves, that is, without the Bible. My mother was often angry when I did not repeat the rosary prayers fast enough. I went to Vienna to learn a trade, where, in consequence of a shameless question put to me in the confessional, I lost the last vestige of religious feeling, and went off without receiving absolution. Now I condemned everything, good or bad. After serving as soldier in the war of 1866, I became fireman on the railroad. Having a good income, I belonged to those who say 'Let us eat and drink for to-morrow we die.' Card-playing was my especial delight.

"The Lord called me in a terrible way. I scalded both hands so that the flesh fell off. A pious man with whom I lived told me that whom the Lord wishes to make his child he chastens, but I laughed at him and told him, 'I am no Beran' (*i. e.*, lamb, an old nickname for Protestants); "there is no God, let me alone with your religion.' Thereupon something happened to me again. I fell while smoking and stuck the stem of my pipe deep into my throat, which brought on a severe sickness. The doctors doubted whether I should recover, but God wished, not my death, but my life. I was already married and had two children. When I recovered health, I again went my sinful ways as before, left my wife and children alone at home, though I had a good wife, and went to the tavern and stayed there all night. I was then dismissed from the railroad, and was appointed to levy taxes.

"At this time the Lord called me in a special way. I heard of Mr. Novotny (the mission's evangelist in Prague), as preaching the Word of God well. I said 'that is a newfangled Jesuit.' Still I went to hear him, and for the first time I was hit by the Word I heard. It seemed as though some one had stirred up Mr. Novotny against me, but I went again, and that in the morning. The

door was closed. I heard that they were praying. I thought, 'then they don't pray only in meeting before other people, but also when no one hears them.' I saw that it came from his heart, and that he himself believed what he said. Anxious to be present at such a prayer, I went the next morning, and attended



TOWER OF CHARLES' BRIDGE, PRAGUE.

family devotions. Then my business became difficult for me. I could not be severe and coarse. I was dismissed with a good character. When I told the tax official something about the Lord Jesus, he remarked, 'You have become a fool,' and really some of the people whose property I had seized came to see whether it was not so. Some of them are now brethren in the Lord. I had no prospects. Mr. Novotny advised me to mend shoes. I succeeded so far as to support my family, for the Lord blessed me. Then Mr. N. proposed to me

to become a colporter. He promised me little wages, 15 florins (\$6.32) a month, and a little percentage on my sales. This money was given by the brethren in Prague who had recently come to a saving knowledge of Christ, and were ready to support one of their number who would scatter the Word of God.

"At the very start I was arrested because I had sold a Bible (colporters may only take the names of purchasers to whom the books must be sent by mail), was imprisoned, and had to pay 5 florins (\$2.12) fine. When I complained of this among my brethren, they said they envied me my suffering for the Lord Jesus. After some months, when we were assembled at Mr. Novotny's, came a



WAYSIDE CHAPEL IN BOHEMIA.

police inspector and policeman, and our names were all taken down. This drove many away, but also confirmed many. Then I moved to — , and now there visit me sometimes as many as thirty people, but sixteen come regularly, with whom I study God's Word. Among them are some who were drunkards, fallen girls, and also a thief, once eighteen months in prison. Him I fished for as he was catching fishes. I was afraid of him, but the Word of God took hold of him. This man now loves the Lord Jesus. His sister, too, loves the Lord now. With joy I can also say that my mother, who had previously opposed me, confessed the Lord Jesus before her death. It is a peculiar pleasure to me that I have a believing wife, who was before an opposer."

In this simple quiet way, one soul after another is being won for the truth. It is a small beginning; a mere mustard-seed; but it has in it *divine life and power*. It will yet grow to fill the land. Will you not pray that it may grow speedily?

THE MISSIONARY HERALD.

VOL. LXXVIII.—MAY, 1882.—No. V.

MEXICO as a field for missions is opening with great rapidity. From statistics in the *Christian at Work*, collected by Rev. J. D. Butler, it appears that the Protestant congregations have nearly doubled within the past five years, now numbering 239, with 10,764 members and about 19,000 adherents, and 209 native helpers. The new lines of railway completed or under construction are soon to bring all parts of Mexico into close connection with our own great Southwest, and a new era is already beginning in that land so long under the dominion of papal superstition. It is the purpose of the American Board to prosecute vigorously its work in Western Mexico. Rev. Mr. Crawford and wife, the latter a daughter of Mr. Sturges of Micronesia, are already established at Guadalajara. Rev. James D. Eaton, recently a pastor at Bound Brook, New Jersey, now under appointment, goes at once to Chihuahua to examine that place with reference to occupying it permanently as a station in the coming autumn. This city, the capital of the province of the same name, has about 15,000 inhabitants, is the center of a vast and rich mining country, and will soon be connected by rail with El Paso. It is expected that other reënforcements will follow before long, sufficient to insure an efficient prosecution of evangelical work in the northern and western sections of Mexico for which the Board has undertaken to care. Besides those named two other missionaries and one single lady, an accomplished teacher, are under appointment for this hopeful field. The Presbyterian Board of Missions has had in contemplation a plan for occupying Chihuahua in connection with its missionary work in Mexico, but it has courteously consented to leave that city for occupancy by the American Board.

P. S. Mr. Eaton left for Chihuahua, April 10.

SUNDAY-SCHOOL Missionary Concert Exercise No. III., on India, is now ready and will be forwarded to contributing schools or churches on application to C. N. Chapin, 14 Congregational House, Boston. A chapel map of India has just been added to the series now in course of preparation, and may be obtained at the same place, price, on paper, 75 cents; on cloth, \$1.25. The set of five maps now issued, including Central and Southern Africa, China, India, Southern Japan, and Micronesia, is for sale, on paper, for \$3.00; on cloth, \$5.15. These maps are in constant demand and are highly commended by all who use them.

THE outline map on the opposite page shows the relation of Umzila's Kingdom to Natal and Zululand, and is based upon Baines' map, with additions and corrections from the notes of Mr. Richards, made on his recent journey to Umoyamuhle, Umzila's capital. We are indebted for the drawing for this map to one who has served the cause of missions in India, who says that "if she cannot have her *foot* in Africa she is glad to have a *hand* in it."

THE pastor of the Lee Avenue Congregational Church, Brooklyn, Rev. W. F. Crafts, succeeds in reaching large audiences on Sabbath evenings with his series of missionary addresses. A musical service precedes each of the "Round-the-World-Talks on God in History," which are illustrated by maps and charts, the pastor presenting the results of his personal observations in missionary lands together with the latest news from the front. If ministers only knew it, there are no themes better adapted to interest and rightly inspire a congregation than those pertaining to the story of God's work in the world, both at present and in the past.

SEVEN MONTHS. The receipts from donations for the first seven months of our last financial year amounted to \$184,588. Twenty-five per cent. advance, imperatively needed, would have brought into our treasury during the first seven months of the present year, nearly \$231,000, which would have been a cheering record. We are permitted, however, to report the receipt from donations for this period of only a little over \$182,000. In the mean while the call for the additional \$50,000 has increased in urgency, as testified to not only by letters from missionaries, but also by a telegram just received reporting that the natives are literally "starving" in some parts of our Western Turkey field, so that they are not only unable to give as they have done hitherto for their own religious institutions, but must again receive immediate material aid for the necessities of daily life. May the responses to this new and pressing call for enlarged gifts toward the support of our regular missionary work be as hearty and generous as possible, while provision for the relief of bodily wants is not overlooked.

THE *Mission Dayspring* is finding a warm reception wherever it goes. Several Sabbath-schools in which it has been introduced have doubled their orders, and new subscriptions are constantly coming in. There is room for more.

A GENERAL Conference of all Protestant missionaries in Japan has been called to meet in Osaka during April of next year. It is hoped by means of this conference to secure harmonious action on questions of missionary policy, and to draw together in sympathy and union both native and foreign laborers throughout the Empire.

DURING the year 1881, the Hawaiian Islands, according to the official report of the collector general just received, imported goods to the value of \$4,547,978, of which the larger portion, or goods valued at \$3,208,952, came from the United States. The exports from the islands for the year, embracing 92,000,000 pounds of sugar, were valued at \$6,714,726. With her exports exceeding her imports by over two million dollars annually the financial condition of the Hawaiian kingdom is clearly prosperous.



WE have recent news of a marked spiritual awakening at Malatia, Eastern Turkey, thirty persons having united with the church on the first day of January. In February seven students of the Kioto Training-school made confession of their faith, so that every member of the present senior class in that school is now a member of the church of Christ.

REV. MR. Christie reports the occurrence of a severe earthquake at Adana on the afternoon of February 28, during which his house began to rock and sway like the top of a tree in a high wind. He describes the rattling of the walls and the straining and creaking of the timbers in their endeavor to hold the house together as most startling. The shock was providentially of brief duration, otherwise the loss of life and of property must have been great.

ONE of the most faithful missionaries now in the field suggests incidentally a point worthy of consideration by Christians at home. In speaking of the burden which presses upon himself and his brethren in view of the statements made, month after month, that the receipts are inadequate to the demands, he says: "Such notices, I fear, cut more deeply those who disburse the funds of the Board, than they do those who ought to be furnishing them."

WE rejoice to hear from the committee of correspondence appointed by the Inter-Seminary Missionary Alliance, that advices have been received from forty-five leading seminaries in the United States indicating a marked increase of missionary interest among theological students. It is reported that of those now connected with the seminaries, ninety-eight have decided to become foreign missionaries, and one hundred and forty-three will enter upon home missionary service, while others are still weighing the question as to their fields of labor. Doubtless much of this increased interest is due to the work of the Alliance, and the good it has accomplished must not be measured alone by the number of men whom it may have influenced to choose distant fields of labor. Those who become pastors at home will be the better for the impulse they have received through the organization.

A STRIKING scene occurred recently in a Japanese city at a feast given by an old daimio in honor of his son's departure for England. The aristocracy of the city were present, and among them a scholarly man who had often conversed with our missionaries, but who was not recognized as connected with the Christians. When this man was called on for a speech he closed a graceful address by saying: "Our young friend is soon to leave us and go beyond the reach of our hands of love and comfort and support. In times of danger, of temptation, and of suffering we cannot succor him. We can only commit him to the tender care of the Great Creator of the universe, and the present is a fitting occasion for prayer in his behalf to the great and true God." Then closing his eyes and lifting his hands he offered to the Christian's God a brief, simple, and earnest petition for divine guidance in the young man's future. One who was present said: "I suppose those '*Amen people*' will be very happy when they hear of it." And they were.

THE Khedive of Egypt, in a recent interview with Mr. Phelps, the American Minister to Vienna, expressed his preference for American sympathy and coöperation over that which had been offered from other sources. Referring to American schools and colleges established in Egypt, and, he might have added, throughout the Turkish Empire, he said America gave much but asked nothing, while other nations asked everything and gave nothing. [See the daily papers of April 4.] Such generous recognition of the missionary work, and the unselfish object and aims of those engaged in it, is a sign of the times. This is not, however, the first time that the Egyptian government has shown its appreciation of such effort in its bearings on the material development and social elevation of the people. It is to be regretted that a like liberal spirit is not shown at Constantinople, and that the advisers of the Sultan fail to see that the work of the American missionaries, through the press and schools of every grade, is intimately connected with the material prosperity of the Empire.

MENTION was made last month of a revival at Jaffna College. A further brief report says that the Christian students have been greatly quickened, and that from twelve to fifteen new converts have been enrolled, one half of whom come from heathen families. Over fifty of the seventy-three students are now hopeful Christians. Several of these students during their vacation are engaging in evangelistic work at their own expense.

THE famine predicted in letters from Cesarea, Western Turkey, given in recent numbers of the *Herald*, has already come to the people of that region. A telegram received from that city April 4, calls for immediate help. The call has already been responded to, to some extent, but further aid is needed from the charitable. Funds for relief purposes may be sent to L. S. Ward, the Treasurer of the Board, who will forward at once whatever may be received.

As this number of the *Herald* is ready for the press, letters have reached us from our West African mission at Bailunda. The news is of a hopeful character and will be given in our next issue.

"How can I interest the boys?" is an inquiry often made. Here is one way. Bring the Missionary Concert Exercises into the regular school programme, once in three months, and let everybody take hold, boys and girls, young men and maidens, fathers and mothers too, all together, just as God has set the children of men, *in families*. Out of this general interest will come a demand for special Bands, which will be all the more easily recruited and handled for the wider sympathy awakened. Bands will educate the select few, and call them out. Would that there were ten times as many; but withal, let us have the schools as such. The small churches as well as the large, can try this. Bands thrive only where there are individuals of tact to lead them; but every live church has its Sunday-school already organized. Get the boys, by taking the school into the heart of this missionary work. Send for Sunday-school Concert Exercises, Nos. I., II., and III., and try them.

A VETERAN RETURNING TO HIS POST.

JUST thirty years ago, Rev. Albert A. Sturges and wife sailed for Micronesia to join Mr. and Mrs. Snow, and Dr. and Mrs. Gulick, who had but a few months before commenced a mission among those far-off islands. Two years ago, failing health compelled Mr. and Mrs. Sturges to return to the United States, and there was fear that they would not be able to resume labor on the islands where they had witnessed so many victories won by the gospel they had preached. But, somewhat to the surprise of Mr. Sturges and his friends, this season of rest in his native land has restored his physical vigor to such a degree that the physicians pronounce him able to go back to Micronesia and resume labor. It is not deemed expedient for Mrs. Sturges to accompany her husband, and yet these veteran missionaries, who might regard themselves as entitled to an honorable discharge from service, have united in requesting that Mr. Sturges be allowed to rejoin the mission for a few more years of labor, while Mrs. Sturges remains in the United States. In view of the great experience of Mr. Sturges and the invaluable service he would render, even were his stay to be quite short, the Prudential Committee has accepted the offer, and he is to return on the trip of the *Morning Star* in June next. Some of the thoughts expressed by this veteran missionary, in the correspondence connected with his resumption of work, will interest the readers of the *Herald*. He writes from Woodburn, Ill., March 1st:—

“Your favor informing me of your approval of my return to Micronesia came in due time, and made our hearts very happy. Please accept our thanks for this new expression of your confidence in us. We are very grateful to the Board that we have had such a long, and to us, very agreeable service, and that you are willing also to take into your service a favorite nephew [Rev. Mr. Houston, who goes with Mr. Sturges to Micronesia] and a daughter [Mrs. Crawford, of Guadalajara, Western Mexico], and now to return ‘the old soldier,’ as you are pleased to call me, to his post. I hope you will never see in any of us reason for regretting your kindnesses. My wife will tell you what she thinks about my going back. As Micronesia already owes much to the pluck and noble self-sacrifice of our wives, it will owe still more if I go back to finish up some important work we left unfinished. We think that our life’s work could be better rounded out by the return of one of us, even if the stay should not be long. Is n’t it wonderful how much these women can endure! Is it because they are so much fuller of Christ? What should we poor men do without our wives?”

In another letter Mr. Sturges says:—

“Oh, for youth back again, that I might go into a *new* missionary life. I am anticipating more than earthly pleasures in returning to our loving children in the far-off isles of the sea. Oh! these compensations to your missionaries; they are a thousand fold more, at least in our case, than the Master ever promised. True, the undertaking seems great, and the parting will be sad; but when the Saviour bids me go and the American Board has opened the door, and my family all consent, and the dear teachers I took from their homes on Ponape and left on the Mortlocks and Ruk, send their loving letters inquiring if I am not coming back, I feel strong and my heart bounds to be off! I hope the check to Paul’s over-joy will not be needed in my case. We who have been in your service for the Master in foreign lands alone know the delights of such a service.

Your happy and grateful missionary,

“A. A. STURGES.”

The prayers of all our readers will surely follow both the veteran who goes, and her who is willing to remain alone, that her husband may go. May more of us find that "joy of the Lord," which shall be our strength in all labors and sacrifices.

THE MASSACRE AT TAPITEUEA IN 1880.

THE readers of the *Missionary Herald* will recall various allusions made within the past year to the alleged misconduct of a native Hawaiian teacher in the employ of the Hawaiian Board at Tapiteuea, one of the Gilbert Islands. The *Herald* for February, 1881, contains Captain Bray's account of a battle which had been fought at Tapiteuea a few days before the *Morning Star* arrived at that island, September 17, 1880. The record there given shows that accusations made by certain traders against the Hawaiian missionaries were examined by those on board the *Star* at a public trial held in one of the churches, and that there was no evidence whatever to sustain the charges. It was known at that time that the traders accused the Hawaiians of complicity in the fight, and it was supposed at the Missionary Rooms, when the report came, that the examination covered these charges of complicity, and that they were then pronounced false. It now appears that, inasmuch as this complicity was only a vague rumor, the consideration of it was not entered upon at that time, and only written charges referring to other matters were investigated. As these proved to be false, little account was made of these other flying reports.

After a time the allegation that Nalimu and Kapu, the native Hawaiians, had incited the natives to battle took such shape that the Hawaiian Board appointed a committee, consisting of Rev. Mr. Taylor, of Apaiang, Captain Bray, and three native preachers, to examine into the matter. That examination could not be made until the next trip of the *Star*. As stated in the *Herald* for March last, a rumor had reached us that the report of this committee had implicated the Hawaiians. Since the letters printed in another part of this number were in type, the full report of the committee has come to hand and confirms the worst accounts.

The facts in the case, as brought out in this report, are most shocking. Nalimu, who during eleven years has been a teacher at Tapiteuea, and has hitherto borne a fair reputation, seems to have been suddenly possessed by an evil spirit, a spirit much like that actuating men in the early centuries, who thought to propagate Christianity by the sword. It appears that there were two parties on Tapiteuea, one professedly Christian and the other heathen. The heathen party did not wish to be taught, but chose to drink, and dance, and carouse. In the conflicts which were inevitable, passions were aroused, and, sad to say, this so called Christian teacher told the excited natives that it was their duty to fight the enemies of the Lord. They were nothing loath to enter upon the work of extermination, and Nalimu seems to have urged them on. The battle which followed was ferocious. Men, women, and children were indiscriminately slaughtered, to the number, some say, of 300, some of 600 or 700, and their bodies were then placed in a heap and burned.

The strange atrocity of this event does not consist in the numbers or the

character of those slaughtered, for such barbarous conflicts, with similar results, have repeatedly occurred on the islands of the Pacific. The horrible element in this case is, that this massacre was done under the eye and with the consent, at least, of one who, though born and trained amid rude and often barbarous people, yet called himself a Christian teacher. But the crime is his alone. No one, with the least fairness, can for an instant imagine that the missionary body sending forth this recreant native teacher has any share in the blame which rests upon him. Every Christian will repudiate the deed as a deed of darkness. The Hawaiian Board cannot, of course, deal with this man, who is thousands of miles distant, and where its government has no legal jurisdiction, as it would like to do, but it will seek to secure such righteous punishment as the nature of the case will admit of.

We make this full statement of this terrible affair because we were misled, by reports previously received, into a denial of the charge against Nalimu. All that we have said in defense of the *Morning Star* and of our American missionaries has been abundantly confirmed, but this Hawaiian teacher has proved himself a monster of depravity. We can only reflect, in view of the case, upon our Master's words: "It must needs be that offenses come, but woe to that man by whom the offense cometh."

SHALL THE NATIVE AGENCY BE CURTAILED?

[An extract from correspondence received at the Mission Rooms.]

"A CONSTANT reader of the *Herald* finds much food for reflection in the April number. On one page he reads that, since 1840, the number of ordained missionaries employed by the American Board has increased only eighteen per cent.; but that the native agency has, during the same period, increased about 1,400 per cent., from 122 to 1,717. Let it be noted that this must ever be one of the most encouraging features in the work of foreign missions.

"Turning to another page we read of retrenchment 'deemed necessary in view of the fact that the churches at home had not responded to the call for an advance of contributions.' And then follows this significant sentence: 'these reductions, of course, fell chiefly upon the native agency,' — one of the main dependencies for the extension of the kingdom in any foreign land, long occupied. It was, indeed, hoped that the native churches themselves would be aroused to prevent any disaster to the work among them; but after reading these letters from mission fields, of the sore straits to which they are reduced, and their giving out of poverty, one is prompted to inquire, Why put these unequal burdens upon the backs of these poor of other lands who at our hands have received the gospel? There is only one answer. It is due to the fact that 'the churches have not responded to the call for an advance of contributions.' Put the one thing over against the other, and then think how well able the churches are to meet this urgent need, and help to keep in the field every native helper that is worth keeping there at all. We saw some little reason for retrenchment when financial disaster was abroad in the land, but what shall be said of it in such a day as this? I count this one of the most humiliating facts that has come to light in many a

day, and take my share of the shame to myself. Let that native pastor at Broosa, the business of whose people has fallen off 90 *per cent.*, be assured that the school he speaks of need not be closed, and look to me for the 'special aid' necessary to keep it open.

"May these facts, as they go abroad, quicken the consciences of God's people, and turn their attention to their abused stewardship, that this policy may be speedily reversed."

MRS. SARAH E. PIERSON.

THIS young missionary, the wife of Rev. Isaac Pierson, of Pao-ting-fu, North China, died at that city on the 12th of January last. She was the daughter of Rev. E. Porter Dyer, of South Abington, Mass., and was born in Stowe, Mass., August 1, 1845. Graduating at Mt. Holyoke Seminary in 1866, she subsequently taught in Springfield, Ohio, and in Worcester and Cambridge, Massachusetts. Her purpose to become a missionary was formed while at Mt. Holyoke, but it was not until 1877, having been married to Mr. Pierson on the 10th of July in that year, that she entered upon the service to which she had devoted her life. Arriving at Pao-ting-fu November 16, 1877, she there spent five happy years in zealous and efficient labors. Rev. Dr. Blodget says of her: "She had unusual facility in acquiring the language, and made very rapid progress in her knowledge of it. She delighted to enter at once upon such work as she was able to perform, and early interested herself in the instruction of children and of the women who flocked in from various parts of the city to see the strangers living in their midst. Her assistance was very efficient in the medical work which occupies so much of the time of the missionaries."

Mrs. Pierson's sickness was long and painful. For seventy days alternate hopes and fears prevailed in the missionary circle that watched around her sick bed. Through these weary days she was sustained by a confident trust. "I have tried," she said, "to lead a Christian life and serve my Saviour;" and when the end came she fell asleep with assurances on her lips of the presence and love of her Redeemer. Her remains were taken to Tientsin for burial in the Christian cemetery. She leaves behind her two little children, too young to know their loss.

Dr. Peck, in sending information of Mrs. Pierson's death, remarks: "It is useless to multiply words to express our sense of bereavement in the taking of one so efficient and so beloved from the midst of a small band like ours, and our sympathies are keenly awakened for the stricken husband and sister and motherless children. We hope that other hands may be found ready to take up the missionary work which she loved."

STATIONS OF THE AMERICAN BOARD.

IN response to repeated requests we give the following revised and enlarged table of the stations, and some of the prominent out-stations occupied by the Board, and their location, together with the pronunciation of the names. The

date of the commencement of missionary work in the several fields is given after the name of each mission. The distances are given in miles by the usually traveled route.

ZULU MISSION. (1835.) SOUTHEASTERN AFRICA.

<i>Stations.</i>	<i>Pronunciation.</i>	<i>Distance in Miles.</i>
Amanzimtote (Adams)	ah-mahn-zeem-to'-te	22 S. W. of Durban.
Itafamasi	ee-tah-fah-mah'-se	30 N. W. of Durban.
Ifumi	ee-foo'-me	35 S. W. of Durban.
Inanda (Lindley)	ee-nahn'-dah	18 N. W. of Durban.
Indunduma	een-doon-doo'-ma	120 W. of Durban.
Mapumulo	mah-poo-moo'-lo	80 N. of Durban.
Umtwalumi	oom-twah-loo'-me	75 S. W. of Durban.
Umvoti (Groutville)	oom-vo'-ty	50 N. N. E. of Durban.
Umzumbi	oom-zoom'-be	88 S. W. of Durban.
Umzumduzi	oom-soon-doo'-ze	30 W. of N. of Durban.

TOWARDS UMZILA'S COUNTRY.

Chiluwan	chil'-oo-wan	200 N. of Inhambane.
Inhambane	in-ham-bah'-nee	550 N. E. of Durban.
Umzila's	oom-zee'-lah	246 W. of Chiluwan.

WEST CENTRAL AFRICAN MISSION. (1880.)

Bailunda	by-loon'-dah	200 E. of Benguela.
Bihé	bee'-hay	50 E. of Bailunda.
Benguela	ben-gay'-lah	860 S. of the Equator.

SPANISH MISSION. (1872.)

Bilbao	bil-bah'-o	50 W. of San Sebastian.
San Sebastian	san-see-bas'-te-yan'	210 N. N. E. of Madrid.
Santander	sahn-tahn-dair'	95 W. of San Sebastian.
Zaragoza	sah-ra-gos'-sa	176 N. E. of Madrid.

AUSTRIAN MISSION. (1872.)

Brünn	brünn	70 N. N. E. of Vienna.
Gratz	grahts	130 S. W. of Vienna.
Krabschitz	krahb'-schits	20 N. of Prague.
Prague	prahg, or präig	160 N. N. W. of Vienna.
Stupitz	stoo'-pits	12 E. of Prague.
Tabor	tah'-bor	50 S. of Prague.

EUROPEAN TURKEY MISSION. (1858.)

Bansko	bahn'-sko	45 S. of Samokov.
Monastir	mon-as-teer'	400 W. of Constantinople.
Perlepe	pree'-lep	25 N. of Monastir.
Philippopolis	phil-ip-op'-o-lis	240 W. N. W. of Constantinople.
Samokov	sam-o-köv'	300 W. N. W. of Constantinople.
Sophia	so-fee'-ah	35 N. W. of Samokov.
Yamboul	yam-bool	100 E. N. E. of Philippopolis.

WESTERN TURKEY MISSION. (1826.) (Smyrna, 1821. Malta, 1823.)

Aiden	ai-din	260 S. W. S. of Constantinople.
Amasia	ah-mah'-sia	100 N. W. of Sivas.
Angora	an-go'-rah	180 N. W. of Cesarea.
Baghchijik, or Bardezag	bahg-che-jik', or bar-de-zag'	50 E. S. E. of Constantinople.

Broosa	broo'-sa	57 S. S. E. of Constantinople.
Cesarea	ses-a-ree'-a	370 E. S. E. of Constantinople.
Constantinople	kon-stan-te-nō'-pl.	
Manisa	man-e-sah'	200 S. W. of Constantinople.
Marsovan	mar-so-vahn'	350 E. of Constantinople.
Nicomedia	nick-o-me'-dia	55 E. S. E. of Constantinople.
Rodosto	ro-dōs-to'	80 W. of Constantinople.
Samsoun	sam-soon'	400 E. of Constantinople.
Sivas	se-vahs'	400 S. of E. of Constantinople.
Smyrna	smyr'-na	200 S. W. of Constantinople.
Tocat	to-cat'	60 N. N. W. of Sivas.

CENTRAL TURKEY MISSION. (1847.)

Adana	ah'-da-nah.	100 S. W. of Marash.
Aintab	in-tab'	90 E. N. E. of Alexandretta.
Aleppo	a-lep'-po	90 S. E. of Alexandretta.
Antioch	an'-te-ok	30 S. of Alexandretta.
Hadjin	had'-jeen	60 N. W. of Marash.
Marash	mah-rash'	100 N. E. of Alexandretta.
Oorfa	oor'-fah	80 E. of Aintab.

EASTERN TURKEY MISSION, (1836 at Trebizond.)

Arabkir	ar-ab-keer'	50 N. W. of Harpoot.
Bitlis	bit-lis'	325 S. E. of Trebizond.
Diarbekir	dee-ar-bēkr'	90 S. E. of Harpoot.
Erzingan	er-zin-gahn'	96 W. of Erzroom.
Erzroom	erz-room'	171 S. E. of Trebizond.
Harpoot	har-poot'	280 S. E. of Samsoun.
Kars	kars	108 N. E. of Erzroom.
Mardin	mar-deen'	280 E. N. E. of Alexandretta.
Midyat	meed-yat'	50 E. N. E. of Mardin.
Moosh	moosh	36 N. W. of Bitlis.
Mosul	mo-sool'	160 S. E. of Mardin.
Redwan	red'-wan	160 S. E. of Harpoot.
Trebizond	treb-e-zond'	640 E. of Constantinople.
Van	vahn	350 S. E. of Trebizond.

MARATHA MISSION. (1813.)

Ahmednagar	ah-med-nug'-ur	190 E. of Bombay.
Bombay	bom-bay'	
Mahabaleshwar	mah-ha-bal-esh'-war	26 N. W. of Satara.
Panchgani	panch-gun'ne	20 N. W. of Satara.
Puna	poo'-nah	120 E. S. E. of Bombay.
Rahuri	rah-hoo'-re	22 N. W. of Ahmednagar.
Satara	sat-tah'-rah	120 S. E. of Bombay.
Sholapur	sho-lah-poor'	280 E. S. E. of Bombay.
Sirur	sī-roor'	32 S. W. of Ahmednagar.
Wadale	wud-ah'-le	26 N. E. of Ahmednagar.
Wai	wah'-e	20 N. of Satara.

MADURA MISSION. (1834.)

Battalagundu	bat'-ta-la-goon'-doo	32 N. W. of Madura.
Dindigul	din'-de-gul	38 N. N. W. of Madura.
Madura	mad'-yu-ra	270 S. W. of Madras.
Mana Madura	mah'-nah mad'-yu-ra	30 S. E. of Madura.
Mandapasalai	mun'-da-pa-sah'-le	40 S. S. E. of Madura.
Melur	mail'-oor	18 N. E. of Madura.

Pasumalai	pus'-u-mah-le	3 S. W. of Madura.
Periakulam	per-i-a-koo'-lum	45 W. N. W. of Madura.
Pulney	pul'-ney	70 N. W. of Madura.
Tirumangalam	tir-oo-mun'-ga-lum	12 S. W. of Madura.
Tirupuvanam	tir-oo-poo'-va-num	12 S. E. of Madura.

CEYLON MISSION. (Jaffna.) (1816.)

Batticotta	bat-ty-kot'-ta.
Chavagacherry	chav'-a-ga-cher-ray.
Manepy	man'-e-pai.
Oodoopitty	oo'-doo-pit-ty.
Ooodooville	oo'-doo-vill.
Panditeripo	pan'-de-ter-i-po.
Tillipally	til'-le-pal-ly.

FOOCHOW MISSION. (1847.)

Foochow	foo-chow'.	
Nantai	nan-ti'	Suburb of Foochow.
Shau-wu	shou-woo'	150 N. W. of Foochow.

NORTH CHINA MISSION. (At Shanghai, 1854; Tientsin, 1860.)

Kalgan	kal'-gan	125 N. W. of Peking.
Paoting-fu	pow-ting-foo	100 S. W. of Peking.
Peking	pe-king'.	
Shih-chia-tang	shi-chia-tang	220 S. of Peking.
Shui-chuan	shwā chu-an	25 S. E. of Kalgan.
Ti-chi	tee-chee	200 S. of Peking.
Tientsin	tyen-tsin	80 S. E. of Peking.
Tungcho	toong-chow	12 E. of Peking.
Yu-cho	yu-chow	125 W. of Peking.

JAPAN MISSION. (1869.)

[The accent on these Japanese names, though indicated below, is very slight.]

Akashi	ah-kah'-shi	12 W. of Kobe.
Annaka	an-nah'-ka	80 N. W. of Tokio.
Fukuoka	foo-koo-o'-ka	300 W. by S. of Kobe.
Hikone	he-ko'-nay	50 N. E. of Kioto.
Hiogo	he-o'-go	Adjoining Kobe.
Imabari	ee-mah-bah'-re	200 S. S. W. of Kobe.
Kioto	ke-o'-to	225 W. S. W. of Tokio.
Kobe	ko'-báy	40 S. W. of Kioto.
Kumamoto	koo-mah-mo'-to	300 W. S. W. of Kobe.
Okayama	o-kai-yah'-ma	100 W. of Kobe.
Osaka	o-sa'-ka	20 E. of Kobe.
Sanda	sahn'-dah	20 N. of Kobe.
Tokio, or Yedo	to-ke'-o	10 N. N. E. of Yokohama.
Yokohama	yo-ko-hah'-ma.	

MICRONESIA MISSION. (1852.)

Apaiang	ap-py-ahng'	5,000 S. W. of San Francisco.
Ebon	ay-bone'	350 N. W. of Apaiang.
Kusaie	koo-sy'-ay	700 W. N. W. of Apaiang.
Ponape	po'-nah-pay	1,000 W. N. W. of Apaiang.
Mortlock Islands		300 W. S. W. of Ponape.

DAKOTA MISSION. (1835.)

Devil's Lake		140 E. of Fort Berthold.
Fort Berthold (Dakota)		450 W. N. W. of St. Paul.

Fort Sully	350 W. of St. Paul.
Santee Agency (Nebraska)	275 S. W. of St. Paul.
Sissiton Agency (Dakota)	180 W. of St. Paul.
Standing Rock	150 N. of Fort Sully.

WESTERN MEXICO MISSION. (1872.)

Chihuahua	che-wah'-wah.	250 S. of El Paso.
Guadalajara	gwah-da-la-hah'-ra.	275 N. N. W. of Mexico.

LETTERS FROM THE MISSIONS.

Maratha Mission.

HOSTILITY TO CHRISTIANITY.

MR. ROBERT A. HUME writes from Ahmednagar, February 19:—

"It often seems to me as if our greatest obstacles at present were caused by those who bear the Christian name. Many of the English authorities and editors have no faith in the spread of Christianity, and apparently not in Christianity. This is made public, and has great influence on the natives. They think that if those born in Christian countries have no faith in Christianity or its spread, the missionaries must be simply narrow-minded fanatics. Then, too, the native papers abound with quotations from foreign papers describing bad things there. The recent persecution of Jews in Russia will be blazoned abroad as the fruit of Christianity in Russia.

"Meanwhile there is a temporary revival of Hinduism. The immorality of educated and entirely irreligious Hindus is startling a good many, and making them see the necessity of some religious principles. From national pride, and from aversion to Christianity, they are trying to find some reformed Hinduism around which to rally. But as they will find that primitive Hinduism was simply nature worship, this effort must fail. It is one necessary phase of the great struggle. I wish that our Christian community were more spiritual minded and zealous. But the Master's word is, 'First the blade,' etc., and we must not be cast down.

"The present Imperial Government of India is very anxious to decentralize authority, and to lead the people to do more

and more for themselves in every way. At present an influential educational Commission is sitting at Calcutta, to see how private agencies may be induced to undertake more and more of the responsibility for education, and especially for primary education. The rules for grants-in-aid to private schools are sure to be made more attractive. There will be an open door for missions hereafter. If we take the opportunity, we may meet the wants of the people, and have considerable pecuniary assistance from government. If the mission asks liberal allowances for educational work next year in order to make the most of this new opportunity, I hope the Prudential Committee will give them to us.

"The inscriptions on the walls of the two middle houses of the row of dormitories are, on one 'Built by the Professors and Students of Hartford Theological Seminary,' and on the other 'Built by the Professors and Students of Andover Theological Seminary.'"

REV. JOSEPH COOK'S VISIT.

Dr. Bissell, in a letter dated Ahmednagar, February 1, says:—

"Last week we were favored with a visit and lecture from Rev. Joseph Cook, which we greatly enjoyed, and I trust it did us and others much good. Having finished his course of lectures in Bombay and Poona, he consented to stop here one day on his way to Northern India. The lecture here was well attended, many of the European residents, as well as most of the English-speaking natives, being present. By invitation of the head master, it was delivered in the Government High-

School building. The subject was the 'Insufficiency of Rationalism.' As is usual, he held the close attention of his audience for an hour and a half. We are thankful for his visit to this part of India. He has dealt some heavy blows at skepticism, rationalism, spiritualism, theosophy, and the like, which cannot fail to help the truth. There is a stir in the enemy's camp, which is a sure sign that some of them have been hit.

"Mr. Cook also met our native Christian community in the chapel, and spoke to them words of encouragement and hope. Although his stay was so short, we feel that it was worth much to us."

Madura Mission.

THE Annual Report of this mission has been received, and furnishes a full and able review of missionary operations within the district during the year 1881. The Report introduces extracts from the several station Reports furnished by the different missionaries. From the manuscript, which, if printed in full, would occupy not less than twenty-five pages of the *Herald*, only extracts can be given. It first refers to

THE FIELD.

"We occupy a district of not less than 8,000 square miles, with a population of nearly 2,000,000 souls, all accessible to the preaching of the gospel. We have ten missionaries on the ground, giving on an average about 800 square miles to each man to be traveled over to reach all the people. Were it not that we have already trained a valuable corps of native assistants, and are still training others, the district would be very inadequately manned.

"The climate, for India, is very good, and the proximity of the district to the much more invigorating climate of the Pulney Hills makes it a comfortable residence. The South Indian Railway, which runs through the district, connects us with the sea on the south, and the whole wide world on the north. The extensive system of government schools for the

higher classes, and grants-in-aid to all schools that attain a certain standard, have brought a fair education within the reach of large numbers of the people. These things cannot fail to leave their impress upon the rising generation.

"The material prosperity of the district during the past year has been marked by the extension of trade on every side, the erection of large and costly dwellings, the more elaborate display at the festivals, and the immense sums expended in building new temples and shrines, and in rebuilding old ones. More than \$42,000 are being spent on one of the temples in Pulney, all raised by the heathen Shanars, the same caste from which so many Christians have been gathered in Tinnevely and Travancore. On the lower Pulneys some of the recently-built dwellings of the native coffee-planters are large brick structures that make a village present more the appearance of civilization than anything seen before. All of these things indicate that the native mind is waking up. The railway, as one remarks, keeps the question of caste well before the minds of the people, and they have been overheard to say, 'Everything is making us all of one caste.'"

THE ATTITUDE OF THE PEOPLE.

"In some instances the attitude of the people towards Christianity seems increasingly favorable. Wealthy heathen men have contributed towards our church-buildings, and open opposition is seldom met with by either the missionaries or their agents. Mr. John S. Chandler says that 'in the early part of the year a pastor and a catechist were pelted in the streets by men who now attend service with the Christians whom they were wont to despise.' But after all, though the people appear so friendly to us, and show so much respect to Christian men of character and education, yet *indifference* is the word that better expresses the attitude of the mass of the people towards Christianity. It seems easier for the people to imitate the vices than the virtues of Europeans. Caste lifts a huge barrier against the cultivation of social virtues, fellowship, and brotherly love. But it is no barrier against

gambling with cards, buying lottery-tickets, and patronizing the liquor shops. It is sad to see how much these things are increasing not only in the large towns, but also in the villages. Perpetual vigilance will be necessary to keep these sins from creeping into the ranks of our Christian adherents and mission agents.

"These are among the obstacles in the way of the people becoming Christians. There are others whose name is legion. There are certain things peculiar to this country, such as caste and slavery to custom. Caste may be the root, but among its vigorous branches are the ignorance and degradation of the women, the grossly erroneous views of the marriage relation, and the thought of some that Christianity is a religion for only the poor and degraded. But one of the greatest obstacles, as Mr. Rendall observes, 'is the lack of real piety and earnestness among professing Christians, the lack of power in the native churches.'

"Persecution to the death does not exist in India. But the thousand petty annoyances, repressions, unjust accusations, and ingenious methods to which heathen relatives often resort to turn converts from any good purpose, are a more effectual hindrance to a reception of the gospel than severe persecution. Mr. J. S. Chandler gives a few specimen cases: 'The only Christian in his village lost by death his little boy, whereupon the members of his own family joined with others in reproaching him to such an extent that he started off to forsake his home, but was called back. Another married his son to a girl who left her heathen relatives for the sake of being a Christian, and was hooted at in the street and ostracised in the village. An elderly, faithful Christian widow was shut out of doors by her high-caste heathen relatives: the village magistrate took pity on her and received her into his own house.' Such instances could be multiplied, and yet these churches are increasing in numbers, in character, and Christian manliness. Their contributions to the support of their pastors and other benevolent objects are considerably in advance of the last year. There are scores of members of such character and stand-

ing that in the absence of the pastors and catechists they conduct the services on the Sabbath with profit to the congregations."

THE FORCES AT WORK.

The Missionaries. — "It speaks well for the climate of the Madura district that five of the missionaries and three of their wives came to the country more than a third of a century ago, and have outlived a generation in India. No other mission in India can show such a record of the longevity of its members. All with one exception are now enjoying comfortable health."

Native Pastors. — "The fifteen pastors are actively engaged in their work. Two of them have been deeply afflicted, their wives having been taken away by death, leaving their large families sadly bereaved. All report additions to their churches. Most of these pastors are spoken of as faithful and efficient men, and we trust others may be raised up and introduced to the pastoral work before many years pass."

Catechists. — "The number of our catechists has been increased during the year by eighteen, and the character and standing of this body of *one hundred and fifty-three native laborers* has advanced somewhat, though it is not yet all that we desire in respect to mental and spiritual attainments. More than half of them are fairly educated men, and all are believed to be doing a good work.

"The time has not yet come when the people will not require considerable aid in the support of catechists and school-masters. The number can be reduced by dismissing them, and the work curtailed. But we have pleasing evidence from all parts of the mission of the general faithfulness and efficiency of our catechists, and they should be kept on.

"At the monthly meetings held for two, and sometimes for three, days, the missionary performs the duties of three or four theological professors, drilling his agents in homiletics, Biblical interpretation, church history and polity, and pastoral theology. But his chief object is to stimulate practical piety and experimental religion, also to receive careful reports of their work

during the month, and of the condition of their congregations and schools. Prayer meetings interspersed with singing are held, and at some of the stations preaching to the heathen in large companies occupies one evening. It is believed that the meetings are very profitable. Opportunities are afforded for discovering any marked failures in duty, and for excluding those who prove themselves unworthy to hold the position of catechists."

Teachers. — "We have in employment 180 school-masters and 48 school-mistresses. Nearly all of these are Christian men and women.

"All of the schools are Christian schools, and an hour or more each day is spent in Bible instruction. Our ultimate aim is the evangelization of the people, and these schools enable us to reach a much larger and better class of boys than we otherwise could do. This is especially true in the larger towns. Many of these teachers also do the work of catechists as well, conducting daily religious services, and as they have time, preaching in the streets to heathen. Our teachers are very important helpers in our work, and could not well be dispensed with."

The Churches. — "There have been added to our 34 churches by profession during the year 298. But losses by death and defection have reduced our gain to 225. We are thankful for this gain, and our prayer is that during the coming year the Lord may 'add to the church daily such as shall be saved.'

"Four of these churches are self-supporting, receiving no aid from the Native Evangelical Society. Most of the others are reported as prosperous. Only in a few of the smaller ones has the number slightly decreased. Our church members being largely gathered from the poorer classes, and progress in anything being foreign to their ideas, it is difficult to secure much advance in the matter of self-support. As one observes of the natives generally, 'Their motto seems to be, whatever *has been* is right.' Aptitude for self-support and self-government is a plant of slow growth here. The Tamil people are far more ready to be helped than to help others, to be reformed than to reform."

Congregations. — "The number of congregations remains the same as last year. There have been 267 additions, and a loss of 246. This can easily be accounted for. Many have died, and others brought in by the pressure of the famine whose hearts we could not know, have shown by their subsequent conduct that worldly considerations alone actuated them. Failing of these they see no further reason for remaining with us.

"It is difficult to discipline recreant members of our congregations except by dropping them from our lists, and very often their attachment to us is not strong enough to make them dread this. One man alleged as his reason for leaving us, that we constantly preached against lying, and he could not possibly obtain a livelihood without lying to his employer. Another mentioned still another of the commandments. Indeed the ten commandments stand as squarely against the accession of many of these Hindus, as the angel stood against Balaam."

Itineracies. — "This department of our work has been more vigorously carried on this year than last. Nearly twice the number of hearers are reported, namely, 129,605. With the large numbers who hear the gospel from the catechists in their customary rounds among the people, it is quite safe to say that more than 300,000 people of this district have heard of Christ and his gospel during the past year. Though fatiguing and wearisome to the flesh, this is a very delightful and hopeful work, and all concur in the opinion that it should be pushed with vigor the coming year. The only drawback is the want of means for following up any good impressions that may be made."

"Mr. Herrick gives his method of working when on the itineracy with his tent. He says: 'At dawn of day, or a little before, call all together to seek by a short prayer God's blessing upon the work about to be done. All then go forth in companies of two or three to villages designated for each company within a proper distance, returning before the heat becomes too severe; take a little time for food, rest, and private devotion. Then all meet to hear reports from each com-

pany of work done in the morning, read a passage of Scripture together, and unite in prayer. Early in the afternoon meet again as in the morning, and again go forth to preach. Returning at dark, take food, and again assemble, and after reports, let one of the helpers before designated read and expound a passage of Scripture, closing the meeting with prayer. Singing is, of course, a part of the exercises of each meeting. On the Sabbath fewer villages and those nearer are visited in the early morning, and a longer and more formal meeting is held at midday, when I usually preach.' "

The section of the report which refers at length to the work for the women will be given in *Life and Light*.

THE EDUCATIONAL WORK.

"*The Pasumalai Seminary*.—Mr. Washburn reports that 108 students have attended the various classes of the seminary within the year, averaging a daily attendance of 94. The theological and training classes numbered 13, and the high-school department 95; 32 were Hindus, the other 63 Christian scholars coming from all the station districts of the mission, and from other Zillahs. The necessity that our school should be a boarding-school is apparent in this, that there is no other in an area of 6,000 square miles except the two high schools in Madura town.

"Our Christian pupils come from every part of this area, Madura town furnishing no more than four, and no other one town or village more than three."

"*Boys' Boarding-schools*.—There has been during the year a slight falling off in the number of pupils in our boarding-schools, but in other respects a decided increase; more religious feeling has been manifested in some of the schools, and a much increased interest in the study of the Bible, owing doubtless to the examinations of the 'Bible Union.' Mr. Jones, in speaking of his school, says, 'It is one of our chief comforts, and gives us an excellent opportunity of exerting a powerful influence over those who are hereafter to be the main-stay of our congregations and churches. No work gives more encouragement and hope.' "

"*Station Day-schools and Village-schools*.—The condition of these schools depends much upon their locality. In the large towns there is such a desire for education that large schools may be gathered, especially Anglo-vernacular schools. School fees are readily given. But in smaller villages, where there are very few, if any, who are able to read, or who know anything of the advantages of an education, though they become Christian adherents, it is very difficult to persuade them to send their children regularly to school, and still more difficult to induce them to pay fees."

Various girls' schools are also reported by Mrs. Capron, Mrs. Chester, and Mrs. Chandler, some of them for Hindu girls, but these reports will be given in *Life and Light*.

CONTRIBUTIONS.

"In respect to contributions for mission purposes there has been a substantial gain during the year. In a few stations there has been a loss, but it is more than made up by the gain in others. \$2,142 have been given, which is \$97.44 in advance of last year. But without some pressure upon those whom we employ, all this would not have been received. There are isolated instances of a man, having no pecuniary connection with the mission, giving a tenth of his crop. Mr. Howland mentions one man as having given \$20, and a Christian woman who has given all her property, house and jewels, to the amount of \$22, reserving only the right to live in the house the remainder of her days, and then be buried in a coffin in a Christian way."

PUBLICATION AND MEDICAL WORK.

"In the sale and distribution of books and tracts we have fallen slightly behind the last year, though many more Bibles and Testaments have been sold, and the sales of the Bible-Society colporters this year have greatly increased. Twenty years ago it was our custom to give all kinds of tracts and portions of Scripture freely. But we now receive a price for all except fly-leaves and small tracts without covers. This plan, we believe, results in more good, as the people are not likely to value very highly things that cost them nothing.

Still we should not refuse a tract or a portion of Scripture to one who was unable to buy, and yet seemed a sincere inquirer after the truth.

"Of the medical work Dr. Chester reports 'that the year under review has not been an eventful one in our dispensary. The total number of new cases treated in the Madura Mission and Dindigul dispensaries has been 20,833; of old and new cases together, 46,177.'"

CONCLUSION.

"It will appear from this report that real progress has been made. The missionary machinery necessary to carry on our work more efficiently and successfully is all in good working order. We have schools of every grade, offering a fair education to every class. We have mission helpers already trained and in the work, and many more in a course of training. We have already put portions of God's Word into the hands of thousands who can read, and have the means of supplying thousands more. The gospel chariot is moving. But our great want now is 'the Spirit of the living creature in the wheels.' May he whose voice is as the sound of many waters, and whose countenance is as the sun shining in his strength, come among us, and we shall see triumphs that are revealed to us only in the prophecies and promises of God's Word. 'Even so, come, Lord Jesus.'"

Foochow Mission — China.

ENCOURAGING NEWS FROM SHAU-WU.

A MOST cheering letter has been received from Mr. Hartwell, dated Foochow, January 2, reporting a missionary visit to Shau-wu, the station which has until recently been occupied by Dr. and Mrs. Whitney and Mr. and Mrs. Walker. Dr. Whitney is now at Foochow as the successor of Dr. Osgood, and Mr. and Mrs. Walker are taking a much needed rest in this country. Mr. Hartwell writes:—

"Dr. Whitney, Mrs. Hartwell, and myself left for Shau-wu on the 25th of October, and reached home on the evening of December 7. We were thus absent forty-

four days, of which time only twenty-one days and nights were spent on shore. We were sorry to see the sad destruction caused by the unprecedented flood of last August on the Shau-wu branch of the river. As Dr. Whitney and myself sold books and tracts in the villages along the river, we found them rebuilding their demolished walls, and trying to repair their dwellings as best they could. At Shau-wu, the flood was reported as two or three feet higher than ever heard of before; and on our mission premises, which had been regarded as above all danger from floods, we found that over two hundred feet of earth-walls had fallen. These had destroyed the chapel, book-room, and three rooms for servants, and made the preacher's residence uninhabitable. We were at a loss to know what to do about rebuilding, as no missionary could be on the ground for a year, and some changes seemed necessary. We therefore arranged to repair the walls, and turned Mr. Walker's house temporarily into a church and residence for the preacher. The helper's former residence we repaired for a book-shop and bookseller's residence.

"We were glad to find a good state of things in the spiritual work there. The Christians for the most part were earnest and united; there were some twelve inquirers, of whom four were received to the church during the visit. Perhaps these deserve a particular notice.

"One was a literary graduate of the first degree, who had formerly been employed by Dr. Whitney to teach him the language. He is a very modest man, and the second literary man who has been received to the church there. I may say, in passing, that the literary men at Shau-wu are generally much less proud than those at Foochow, and the common people also are much more mild than with us here. I found many customs quite different from those of our Foochow people, so that they seemed almost as if of another nation.

"A second man baptized was a native physician of much repute, who got his first knowledge from books in Dr. Whitney's study, at which he began to call some three years ago. He is a peculiarly quiet and careful man, and seems to have

great faith in prayer. He reported some three cases as occurring the past year, which he was inclined to regard as almost or quite faith-cures. This doctor reported that at the time we were at Shau-wu nearly twenty persons were meeting with him on the Sabbath for worship. We were sorry not to be able to visit the place where this physician lived, but our limited time, and the things needing our attention at Shau-wu, forbade our doing so. None of the helpers even had visited the place. We shall look with much interest to see what will result from this movement in this village. The other two men baptized were laboring men, but young men of intelligence and character. One came thirty miles to be received to the church, as his home is that distance from Shau-wu."

EFFICIENT NATIVE HELPERS.

"I was much pleased with the preacher at Shau-wu. He is a man of marked ability. He plays the melodeon at worship, and leads the singing, which is much better than what we have at our country chapels about Foochow. This comes from Mr. Walker's instruction of the converts. The helper, too, can preach in at least five different languages, all of which are useful in the work at that place. He seemed to be doing well in the absence of Mr. Walker.

"I am glad to say also that I was much pleased with the manifest evidence of God's blessing on the labors of all the brethren who have lived at Shau-wu. A noble work has been done, and the work is now advancing. I was much pleased with the young preacher who is stationed at Tsiangloh. He was a former servant of Mr. and Mrs. Blakely. He is an intelligent and promising man, a native of Shau-wu, and can speak some six or eight languages and dialects. We dismissed one helper that Mr. Walker had left at Yangkan, as he proved to be unworthy. He was a Shau-wu man, and of the literary class. One member at Tsiangloh had gone back to his opium smoking, and had to be cut off from the church."

SEED GROWING IN SECRET.

"Besides the work above mentioned as springing up in connection with the native

doctor's labors, who was located about fifteen miles below Shau-wu, and four in from the river, we found another case of special interest, of which none of our helpers were aware, at a place about twelve miles below Shau-wu, on the opposite side of the river. A member of the Yangkan church went to Tsiangloh some three or four years since, and after a year or so some scandal arose from his earnestness in trying to do good, as it appears, and he left the place. No one knew where he had gone, but it was supposed that he had returned to his native place in the southwest part of the province. But as Dr. Whitney and myself landed to sell books, the morning before reaching Shau-wu, a man told Dr. Walker that they had the same religion in their village, and it turned out that this church member, of whose whereabouts no one knew, had been living in this place for nearly twenty years, had supported himself by farming, and had been teaching the truth. They had a room set apart, as they said, for a chapel, where, they reported, some ten or more persons meet for worship on the Sabbath. They had a Sabbath calendar sheet, which they had procured by purchase at our Shau-wu chapel, though the helper there had heard nothing of the call. We were only able to stop a short time here, but it seems as if a genuine work may be springing up at the place. We invited the member to come to Shau-wu during our visit, but he failed to do so, and we were unable to arrange a call there on our return down the river.

"I was interested also in a professed inquirer at Tsiangloh, who was stopping temporarily near the chapel, hoping that Dr. Whitney could do something to cure his insane son. He lived a number of miles away, but had bought a book at the chapel a year and a half before. This so convinced him of the truth, as he says, that he began to observe the Sabbath. The father was disappointed that Dr. Walker could not promise to cure his son. But the case is interesting as showing that all the books we sell and distribute are not devoid of good result."

THE GENERAL OUTLOOK.

"I may say that this tour in the up-

river region was very encouraging to me as to the future prospects of our work in that region. The people are very different from our Foochow people, and apparently more easily influenced by men who can speak their languages. The only drawback is the malaria, of which so much has been said. Since going over the ground I am inclined to think that Swin-chang would be the better location for the foreign missionaries. Swin-chang is nearer Foochow, and will give us naturally a more convenient base to work a larger field. Perhaps Shau-wu would have the advantage so far as the local language is concerned, but all the region is a fearful field in respect to the variety of languages required.

"The rebels, twenty-five years ago, devastated the whole region sadly, and the mixture of present settlers is very great. At Shau-wu four languages are necessary to reach the mass of the people, and at Tsiangloh and Yangkan even more are needed. The Swin-chang colloquial is unintelligible to the Shau-wu people. Then the moral influence of the rebellion has been evil, but the people are more accessible. No one disputes the preacher anywhere in that region excepting men from Foochow, or from some place along the coast."

North China Mission.

A LETTER from Mr. Noble, of Peking, January 12, contains the following items of special interest:—

"The press has been running at its utmost the entire year, with a force of fourteen men in constant employment. I have just finished an edition of three thousand copies of Dr. Philip Schaff's Catechism, translated by Dr. Blodget, and have in press a large geography, the work of Mr. Chapin, of Tung-cho. Mr. Sheffield, also, has nearly ready a large "Universal History," which I hope soon to have in press. There are also waiting several small tracts which I hope to have in the press before long.

"Mr. Ament has baptized eleven persons the past year, and we have here a number of promising young men belong-

ing to the literary class (hsin tsai), who are studying the doctrine under Mr. Ament's instruction. Pray with us that the truth may find lodgment in their hearts. They are men of influence in their several localities."

Japan Mission.

NEW OUT-STATIONS. A CHRISTIAN BURIAL.

MR. PETTEE writes from Okayama, January 28:—

"On his return from a recent trip to Kiushiu, Dr. Berry, in company with Mr. Ise, stopped at a small city, Sakaide, over on Shikoku. Their purpose was to visit a man of some wealth who has become an enthusiastic admirer of the foreign religion, and perhaps a true believer, through seeing its fruits here in our city. They received a warm welcome; the man gathered his friends from far and near for a preaching service. A little company of Bible students was organized, and the promise was given of regular money contributions to the Imabari church for the Home Mission Society in view of occasional visits, and other help from native and foreign Christians.

"After long waiting a man has been found for Kasaoka, a town near the western boundary of our province, and regular work in that out-station began last week, with Mr. Kanamori present to counsel and inspire.

"Okayama has just seen a man buried as a Christian should be. No heathen element entered into the service. A wondering city looked on in amazement to see so large and goodly a company follow a poor paralytic to his grave. Heathen prejudice and superstition, especially when backed by law and jealously guarded by a watchful priesthood, linger longer over an open grave than anywhere else in the land. Even men of high rank, large attainments, and liberal thought, who have far outgrown the heathen creeds in their effect on the living, must bury their dead by its rites. So we feel that a long step forward has been taken at the grave of Kudzuhara the paralytic."

ORDINATION OF PASTORS.

Miss Gulick writes from Kobe, February 6, of the ordination of a native pastor over the Tamondori church of that city, and of a similar service at Akashi: —

“Mr. Atkinson’s plan for returning to America for much needed rest made the churches feel the urgent need of pastors of their own. The Akashi church selected one of their own number, a farmer’s boy, who united with the church a little more than two years ago. He was fond of study, and had made considerable progress in the knowledge of both Chinese and English, before his conversion, and has increased that knowledge since, so that he now reads English books on science and theology, with pleasure and profit. He has attended the short course in theology at Kioto for two terms, and has spent a year with Pastor Ise in Imabari, helping him in his work and receiving instruction in the Bible and theology, and learning many practical lessons. He passed a fair examination, and we feel that he is, perhaps, as well fitted for a successful pastor as most of those who have had more training in the schools. It seems wonderful that one so recently converted from heathenism can be prepared to fill such a post, but so it is.

“The Tamondori church chose for its pastor a young man who has finished the scientific course in the Kioto school, and is just beginning the theological course. He is a man of good abilities, a finished speaker, with a pleasant face and pleasing address, and withal an earnest Christian. The arrangement is that he shall have the pastoral care of the church while continuing his studies, coming from Kioto (two and a half hours distant by rail) once in three weeks to preach for us, and spending his vacations here. I am thankful that the church has a pastor, and I am much pleased with their choice, but I have some fears as to the effect on the church of having the pastor absent so much of the time. . . .

“The moderators of the councils were chosen from their own number, a different one serving in each place, who conducted the exercises in as orderly and decorous a manner as could be desired in any coun-

try. Our Tamondori chapel, a low, uninviting room, which will seat comfortably, perhaps, a hundred and fifty, was crowded to its utmost capacity, both morning and afternoon. . . .

“Old women and young children sat patiently for two hours listening to the questions and to the answers given by the candidate. He stood the ordeal well, and gave his answers in so clear and distinct a tone, that the whole audience could hear nearly every one of them. In the afternoon Mr. Atkinson gave the charge to the people, all the other parts of the ordination services being conducted by the Japanese. The whole service was intensely interesting to me.”

 Micronesian Mission.
RETURN OF THE *Morning Star*.

THE *Herald* of last month made brief mention of the return of the *Star* to Honolulu, February 2, having sprung a leak, which rendered her unseaworthy. She had been leaking somewhat during the whole voyage, but that leakage suddenly ceased after the vessel was aground for a short time at Losap, November 11. She then visited the other Mortlock Islands and Ruk, and was on her return to Kusaie, when, on the night of December 3, she suddenly began to leak again, and to a much greater extent than before. Captain Bray reports: —

“The vessel made five feet of water in the twenty-four hours. The discouraged crew were again stationed at the pumps, where they remained most of the time, night and day, with the leak constantly increasing, till December 9, when we reached Kusaie, and entered the *Morning Star* harbor. There we hauled the ship as far up into the mud at the mouth of a river as possible, and made fast to a tree on shore. We found quite a number of changes had taken place at the Mission station during our absence. The pretty little cottage for Mrs. Snow and Miss Cathcart, all finished and occupied, met our view as we went on shore in the boat.

“In regard to the vessel, there was but.

one course to pursue, as she was entirely unseaworthy. We discharged everything in her, and endeavored to get her far enough out of the mud at high water to leave her in a position to ascertain the condition of her bottom at low tide. We then waited a few days for the largest rise and fall of the tides; they were not, however, low enough to leave but one of the damaged parts exposed.

"We found the injuries to be three in number, two of which were known to us before. These were places where the copper was scraped off last voyage on a shoal spot at the entrance of Tarawa lagoon. These damaged parts we explained to the diver the last time we were at Honolulu, and we paid for covering them with new copper, and were assured by him that they were in order. We were therefore greatly surprised to find they had not been touched. The planks of these exposed parts were entirely riddled by worms, the holes extending through the planks into the hold. Some of these holes were large enough to put our fingers through.

"Upon the discovery of such places we were more than ever filled with wonder that we had been able to keep the ship from sinking with such old and worn pumps as ours had become. The place above water we succeeded in repairing satisfactorily, but all we could do with the others (those under water), was to trust to the Hawaiian sailors to cover them with tarred duck and copper.

"After doing all in our power, and becoming acquainted with the condition of the vessel, a consultation of officers, with Dr. Pease and Mr. Walkup, was held, and a unanimous opinion expressed that only one course was to be thought of, and that was to sail direct for Honolulu. After this decision we again took in our provisions, — water and all articles belonging to the ship, and firewood sufficient to put the vessel in good ballast-trim.

"The spirit in which the school-boys on Kusaie endured the disappointment of not visiting their homes and friends for the present, and the ready and hearty assistance they rendered us in our work, was worthy of commendation."

FROM DAVID, OF RUK.

The reports of the work of the year, which the *Star* was expected to bring, have not reached us, probably having been retained at Honolulu for consideration by the Hawaiian Board. In the *Young People's Department* will be found reference to some items of news from the islands. The following letter is the only information we have received as yet from Ruk. It was written to Mr. and Mrs. Rand, now in this country, by David and his wife Markapein, the Ponape teachers who were left at Uole, on the Ruk lagoon, one year ago. The translation is literal, and we give it *verbatim* :—

"Greetings to you, Mr. and Mrs. Rand. Now, I, David and Markapein, send to you our letter informing you of the work at Ruk. When we went away from you we settled in this place. The people here love us; they serve us all the time. Now Moses frequently visits us. After a while (the third Sunday after you left) Moses came and took us to Uman. We spent one Sabbath there, then he and I went to see Emelius at Utot, built his house, and then returned to Uman, where we stopped till March 8, after which we returned to this place, and moved into our new house.

"March 10, Moses and Emelius, with their wives, came to spend the night. Next day we went to Tol and built a church. This is Levi's place; the man who came in the *Morning Star* with us last year from Uman. Finishing our work there we returned home. Moses and Emelius left us soon after. We continually go about this island teaching them of Jesus' love. All the chiefs and the people are wanting teachers. Let us praise Jesus that he so quickly brought into the light those who were in great darkness. They knew nothing of the truth. About three hundred come to our church.

"School is also successful, many coming to it. We go to Matatu often to teach them the way of life, and also to Mul on the Sabbath. Last week we went to Utot to help Emelius. Last September Moses came to us. The people at this place had prepared the timber for a church. Moses said, 'Let us go to Utot and build their

church first.' We did so; then returning to our home, built ours.

"We are happy helping Jesus to enlighten this people. Our church is all done except the floor. The good work is prospering in this place, because wickedness is small. Some places on the island where they have no teachers they continue in their wickedness, killing many people. We constantly admonish them. Some desire to give up their wicked ways, while others desire to continue in them. We believe Jesus will change their hearts ere long. Pray that we be strong in spreading Christ's words over all the islands of Ruk. Soon Christ's kingdom will cover this land, because all the chiefs desire the Word of Life. They are only waiting for teachers, then will they quickly turn to the light.

"Your children,

"DAVID and MARKAPEIN."

FROM APAIANG.

A letter from Mr. Taylor, on Apaiang, whose last date is November 7, has reached us, having been forwarded by a trading vessel. On September 28, he wrote:—

"Yesterday the Tarawa chiefs who have been living here for some three years sailed, with eight or nine Apaiang people and some Marakei chiefs who have been living here for two years, for Tarawa. Great efforts have been made for ten months to get the king and the great body of the people to go to the war on Tarawa. For some weeks I have feared they would succeed, but so far they have not. I hope they may not, but fear that the thing once started will grow until all are involved.

"Next Sunday will be our regular communion day, and to-day fourteen were examined who wished to be admitted on the coming Sabbath; seven were considered worthy to be received, and will unite with us Sabbath morning. Nothing will save this people but the Gospel of Jesus Christ. They are a hard set, but till they can be led to think of their souls and the future, and look to God as their creator, and Christ as their Saviour, all the education and the clothes will do them no good; I don't mean such things will do 'but little good'

till they are brought to Christ, but that they will do *no* good.

"It is fair to judge of the capabilities of a race by its best specimens. Judging of this race in that way it is capable of becoming a quiet, steady, intelligent Christian nation. But just now the same spirit that is urging on Russian Nihilists, German Socialists, and French Communists, is driving on this people, and to the same object, to overthrow kings and chiefs, and make all 'equal.' I have often been struck by the—not similarity, but—sameness of the arguments brought forward by these dark-skinned ignorant savages for making all 'equal,' with those urged by their European brethren who are engaged in the same business. They have succeeded, for the present at least, on Maiana and Marakei, pretty nearly on Tarawa, and are getting along towards it here. This 'king' has got so low that he has to cut his own toddy and catch his own fish and fix his own house. No 'chief' on Apaiang has to do that yet. We teach these people to 'fear God and honor the king,' but this man is king only in name, and that not always."

FROM APEMAMA AND BUTARATARI.

Under date of November 7 Mr. Taylor writes:—

"We have good news from Apemama. The king, Tem Binoka, has put away thirty-three of his thirty-four wives, and given in his name as an inquirer. Fifty-six Testaments, 156 reading books, 78 arithmetics, 121 hymn-books, some 70 geographies, and as many Bible-stories sold there, and 121 people have enrolled themselves as inquirers on that island since we left. There are now over two hundred inquirers on that island.

"From Butaratarai, also, we have good news. The *George Noble* succeeded in selling no liquor there. All quiet all through the group except at Tarawa and Marakei. At the latter place they are drinking and killing each other, and the Apaiang 'king' and all the people he could muster are at Tarawa destroying everything they can. All is quiet here now. We have got rid of the worst characters; they left for Tarawa, October 27,

and everything is smooth here. More stayed than I expected. We had a congregation of over a hundred at our regular Sabbath services yesterday. We hope in the course of a month to have the schooner *Staghound*, of San Francisco, here, with news from the outside world. But with such news from Apemama and Butaritari, we thank God and take courage for our work, and can wait cheerfully for news from friends."

Zulu Mission — Southeastern Africa.

FIRST IMPRESSIONS.

"MR. AND MRS. WILCOX, who arrived at Durban last October, have been engaged in the study of the language prior to going, as they hope to do, to Umzila's. In a letter dated Umhlali, Natal, January 16, Mr. Wilcox reports that he and his wife had been engaged in visiting the kraals, and that, though still unable to converse much, he had written, and on the day previous he had preached, his first sermon in Zulu, which was understood by his hearers. This was less than three months after his arrival on the field. Of the impression he had formed of the people and country, Mr. Wilcox writes cheerfully, as follows:—

"In the first place I have been very favorably impressed with the intelligence of these people. I have visited several schools, and having had considerable experience in teaching at home, I cannot see but that the Zulu children are as bright and apt to learn as white children anywhere. Some things I have seen have astonished me. For instance, their readiness in learning music. Boys and girls from ten to fifteen years old will make up their parts, alto or bass, in singing, as is not often done at home.

"I have seen English compositions written by girls fourteen or fifteen years of age, that were better than I could get from girls or boys of the same age in district schools of Ohio and Illinois. Then as to their knowledge of the Bible, I do not think the children of converted natives are behind children of Christian parents at home. It seems to me that as a rule they commit verses to memory easier.

"I know a young blind man who had

scarcely heard of Jesus six years ago, who now knows more of the Bible than the majority of the theological students at home. He knows many chapters by heart, and is always ready to preach without any preparation. These things surprise me, because, although I believed that these people are human beings, I had been led to believe that they are far below white people in capacity. One old colonist told me, 'You can teach the Zulus and teach them, but they will never be anything but "Niggers.'

"I met a young lady who was taken to England while yet a child, and educated. I would defy anybody to live blindfolded in the same house with her any length of time and distinguish her from any white lady. No; it is not true that these people are lacking in capacity. Then their ideas of God and morality are much better than I supposed. Even the heathen of the kraals believe in one God, the Maker of heaven and earth. As a race they are remarkable for their honesty. They are generous and sympathetic. You give a child a cake, and if there are a dozen more children with him he will divide with them all. I have seen them divide a cake or biscuit in this way when there would scarcely be a taste for each one. Such generosity I have not seen among children in general at home.

"These people are not by any means all converted, but it seems to me they are now where there is nothing wanting but an outpouring of the Spirit of God to convert the whole nation in a day. A large percentage know how to read, and nearly all have heard and profess to believe the story of Christ. I do not mean that they profess to be believers, but when you tell the heathen of the kraals about Christ, they answer that they have heard that story and believe it.

"Another thing that has surprised me much is the salubrity of the climate. Although I had heard that it was not bad, yet my general impression was such that I supposed all statements in favor of the climate must be taken with much allowance. I was sure I should find it very hot here. But as I now sit writing in midsummer, it is almost too cool to be com-

fortable. I have all my thick woolen clothes on, and I would choose to put on more rather than less. I have seen a very few hot days, but never two in succession, and *they* were not hotter than I have seen for weeks at home. Then all the nights, even after the hottest days, are cool, so that a good thick blanket is comfortable."

Mission to Spain.

MR. THOMAS L. GULICK, of Zaragoza, gives the following sequel to the account of the attempted assassination of himself and his helper, reported in the last *Herald*: —

"When we reached Pamplona we found the news had been telegraphed ahead of us, also to the governor and to Madrid. The next day we saw the governor and gave him a full account of what we had seen, and demanded protection for the persecuted ones in Unzue. He was very bland, but evidently much afraid of the ecclesiastics, and very slow to take any positive action.

"A day later Eulogio, Josefa, and I went to Tafalla, and gave testimony before the judge of what had happened in Unzue. Soon after I went to Madrid, and, having received a good letter of introduction from our ambassador, General Fairchild, saw the Spanish Minister. I asked nothing for myself, but that justice be done and protection given to our friends in Navarre. I was very well received, and the minister, who had already heard of the matter, immediately telegraphed to Pamplona, that if Josefa wished to return to her village two *gens-d'armes* should be sent there to protect her. But the alcalde has *not* been removed, as he should have been, and as he certainly would have been if the outrages had had any origin but a religious one.

"Nobody has been punished. The case is still in the courts. All the Roman Catholic witnesses who have been summoned deny all knowledge of the facts, though every gun fired in the village is probably heard by every inhabitant in its eighty closely-built houses."

Austrian Mission.

ENCOURAGEMENTS.

MR. SCHAUFFLER, now in this country, reports the receipt of a letter from Pastor Schubert, indicating a marked increase of religious interest in several places: —

"In one town a lay evangelist has from fifty to sixty hearers, and has to hold meetings in different dwellings every night. At another station an ordained preacher has from sixty to eighty hearers regularly in his dwelling. He was invited by Catholics to hold divine service, and even on week days these were regularly attended by much more than one hundred souls. In another place, where the priests are zealously opposing, Catholics go after this Protestant preacher. The spiritual food he offers seems to suit their taste better than that which they get from their priests.

"Similar news Mr. Schubert hears from Stupitz, near Prague, where our church members were so sorely persecuted in 1879. Though the movement there is not as extensive, the interest is on the increase. The meetings are attended by comparatively large numbers. But the priests have complained of the presence of children at the meetings, and government interference seems not unlikely. I am inclined to think that another lively persecution would bring about the withdrawal of the order forbidding the presence at the meetings of the children belonging to a recognized church. The Lord has wrought deliverance, and will yet do so more and more."

Mr. Clark, writing from Prague, March 6, says: —

"The Master is still blessing us far more than we deserve. Since our church was formally organized in my dwelling in June, 1880, not a communion season has passed without our being permitted to welcome believing souls who had been led out of deep darkness into the marvelous light and peace of living faith. Yesterday was a delightful Sabbath. Four former Romanists were received to our church. One of them was a year ago not only a bigoted Catholic, but one who spoke of us and our work with intense hatred.

She did her best at that time to imbitter the lives of two of her friends who went regularly to our hall, but their changed hearts were arguments she could not long gainsay nor resist. At length she, too, began to attend our services, was convinced of sin, and that there is salvation only through the one blessed name.

"Another, who yesterday for the first time sat at the table of our Lord, is a poor widow with several children. For several years she has attended our meetings, and her conscience has long troubled her for remaining in a church so corrupt and so Bible-antagonistic as the Roman Catholic church of Austria. But why has she hesitated so long? The poor woman's main income is from a little pension, which she may, as many think, lose by the step of yesterday. It is a small sum, to be sure, but to *her* more than a \$1,000 to many a family in America.

"Next Sunday others join us in the village of Stupitz; in all, fifteen new members since January 1, 1882. 'Praise God from whom all blessings flow.' A man who joins us next Sunday has already been called to suffer for conscience' sake. He had regular employment in a large brick factory. His employer dismissed him, and then secured his expulsion from the house where he lived. Another man who employed him dismissed him shortly after, because he would not work on Sunday. To stand firm for truth *here* costs many a soul a struggle that is quite unknown in New England."

MUST THEY BE DISMISSED?

As the friends of the Board are already aware, the failure on the part of the churches to sustain the advance movement already begun on several mission fields has led to a reduction in the appropriations for the current year. These reductions, though to no great amount, have called forth serious remonstrances from almost every mission. Mr. Clark writes vigorously of what retrenchment means in Austria:—

"Must faithful and needed workers in the dark corners of Austria and in other lands be dismissed? *No, it must not be.*

"What means this order to retrench all

along the lines from Spain to Japan? Shall strategic points secured with great effort be abandoned? Shall fond hopes be crushed? Shall the gospel-cup from which men have just commenced to drink be dashed from their lips? Shall the bread of life be removed from perishing men and women who long for truth, and they be sent back again to husks?

"This surely cannot be the proper interpretation of the great Commander's proclamation: 'Go ye into all the world and preach the gospel to every creature.' Dismiss from different provinces three or four earnest, hard-working, self-denying helpers, when with \$1,000 more they could remain at their posts to give the water of life to souls perishing for want of it! O ye merchants, successful mechanics, well to-do-farmers, teachers, and pastors, shall we dismiss these needed helpers? Every mission of the Board awaits in painful suspense your answer; and Jesus, sitting over against the treasury, He is waiting, too, for your answer.

"Dismiss these helpers! Where shall we begin? Shall F—— be sent away? Why, he is the only man in a city of 16,000 souls who is in earnest to point sinners to Christ. He is now in the midst of persecution, and 'rejoicing to suffer shame for his name.' Shall he be sent away? That is just what bitter enemies of God's truth are trying to do. Will you join hands with them? Send K—— back to his home! Why, he is the only man we have for that province, and that section is so sin-polluted that a Christian man who spent some months there, after spending years in Africa, wrote me from that province, 'The immorality here is worse than anything I saw in Africa.'

"Dismiss these and other helpers, O ye Christian stewards of our Lord! No, we cannot, *unless you take all responsibility.*"

Western Turkey Mission.

AFFAIRS AT CONSTANTINOPLE.

DR. WOOD reports a decidedly hopeful outlook in the religious work at Constantinople. The pastor who ministers both at Pera and Scutari is preaching with un-

wonted earnestness and force. The congregations at Langa and Pera are contributing generously for the support of the institutions of the gospel. Of the Langa church, Dr. Wood says : —

“The attendance on the Sabbath services has quite largely increased, though composed still, in a good degree, of the ‘pilgrims’ from remote places in the interior, whose stay in Constantinople is only for a limited period, and who, while here, are usually extremely poor, many of them being much of the time without employment. I have just read in the *Avedaper* of several villages in Eastern Turkey that are half Protestant, or even more so, in the number of their inhabitants. Very many such Protestants became so here in Constantinople, and especially in connection with the Langa services and the labors of our city missionary.

“At the evening meetings during the week of prayer 185 were present at Mrs. Schneider’s rooms, and almost as many at Mr. Hitchcock’s. Mrs. Schneider’s and Miss Gleason’s work now has the full sympathy of the Langa pastor and people, who see that it takes hold of the non-evangelical community, and is a help, not a hindrance, to their work. The prospect is decidedly encouraging in regard to that portion of the field. When the firman for the new chapel is obtained, and it cannot much longer be withheld by the government, and the building is up, we have no doubt that the congregation will be considerably enlarged, and its financial ability will be increased.

“In the mean time trials come in a new form. A young Protestant physician comes back to Stamboul from England a Quaker, and with his circle of friends sets up a Quaker meeting in the midst of the Langa congregation. Another young man comes from America, and now for more than a year labors zealously to get them all under water that they may receive for-

givenness of sins and the gift of the Holy Ghost. By fluent speech, and tracts on baptism and the new birth, he persuades some that to be born of water and the spirit is one and the same thing, and indispensable to salvation. He has made quite an inroad at Baghchejuk. A considerable excitement has been raised, and some of the evangelical community have become his disciples.

“And we learn that one of our pastors, who labored so long and usefully with us, has got new light in America on the meaning of the word baptize, and, having gone into connection with regular Baptists, is to come back, as we hear, to be a Baptist missionary among us. Whether he is to be unable to sit with us at the communion table, and is to feel bound to draw all whom he can from among sprinklers to his table, we do not know. We have no disposition to impugn his motives or disparage him in any way. We would allow him all rights of conscience and freedom of action as a Christian man; but the prospect of his coming back to be a center of disaffection and cause of division is saddening. However, we are to accept whatever God in his providence sees fit to permit, and trust that good will somehow come from it. So far as I can see there is little disposition among our stable native brethren and sisters to welcome another denominational movement by whomsoever introduced.

“The desire for a newspaper under native direction is blocked at present by the refusal of government to give consent. High officials plainly declare that the government regrets there being so many papers already allowed, and that it will not sanction another Armenian paper, least of all a Protestant Armenian one. We are sorry for this; for we would gladly see a paper well conducted by Evangelical Armenians.”

NOTES FROM THE WIDE FIELD.

AFRICA.

NATIVE CHRISTIANS IN SOUTH AFRICA. — The native church at Shoshong, South Africa, planted by the London Missionary Society, has taken great interest in a mis-

sion enterprise at Lake Ngami, some three hundred miles northwest of Shoshong, where there is now a church of forty members. In the spring of last year it was resolved to send a deputation to visit their brethren at the Lake. This deputation was accompanied by Rev. Mr. Hepburn, of Shoshong, who gives in the *London Chronicle* the following account of the setting out of the expedition: "When it became known through the town that four men — Gogakgosi, Khoati, Motlapesi, and Ram-podu — had been selected by the church to accompany their teacher on a visit to the Lake the greatest enthusiasm prevailed. Women began to prepare corn. It was cleaned, bruised, and sifted, and the meal dried in the sun. Then gifts of the finest native meal were brought and presented to the four men. They soon had more than they needed, and more than their wagon could carry, and some was left at home. There would have been no hardship in allowing them to provide their own food; all were well able to do it. Two of them are important men in the town, and wealthy. A hint thrown out at one of my daily afternoon Bible-readings, that a suitable opportunity for showing good-will to Christ had arisen, was the occasion of it. The reply to the hint was not less than five hundred small gifts of meal, money, goats, sheep, and even three large dogs to guard us from wild animals, — and a dog is an ox among the Bamangwato; they are of equal value. With the money the men bought for themselves coffee, tea, sugar, candles, soap, and many other necessary articles. Thirty trek-oxen were lent for the journey. Presents of money were offered to myself also, but I refused to receive it, for obvious reasons, and recommended that it be placed to the church's funds. A slaughter-ox was given to me by the chief. It made the journey to the lake and back again, when it was sold with one received by us from Moremi, the chief at the Lake, — the two for \$60, — and the money handed over to the men to meet certain expenses they had incurred by the journey.

"On Sunday, March 20th, before a congregation of thousands, including some of the white faces of our traders, the four men were formally sent to the work. The service was held at sunrise. It was conducted by black men. I sat as an interested onlooker with other Europeans. With the usual order of hymns and prayer, addresses were delivered to the people explaining the object of the meeting and the work which was being that day taken in hand. It was only now, they said, that the duty which their teacher had laid upon them nearly a year before was being acted upon, of sending God's Word to the Lake. The chief and his brother Seretse now addressed the men themselves, urging them to do their work with earnestness and faithfulness, and to allow no evil report of misconduct to return to the town. Then the chief and Raditadi, with a number of the leading men in the church, laid their hands upon their heads, and the two named offered prayer on their behalf, asking that 'God would send them himself by his holy Spirit.'

"The key-note of all that was said was, to quote the words of Khami, 'The work in which we are engaged to-day is not work of the kingdom of the Bamangwato; it is the work of the kingdom of the Great King, Jesus Christ. It becomes us to be faithful, to be earnest, to do what we are doing with our hearts and not with our lips, and to rejoice that God has given us such work to do.' When the service had ended I stood up and recapitulated the main points of God's dealings with them as a people; stated how great a pleasure it had been to me to witness the service I had witnessed, and how great the pleasure would be to the Christian churches when they heard of it. The remainder of the Sabbath I left in the hands of the people, and a glorious day they made of it. The services were continued almost without intermission until after sunset. They said they could not get enough, and when the day was done they had never been so filled."

Later in the day the children came with their offerings, amounting to \$65. The whole transaction is profoundly interesting, as showing the interest native Africans may take in the evangelization of their own continent.

MR. ARTHINGTON'S GIFTS FOR STEAMERS. — The American *Baptist Missionary Magazine* reports that owing to the impracticable nature of the conditions which accompany it, the Executive Committee of the Baptist Missionary Union have felt obliged to decline the offer of Robert Arthington, of England, to give \$35,000 to establish a mission in the Soudan, and place a steamer on Lake Chad. The Union proposes to resume vigorous operations on the West Coast in Liberia and Medina, and hopes to awaken a special interest in this enterprise among the colored churches of the United States.

The English Baptists having heretofore accepted the gift of \$15,000 from Mr. Arthington, for the purpose of placing a missionary steamer on the waters of the Upper Congo, have recently contracted for the construction of the vessel, which is to be of steel, seventy feet long, and will draw but twelve inches of water. It is hoped that the vessel will be ready by August next.

BLANTYRE. — The Church of Scotland Mission reports its present relations to the tribes surrounding Blantyre to be of the most friendly character. The school is creditable in numbers and fair in proficiency.

THE AFRICAN LAKES JUNCTION COMPANY. — This organization, whose object is both missionary and commercial, has already commenced work upon its road between Lakes Nyassa and Tanganyika, workmen being found in sufficient numbers. The London Missionary Society have made arrangements to send out their steamer for Lake Tanganyika by the way of this new road.

INDIA.

THE TELUGUS. — The *Baptist Missionary Magazine* contains a letter referring to the results in the Telugu Mission since the great ingathering of 1878, and the report surely calls for devout gratitude to God. It will be remembered that during the last six months of 1878 nearly 10,000 persons were received into the Ongole church on confession of faith. It is now said: "Three years have passed since then, years of persecution and trial to a great many of the new converts, and of sifting the chaff from the wheat; some chaff has been blown out, but only enough to show the genuineness of what remains. Nowhere are there any indications of a collapse unless it is in the interest of friends at home. During the last year 2,757 were baptized, and about 1,800 so far this year, a number which will probably reach 2,000 before the end of the year, and perhaps more than that. In fact there is no one who can tell what might not be done if the missionary force were what it ought to be in this field. I have baptized with my own hands converts who have come from villages ninety to one hundred miles distant, and who came all that distance on foot through mud and rain, entirely at their own expense, merely for the sake of being baptized. Out of two hundred candidates for baptism there are seldom more than ten from any one village, often only one or two; and they tell of great numbers at home who are believing, but who could not come so far."

MOHAMMEDAN AND BRAHMAN CONVERTS. — That the mass of converts to Christianity in India are from the lower castes, is a well-known fact, but it is far from true that none of the higher ranks have been reached. The *Foreign Missionary* for April contains the report of a native preacher, Rev. J. C. Chatterjee, who, during the last few months has received twelve persons to the church at Hoshyarpur. Of these twelve, six were of high rank, one a Brahman, one a Rajput, and another a Rajput widow. Four of the number were Mohammedans. While as yet it must be said that not many of the wise men of Islam have been called, the current statement that nothing has been accomplished among them is quite incorrect.

A HINDU FESTIVAL. — While the praises of Eastern religions are sung by many who care little for Christianity, it may not be amiss occasionally to note the workings of these

systems. The *Times of India* contains a notice of the celebration in February last of the *Maha Shivaratri*, a festival which is thus described: "The legend, as told by the worshippers of Shiva, is that an archer once went into a forest to shoot deer; but on a sudden night came on, and to protect himself from the wild beasts, he ascended a *bil* tree. He then began to break off all the branches that hung around him, and as he threw them down they fell on a symbol of Shiva that lay at the foot of the tree. The great destroyer was immensely pleased at this, and thought that a great compliment had been paid him, though in all probability the falling of the branches on his symbol was merely accidental. The archer was said to be a great sinner, but he was considered to have sufficiently atoned for his sins, and on that very night, the 14th of the *Krisnapaksh*, a chariot came down and took him into the abode of Shiva amid great rejoicings. The votaries of the deity hope to meet with a similar reward; they fast all day, and at night they repair to the temples dedicated to him, where after *puja* is performed by the priest, the symbol of the god is washed and decorated with flowers. The priest then recites from the sacred book the thousand names by which Shiva is known, and at each name a leaf of the *bil* tree is thrown upon the symbol. This ceremony is enacted four times during the day, and is witnessed by thousands of people. The Brahman priests are handsomely paid for their labors, and are regularly engaged by private individuals to conduct the ceremonies."

CHINA.

CANTON. The Presbyterian Mission reports the organization of the Third Church in Canton, with fourteen members, *one of whom came by letter from the Chinese church of San Francisco, California.*

FROM SHANSI PROVINCE. — Some questions have arisen as to the precise field it was expedient for the new mission of the American Board in North China to enter upon, whether Shansi, Shensi, or Sze-chuen. The last message sent the mission was to explore Shansi, the province west of Chihli, where our missionaries are now laboring. Since that message was sent the March number of *China's Millions*, the organ of the China Inland Mission, has reached us, containing an appeal for laborers for the T'ai-yuen fu plain. This city is the capital of Shansi, and the letter of Mr. Drake, now located at P'ing-yang-fu, shows that there is a wide opening in that region with as yet none to enter it. He says: "The T'ai-yuen plain runs from north to south. T'ai-yuen Fu stands at its northern extremity, and Ling-shih Hien, a city of the third grade, is situated at its extreme southern point. The distance between these two places is one hundred and ten English miles. Its breadth is from twenty to thirty miles. The soil is very productive, and the result is that this plain contains a large population. It is estimated that the present population of the whole province is ten millions of human beings. Now, speaking upon the authority of a competent judge, one third of these people live upon this very plain, or, to put it in round numbers, there are between three and four millions of inhabitants.

"Again, these people are not all occupying scattered villages, but a large part of them are crowded in large cities and towns. There are no fewer than twelve cities of the third grade, each containing, perhaps, about an average of 20,000 persons. Some of these cities are very wealthy, and one is the money mart of the province. Then there are the large towns containing from 6,000 to 10,000 people each. I have not visited all of these cities and towns, but a missionary who has informs me that there are more than twenty such places.

"Now the bulk of these three or four millions are utterly beyond the reach of the missionaries stationed in T'ai-yuen Fu and P'ing yang Fu. They are left in their darkness and sin, and there is not one Protestant missionary at work among them. It is for these people that I plead, hoping that some plan will be adopted which will place the knowledge of the grace of God within their reach. What can be done?

Are they to continue in darkness and idolatry? are they to continue to be cut off from the present blessings and future hope of the gospel? and yet if some effort be not put forth they certainly must be.

"We have, to some extent, the eternal destinies of these people in our hands. What an enormous responsibility! What can be done to meet it? The answer must be given in the form of a cry for more laborers. 'Come over and help us' is our cry. 'Here am I, LORD: send me,' must be the reply of those whose hearts the Lord has touched.

"There should be two new stations opened, and there should be two new missionaries for each station. Could not four men be found for this work? If they should not at present be forthcoming, might not that number be found if this were laid before Christian people? To our brethren and sisters in CHRIST we look. To them we cry, 'Come over and help us.' What will the answer be?"

THE RECALL OF THE CHINESE STUDENTS. — A Shanghai newspaper, *The Celestial Empire*, reports that the recall of the Chinese students who were studying in the United States was due to an incident that occurred in an interview between one of these students and the Viceroy, Li Hung Chang. The young man had gained much skill in the department of mining engineering, but when he came before the Viceroy and was asked what he could do, he answered in such shockingly bad Chinese that the Viceroy was enraged, and said: "You were sent abroad to study science and gain knowledge, not to lose your nationality and return here a complete foreigner." He afterwards intimated to the young man that if he did not speedily relearn the speech of his fathers his head might suffer for it. It was not long after this incident that all the Chinese students in America were recalled.

MISCELLANY.

"FIGURES OF OUR OWN."

Under the above title *The Golden Rule* newspaper gives, in an editorial article, the result of some of its recent investigations into expenditures on the home and the foreign field. It must be remembered that a large number of churches do not report their benevolent offerings in the *Year Book*. The reports that are given, however, afford a fair basis of comparison of the proportion given to the several objects. The article says: —

"Dr. Clark's figures, published two weeks since, suggested a study of the *Year Book* and Reports of Associations, to see what the Congregationalists were doing for home work, and what for foreign work. We found that the churches reported in the *Year Book* gave, to what we call the Six Associated Societies of the Congregational churches, during the year 1880, a little over one million dollars. Of this sum a little less than two hundred thousand dollars were given to foreign missions. About four dollars were given

to the societies engaged in home work to every one given for foreign work. But besides these six societies, the churches are constantly giving to other societies and causes at home. Beside this, these churches spent during the same year, for home expenses, very nearly three and a half million dollars. Add to this the benevolent contributions, and we have very nearly five million dollars. Of this sum, as we have said, about two hundred thousand went to foreign missions. Our exact figures make it about twenty-two dollars for home work to one dollar sent abroad. In Massachusetts the report of the Association for 1880 reveals the fact that the churches gave about one fourth of their reported benevolence to foreign work, and that they gave about one fifteenth of the money used for the cause of Christ to our foreign work. It must be remembered that these reports give us all that is done by the churches reporting for foreign work, because it all goes through this one organization, but does not give us all

that is done for work at home ; for beside all that is reported, there are hundreds of unreported rills, and some pretty large streams.

"When men are compared, the following results are revealed. The Home Missionary Society alone reports one thousand and thirty-two preachers in its employ. The American Board has one hundred and fifty-eight ordained missionaries. Less than one fifth as many ordained ministers in the foreign work as are in the employ of a single home society. The *Year Book* reports for 1880 two thousand four hundred and twelve ministers in active work in the Congregational churches of this country. Add to this the one hundred and fifty-eight in the foreign work, and we have two thousand five hundred and seventy at home and abroad. For every fifteen men employed at home we send one abroad. Now, considering the fact that there are over one hundred millions of accessible pagans left to the entire care of the American Board, are we doing a disproportionate amount for the foreign work, when we give one dollar in twenty-three, and one man in sixteen, for this work?"

HEATHEN AT HOME.

I KNOW what some of you are saying in your hearts whenever we talk together about Foreign Missions. "There are heathen here in Boston," you declare, "heathen enough here in America. Let us convert them first before we go to China." That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing our work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is.

The minister who does what they bid him do feels his task of preaching to such men, perhaps all the more necessary, but certainly all the less heroic, as he sees how utterly they have failed to feel the

very nature of the gospel which he preaches to them.—*Rev. Phillips Brooks, D. D.*

BIBLIOGRAPHICAL.

Life in Hawaii: An Autobiographical Sketch of Mission Life and Labors, 1835-1881. By the REV. TITUS COAN. New York. A. D. F. Randolph & Co. pp. 340.

While this is only a sketch of a long and varied life, it touches upon incidents of remarkable interest, and will prove to all readers an attractive volume. Mr. Coan here dismisses with a single line that strange experience he had while exploring Patagonia, devoting these pages to the story in outline of what he has seen on Hawaii and especially at Hilo, during the nearly fifty years of his missionary life. The record of the Hilo church, with its twelve thousand members received by this single pastor, prior to 1880, is well worthy of perusal, while the accounts of the Sandwich Islands, particularly of the several volcanic eruptions which Mr. Coan has witnessed, add greatly to the interest and value of the volume. The story is told in a simple and yet graphic way, and we are glad to know more of the long and devoted life spent in the Master's service.

Lands of the Bible. A Geographical and Topographical Description of Palestine, with Letters of Travel in Egypt, Syria, Asia Minor, and Greece. By J. W. MCGARVEY. Sixteenth Thousand. Philadelphia. J. B. Lippincott & Co., 1882. pp. 624.

This is another large and well illustrated volume to be added to the list of works by the aid of which the Holy Land may be studied by those who have not crossed the sea. The writer makes little claim to original researches but he has used his own pen and the pencils of others in making an attractive and useful volume.

BOOKS RECEIVED.

The New Testament; Comparative Edition. Philadelphia. Porter & Coates. The readings of the American Committee are incorporated in the text.

The Life Everlasting. What is it? Whence is it? Whose is it? By Rev. J. H. Pettin-gell. Philadelphia. J. D. Brown. pp. 762.

Compensation, and Other Devotional Poems. By Frances Ridley Havergal. New York A. D. F. Randolph & Co. pp. 247.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Condition of the Heathen. — That throughout our churches there may be a better acquaintance with the character and needs of unevangelized nations; that there may be a deeper conviction concerning the corruption and wickedness of the many millions who have become vain in their imaginations; whose foolish heart is darkened; who have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts and creeping things; who are filled with all unrighteousness, being alienated from the life of God; who are mad upon their idols; whose very worship is an abomination. In private and in social supplication the heart of the Christian world should take home to itself the fearful fact that there is no heaven for the heathen; that they need to be turned from darkness to light, and from the power of Satan unto God; that without holiness no man can see God; that the guilt of failing to send the gospel to such ruined and perishing fellow-creatures is greater than to withhold bread from the starving.

For the Madura Mission; that the Spirit of the Lord may rest upon missionaries, pastors, catechists, and teachers, and that the churches and schools may be blessed during the present season even more abundantly than in the year past. (Pages 182-186.)

DEPARTURES.

April 7. From New York. Rev. J. Henry House and wife, returning to the European Turkey Mission.

ARRIVALS ABROAD.

February —. At Madura, Southern India, Rev. J. T. Noyes and wife, and Rev. Albert H. Burnell and wife.

ARRIVALS IN THE UNITED STATES.

March 21. At San Francisco, Rev. R. W. Logan and wife, and Mrs. Margaret L. Walkup, of the Micronesian Mission.

DEATH.

March 21. At Elk Point, Dakota, Mrs. Ann J., wife of Rev. George Ford, connected with the Madura Mission of the A. B. C. F. M. from 1847 to 1853, and afterwards stationed at Lower Cattaraugus, among the Seneca Indians.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. The Madura Mission.
(1st.) Describe the field and the attitude of the people. (Page 182.)
(2d.) What are the forces at work; missionaries, pastors, catechists, teachers, and churches? The educational work? (Pages 183-5.)
2. What is the report from Austria? (Page 193.)
3. What obstacles to Christianity are met with in Western India? (Page 181.)
4. Where is the missionary ship, the *Morning Star*? Why there? (Pages 189 and 205.)
5. What can you tell us of David and Markapein? (Page 190.)
6. What news have we from the Gilbert Islands, Apaiang, Apemama, and Butaritari? (Page 191.)
7. What is the state of affairs at Constantinople? (Page 194.)
8. What impressions have new missionaries going among the Zulus formed? (Page 192.)
9. What encouraging news have we from Shau-wu in the Foochow Mission? (Page 196.)
10. What is said of newly-ordained pastors in Japan? (Page 189.)

DONATIONS RECEIVED IN MARCH.

MAINE.

Aroostook county.	
Sherman Mills, Washburn Memorial ch.	5 60
Cumberland county.	
Cumberland, Cong. ch. and so, to const. Rev. ADDISON BLANCHARD and Rev. TRUMAN S. PERRY, H. M.	80 00
Portland, Plymouth ch. and so., 53; State St. ch., 10; Williston ch., Mrs. S. H. Merrill, 10;	73 00
Woodfords, Cong. ch. and so.	26 00—179 00
Kennebec county.	
Augusta, Joel Spalding, Lincoln and Sagadahoc counties.	2 00
Bath, Winter St. ch. and so, add'l,	30 00
Oxford county.	
So. Paris, Cong. ch. and so.	5 00
Penobscot county.	
Bangor, 1st ch. and so.	26 75
Hampden, Cong. ch. and so.	7 50
Orono, Cong. ch. and so	4 16—38 41
Union Conf. of Churches.	
Bridgton, 1st Cong. ch. and so.	11 42
York county.	
Biddeford, 2d Cong. ch. and so.	10 34
Kennebunk, Union ch. and so.	9 16—19 50
	290 93

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
East Jaffrey, Cong. ch., for Umzila's Kingdom,	16 50
Hinsdale, Cong. ch. and so.	10 74—27 24
Grafton county.	
Orfordville, Cong. ch. and so.	4 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Goffstown, Cong. ch. and so.	10 00
Hancock, Cong. ch. and so.	25 00
Hollis, Cong. ch. and so.	33 13—68 13
Merrimac county Aux. Society.	
Loudon, Ladies' Busy Bee Ass'n,	47 59
Rockingham county.	
Newmarket, Cong. ch. and so., 9.20; do. T. H. Wiswall, 10;	19 20
Strafford county.	
Dover, Mrs. John Mack,	2 00
Durham, Cong. ch. and so.	32 75
Farmington, Cong. ch. and so.	19 76—54 51
Sullivan county Aux. Society.	
Lempster, Cong. ch. and so.	2 00
	65
	223 32

Legacies.—Littleton, Mrs. Abigail G. Condon, by James J. Barrett, Ex'r, less tax,

VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	52 70
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
	150 00
Orange county.	
Newbury, 1st Cong. ch.	6 90
West Fairlee, Cong. ch. and so.	5 00—11 90
Orleans county.	
Newport, Cong. ch. and so.	7 00
No. Troy and Island Pond, "For the Central Africa Fund, by L. B. Tenney,"	5 00—12 00
Rutland county.	
Castleton, Rev. Ulric Maynard,	10 00
Clarendon, Cong. ch. and so.	13 00—23 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Worcester, Cong. ch. and so.	9 62

Windham county, Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch., m. c., 43.72; H., 4;	47 72
Jamaica, Cong. ch. and so.	1 57
West Dover, Cong. ch. and so.	45
Westminster West, D. Goddard,	30 00
Windham, Cong. ch. and so., to const. Rev. AMOS HOLBROOK, H. M., 60.05; Banks fund, 1;	61 05—140 79
Windsor county.	
Norwich, Cong. ch. and so.	20 00
Springfield, Cong. ch. and so., 255.76; Lincoln Whitcomb, 12;	267 76
Woodstock, 1st Cong. ch. and so.	26 24—314 00
	714 01
<i>Legacies.</i> —Orwell, Mrs. Lovisa Root, add'l,	1,000 00
St. Johnsbury, Luke Spencer, add'l,	50 00—1,050 00
	1,764 01

MASSACHUSETTS

Barnstable county.	
Yarmouth, 1st Cong. ch. and so.	40 00
Berkshire county.	
Hinsdale, Mrs. S. P. French,	1 00
Pittsfield, 1st ch., Mrs. Harriette Campbell,	100 00—101 00
Bristol county.	
Attleboro, 1st Cong. ch. and so.	22 49
Fall River, Central ch.	126 53—149 02
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	100 00
Oakham, Cong. ch. and so.	24 85—124 85
Essex county.	
Andover, Free ch. to const. JOSEPH A. SMART, CHARLES W. CLARK, J. NEWTON COLE, and CURTIS M. BALDWIN, H. M., 331; South Cong. ch., 38.54; Society of Inquiry, Phillips Academy, 3.85;	373 39
North Andover, Trin. Cong. ch.	100 00—473 39
Essex county, North.	
Newbury, 1st Cong. ch. and so.	35 16
Newburyport, Belleville ch. and so.	201 39—295 55
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
West Boxford, Cong. ch. and so.	11 08
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Shelburne Falls, Cong. ch. and so.	20 40
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch.	45 54
Holyoke, 2d Cong. ch.	84 71
Indian Orchard, Evan. ch.	11 60
Monson, Cong. ch. and so.	32 13
Springfield, North ch. to const. Rev. WASHINGTON GLADDEN, H. M., 133.75; F. A. Brewer, 300;	433 75
Westfield, 1st Cong. ch. and so.	12 57
West Springfield, 1st ch.	20 00—640 30
Hampshire co. Aux. Society.	
Amherst, "S. C. C. S.,"	10 00
Enfield, Cong. ch. and so. 60.; Edward Smith, 80;	140 00
Florence, Cong. ch. and so.	120 00
Hadley, Russell ch. and so. 33.23; do. m. c., 7.37; 1st Cong. ch. and so., 21;	61 60
Haydenville, Cong. ch. and so.	12 64
Southampton, Cong. ch. and so.	27 44
Westhampton, Cong. ch. and so.	16 50—388 18
Middlesex county.	
Everett, Cong. ch. and so. m. c.	3 16
Malden, 1st ch. and so.	63 75
Natick, S. E. Hammond,	50 00

Newton Highlands, Cong. ch. and so., to const. ALBERT F. HAYWARD, H. M.	109 34	
Reading, Bethesda ch.	85 82	
Somerville, Franklin St. ch., m. c., 10.77; Prospect Hill ch., m. c. 8.84;	19 61	
South Framingham, So. Cong. ch. and so.	201 00	
Sudbury, Un. E. ch. and so.	24 20	
West Newton, Miss M. A. Stevens,	10 00	
West Somerville, Cong. ch. and so.	4 46	
Winchester, A friend,	1 00	572 34
Middlesex Union		
Littleton, Otis Manning, to const. Mrs. PHEBE W. CARTER, H. M.	100 00	
Norfolk county.		
Braintree, 1st Cong. ch. and so. 9;		
Japan Miss'y Soc'y, for Rev. Otis Cary, 6;	15 00	
Brookline, Harvard ch. and so.	262 36	
Dedham, Cong. ch. and so.	239 83	
East Medway, 1st ch. m. c.	5 00	
Norfolk, Cong. ch. and so.	2 25	
South Walpole, A friend,	1 00	525 44
Plymouth county.		
Bridgewater, Central Sq. Trin. Cong. ch.	55 25	
Suffolk county.		
Boston, Shawmut ch., 2,500; Park St. ch. 535; Phillips ch., 452.31; Mt. Vernon ch., 250; Berkeley St. ch., 172; Village ch. (Dorchester), 96.42; Union ch., m. c., 2.09; do. Mrs. E. C. Ford, 50; Boylston ch., 18.50; Olivet ch., 11; Highland ch., 9.47; Eliot ch., 5.16; Maverick ch., 3.01; A friend, 3,000; A., 14.75; Miss S. B. Jones, 10; J. F. W., 5; A friend, 1;	7,135 71	
Chelsea, Central Cong. ch., 63.19; 1st Cong. ch., 40; 3d Cong. ch., 29.33;	132 52	7,268 23
Worcester county, North.		
South Royalton, 2d Cong. ch.	6 58	
Templeton, Ladies' Miss. Ass'n, n,	20 40	
Worcester co. Central Ass'n. E. H. Sanford, Tr.	500 00	526 98
Baldwinville, 1st Cong. ch.,	9 62	
Berlin, Mrs. M. G. Houghton,	5 00	
West Boylston, Cong. ch. and so.	15 27	
Worcester, Central ch., 251.41; Union ch., 144.80;	396 21	426 10
		11,719 11
Legacies. — Easthampton, Minerva G. Gale, by Elnathan Graves, Ex'r,	1,853 59	
Oakham, Perley Ayres, by William S. Spear, Ex'r,	55 00	1,913 59
		13,632 70
CONNECTICUT.		
Fairfield county.		
Greenwich, A friend,	90	
Ridgefield, Cong. ch. and so.	9 61	
South Norwalk, Cong. ch. and so.	81 00	
Southport, Cong. ch. and so., m. c., for India,	7 63	99 19
Hartford county. E. W. Parsons, Tr.		
East Windsor, 1st Cong. ch. and so.	45 00	
Enfield, 1st Cong. ch. and so.	100 00	
Granby, 1st Cong. ch. and so.	11 80	
Hartford, Asylum Hill ch., two members to const. REV. JOSEPH B. CLARKE, H. M., 125; So. Cong. ch. 250;	375 00	
Southington, Cong. ch. and so., add'l,	40 00	
South Manchester, Mrs. Wm. Hale,	90	
Windsor, Cong. ch. and so.	33 17	605 87
Litchfield co. G. C. Woodruff, Tr.		
Goshen, Mrs. E. Crandall,	3 00	
Norfolk, Cong. ch. and so. to const. THEODORE H. BEARDSLEY, EZRA G. STOCKING, and GEORGE H. SCOVILLE, H. M. 300; a friend, 10;	310 00	
Thetmaston, Cong. ch. and so.	36 75	
Torrington, Cong. ch. and so.	47 75	
Woodbury, North Cong. ch.	42 00	439 50
Middlesex co. E. C. Hungerford, Tr.		
Chester, C. L. Griswold,	5 00	
Clinton, Miss M. W. Hull, for work of Miss Minnie Brown,	5 00	
Durham, Cong. ch. and so.	30 00	
East Hampton, Cong. ch. and so.	51 45	
Hadlyme, Cong. ch. and so.	10 00	
Middlefield, Wm. W. Bailey,	2 00	103 45
New Haven co. F. T. Jarman, Agent.		
Ansonia, A friend,	10 00	
Meriden, Centre Cong. ch.	30 75	
Middlebury, Cong. ch. and so.	30 45	
Mt. Carmel, Cong. ch. and so.	50 70	
New Haven, 1st ch. 62; do. m. c. 6.07; North ch. m. c. 5.70;		
West Haven, Cong. ch. and so. 13 02;	86 79	208 6
New London co. L. A. Hyde and L. C. Learned, Trs.		
Hanover, Cong. ch. add'l,	17 00	
Lebanon, Goshen Soc. add'l,	2 27	
New London, 1st ch. m. c. 87.46; 1st ch. of Christ, 86.59; 2d ch. m. c. 33.18;	207 23	
Salem, Cong. ch. and so. 13; Rev. I. Ordway, 5;	18 00	
Taftville, Cong. ch. and so.	25 00	269 50
Tolland county. E. C. Chapman, Tr.		
Coventry, Cong. ch. and so., to const. Mrs. MARY L. BREWSTER, H. M.	111 50	
Ellington, Cong. ch. and so.	110 00	
Gilead, Cong. ch. and so.	64 26	
Rockville, 1st Cong. ch., to const. THOMAS S. PRATT, Mrs. JOSEPH W. BACKUS, and Mrs. LIZZIE S. BELDING, H. M.	283 56	569 32
Windham county.		
Chaplin, Cong. ch. and so. with other dona. to const. Mrs. MARY A. CHAPMAN and Mrs. MARY A. UTLEY, H. M.	127 20	
		2,422 72
Legacies. — East Haven, William H. Shipman, by Eliza Shipman, Ex'r,	600 00	
Hartford, Leonard Church, 5,000, and interest, 982 50, by Henry Kennedy, adm'r.,	5,982 50	
Stonington, Charles P. Williams, by W. J. H. Pollard, Ex'r,	6,325 00	12,407 50
		15,330 22
NEW YORK.		
Antwerp, 1st Cong. ch.	33 55	
Auburn, H. J. Brown,	20 00	
Binghamton, 1st Cong. ch.	157 39	
Brooklyn, Ch. of Pilgrims, Dwight Johnson,	50 00	
Franklin, Cong. ch. and so.	7 57	
Gloversville, Cong. ch., D. B. Judson,	50 00	
Harpersfield, Cong. ch. and so.	18 42	
Jamesport, Cong. ch. and so.	10 00	
Lockport, 1st Cong. ch. and s. s.	103 50	
Malone, Cong. ch. and so.	33 27	
New York, M. W. Lyon, 200; J. Henry Lane, 100; H. C. H., 50; A friend, 6;	355 00	
Norwich, Cong. ch. and so.	43 57	
Perry Centre, Cong. ch. and so., to const. Rev. E. H. MARTIN, H. M., 54; "Friends," 5;	59 00	
Port Leyden, Cong. ch.	5 00	
Rome, Rev. Wm. B. Hammond,	5 00	
Schroon Lake, Cong. ch. and so.	5 00	962 27
Legacies. — Concord, Amelie Benvegnen, by Henrietta E. Buck, Ex'r,	30 00	
		992 27
NEW JERSEY.		
Chester, Cong. ch.	31 25	
Newark, Belleville Av. Cong. ch., to const Rev. Geo. H. HEPWORTH, D. D., H. M.	105 35	136 60
PENNSYLVANIA.		
Colerain, Welsh Cong. ch.	10 00	
Parsons, 1st Welsh Cong. ch.	5 00	
Philadelphia, Dundee, 50; John Evans, 15; Mrs. Eliza H. Pratt, 15;	80 00	95 00
ALABAMA.		
Talladega, 1st Cong. ch. for work in Africa,		10 00

OHIO.

Alliance, Cong. ch. and s. s.	4 00
Bristolville, Cong. ch.	6 29
Brookfield, Welsh Cong. ch.	12 00
Cleveland, 1st Cong. ch.	15 00
Columbus, Mrs. Lewis Moss,	50
Crab Creek, Welsh Cong. ch.	3 75
Delaware, Rev. John H. Jones, to const.	
ELIZABETH DAVIES, and MOLLIE E. HERBERT, H. M., 200; William Bevan, 51	205 00
Edinburg, Betsey E. Bingham,	10 00
Elyria, Cong. ch.	343 01
Freedom, Wm. C. Webster,	10 00
Hudson, College ch.	1 00
Kelley's Island Cong. ch.	22 40
Litchfield, Cong. ch.	7 21
Mantua, Cong. ch.	8 00
Nelson, Cong. ch.	8 50
Newark, Plymouth Cong. ch.	23 00
North Bloomfield, Cong. ch.	14 03
Paddy's Run, Cong. ch.	29 00
Pittsfield, 1st Cong. ch.	11 36
Toledo, Mrs. Eliza H. Weed,	20 00
Unionville, Rev. J. C. Burnelle,	5 00
Wakeman, 2d Cong. ch., 21.16; B. T. Strong, 51	26 16
West Mill Grove, Cong. ch.	3 00
Windham, 1st Cong. ch.	27 32—815 53

ILLINOIS.

Aurora, 1st Cong. ch.	33 36
Bloomington, A friend,	5 00
Byron, A. A. Johnston,	5 00
Chicago, U. P. Cong. ch. m. c., 7.63; 1st Cong. ch., 67.22	74 85
Dover, Cong. ch. (of wh. for Mexico, 10)	55 15
Forrest, Cong. ch.	20 25
Kewanee, Cong. ch.	138 10
La Harpe, Cong. ch.	15 00
Marysville, C. T. Morse,	20 90
Payson, Cong. ch.	90 00
Sycamore, Cong. ch.	100 00
Woodstock, Cong. ch.	3 96—471 57

MICHIGAN.

Benton Harbor, Cong. ch.	2 25
Charlotte, 1st Cong. ch.	26 08
Glen Arbor, Cong. ch.	1 25
Hillsdale, Geo. W. Underwood,	10 00
Olivet, Cong. ch. m. c.	9 59
South Frankfort, Orin Blood,	5 00
Stockbridge, Mrs. S. P. Reynolds,	3 45—57 62

MISSOURI.

Bonne Terre, Cong. ch.	20 00
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MINNESOTA.

Clearwater, Cong. ch.	11 00
Elk River, Union ch.	4 60
Minneapolis, 1st Cong. ch., 28.78; Plymouth ch., 24.40; 2d Cong. ch., 4.00	57 18—72 78

IOWA.

Cedar Rapids, John F. Dean,	7 80
Garnaville, L. A. Sackett,	2 80
Genoa Bluffs, Cong. ch.	21 00
Gomer, Welsh Cong. ch.	6 05
Green Mountain, Cong. ch.	31 52
Grinnell, Cong. ch.	16 14
Lewis, Cong. ch.	22 23
Osage, Cong. ch.	17 00—124 54

WISCONSIN.

Arena, Cong. ch.	5 00
Boscobel, H. W. Favor,	5 00
Dodgeville, Mrs. Jane H. Jones,	10 00
Fox Lake, Cong. ch.	5 00
Janesville, 1st Cong. ch.	55 20—83 20

KANSAS.

Highland, Rev. Daniel Kloss,	5 00
Wabunsee, 1st Ch. of Christ, a member,	1 00
Whitfield, A friend,	10 00—16 00

CALIFORNIA

—, "Tithings,"	20 00
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WASHINGTON TERRITORY.

Houghton, Cong. ch.	3 15
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CANADA.

Province of Ontario.	
Guelph, Cong. ch.	16 30

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Rev. Mr. Clark's Young Men's Bible Class, 3.78; Brethren in Laun, Bohemia, 17 c.; Brethren in Jungferntein, 71 c.	4 66
China, Fochow, J. C. A. Wingate, 23; Rev. S. F. Woodin, 26.50;	49 50
England, Liverpool, J. Q.	50 00
France, Nice, Charles Fairbanks, to const. FREDERICK C. FAIRBANKS, H. M.	100 00
Italy, Florence, A friend,	50 00
Micronesia, Ponape, by Rev. E. T. Doane,	19 50
South Africa, Natal, Rev. W. C. Wilcox,	25 00
Turkey, Sis. Ch. m. c.	3 76
Turkey, Constantinople, Kouzoujak oghlou Brothers,	4 40—307 22

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions in part,	7,860 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	1,600 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, 2d Cong. s. s., 4; Cumberland, Cong. ch. & s., for Zeitoon, 40; No.] Edgecomb, Cong. s. s., 2.25; Portland, Plymouth s. s., 5;	51 25
NEW HAMPSHIRE. — Concord, So. Cong. s. s., 8; Durham, Cong. s. s., 10; Kensington, 1st Cong. s. s., 6;	24 00
VERMONT. — Norwich, A little girl, .02; Windsor, Cong. s. s. for school at Arabkir, 25; West Rutland, Cong. s. s., for student at Marash, 23;	48 02
MASSACHUSETTS. — Boston, Immanuel s. s., 17; Brockton, 1st Cong. ch., 3.10; Brookfield, Cong. s. s., 5.75; Dracut, 1st Cong. s. s., 5; Fall River, Central Cong. s. s., for Pasumalai, 100; Haverhill, West Cong. s. s., 3.56; Rockport, Cong. s. s., for Japan, 2.86; Salem, Tabernacle s. s., 15; Shirley, Cong. s. s., 2.63; Southampton, In memory of Anna Alberta Bates, 15; West Gloucester, Cong. s. s., 2.50; West Newton, Red Bank Company, for a school in Turkey, 84.70;	257 10
RHODE ISLAND. — Providence, Pilgrim Cong. s. s., for scholar at Mardin, 30; Union Cong. s. s., for Dakota, 23.02;	53 02
CONNECTICUT. — Coventry, Cong. s. s., 10.86; Newington, Cong. s. s., .85; Norwich, A class in 1st Cong. s. s., 3.04;	14 75
NEW YORK. — Brooklyn, Penny Aid Soc., for Japan, 6; Oswego, Cong. s. s., 5.17;	11 17
NEW JERSEY. — Hoboken, 1st Presb. s. s., for scholar in Harpnot Seminary, 40;	40 00
OHIO. — Bristolville, Cong. s. s.	1 20
ILLINOIS. — Chicago, So. Cong. s. s., Scott Wampler, 18 c., Plymouth, Cong. s. s., 2.71;	2 89
IOWA. — Maquoketa, Cong. s. s.	6 00
CALIFORNIA. — Petaluma, Cong. s. s.	10 00
CANADA. — Guelph, Cong. s. s.	14 00

533 40

Donations received in March,	28,576 03
Legacies " " "	16,108 09

\$44,774 12

Total from September 1st, 1881, to March 31st, 1882, Donations, \$182,274.47; Legacies, \$49,534.28 = \$231,808.75.

FOR YOUNG PEOPLE.

FROM MICRONESIA.

THE *Morning Star* has returned from her eleventh annual trip to Micronesia, reaching Honolulu February 2, nearly two months earlier than she was expected. The letter from the *Star* to her owners is briefer than usual, and refers to an accident which had happened to the vessel rather than to the work done among the people. The letter says :—

“I am returning home in ballast, and to all appearances as gallant as ever, but deep down below the water-line there is a silent leak, which all the efforts of my crew have not been able to stop. After three weeks of severe labor at the island of Kusaie, I am obliged to return to Honolulu for repairs. What I dislike most of all to acknowledge is that I am returning with the work on some of the islands undone. To be growing old, and to become aware that one is not equal to the service required, and so to be willing to be set aside that a younger one may fill the place, is hard. But we should be ready to be anything or to do anything for the sake of the more rapid extension of the kingdom of Christ. How well I can sympathize with many faithful pastors who have grown old in service, and who have come to realize that others must take their place.

“I would give all praise to God for many deliverances, not only on the present voyage, but also on each previous one. On the 21st of September last we sighted Kusaie, and were on just the spot where the *Morning Star* No. 2 was wrecked in 1869. The weather was calm, and the current strong, and it seemed as if nothing could prevent my going ashore. As the current drifted me silently nearer and nearer the breakers, I gave up all hope of saving my life, and the ladies were sent away from me in boats. But just before striking on the reef



WELCOME OF THE MORNING STAR

my anchor took hold and held me just clear of instant destruction. But then there was only one quarter from which the wind could blow so as to save me, and we had never known it to blow from that quarter near this island. However, the Lord sent this very wind a few moments after our anchor caught. It lasted only long enough to take us clear of the land, and then died out again. Was not that a wonderful deliverance?

"Four years ago, as I remember, there were ten trading vessels sailing about among the Micronesian Islands, besides myself, and within this short space of time every one of those vessels has been wrecked and lost, except your *Morning Star*. My captain would take no credit to himself for superior seamanship, knowing that some of those other vessels were commanded by far better seamen than he. To sail a vessel through the calms, currents, and lagoons of Micronesia is as difficult as any navigation in the world. No, to God belongs all the praise. My captain has a strong argument to use with the traders on these islands as he reminds them of the protection God has granted those who sail in simple dependence on his care.

"Notwithstanding the fact that I go home without doing the work in the Marshall Islands, I have on this trip sailed 12,362 miles; have had 319 passengers; have entered 15 lagoons; and have anchored 46 times. The full results of the voyage can never be known till the great day 'when the books shall be opened.'

Your faithful Ship,

"*The Morning Star.*"

On the opposite page is a picture of a coral island, thousands of which are found in the Pacific and Indian Oceans. They are seldom so regular in form as the one here represented, most of them having the ring of trees broken by bare reefs, where no vegetation is to be seen. The water within the ring of land is called a lagoon, and there are sometimes several passages from the lagoon into the open sea. But these channels are usually narrow, and you can well imagine how difficult it is for the *Morning Star* to pass in and out in safety. It is certainly remarkable that she has sailed so long and so safely. Let us thank God for his good care. Among the letters brought by the *Star* on this trip was one from Mr. Doane, giving some account of one of the native helpers who went from Ponape to the island of Ruk, and commenced mission work there two years ago. From this account, and from what Mr. Sturges has written, we have the following interesting story:—

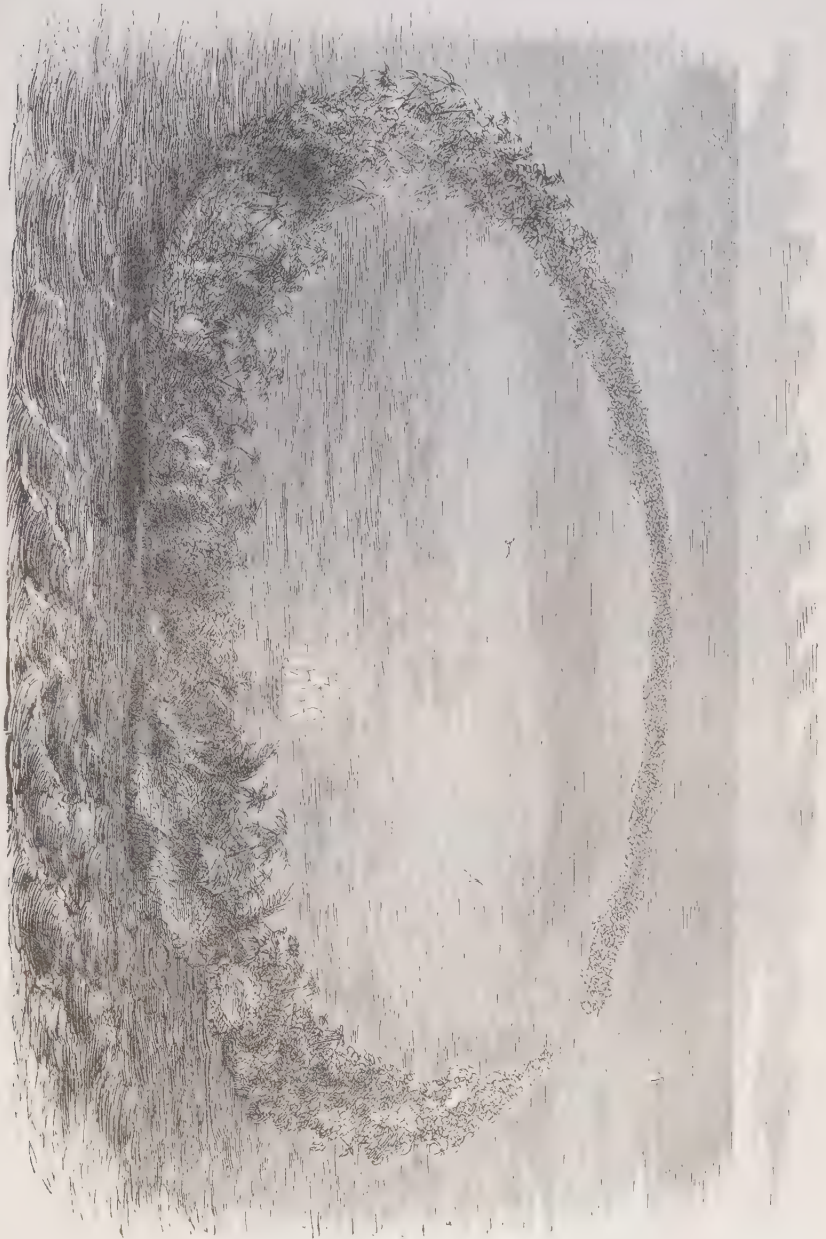
THE STORY OF MOSES OF RUK.

Many years since a large, strong, and active young man left one of the islands of the Gilbert group, and went on board a vessel to go, he knew not whither. After sailing some days he reached Ponape, of the Caroline group, where he met many natives from the island where he was born. Liking the people of Ponape he decided to make that island his future home. But his first thought was of his parents, and he wished them to come and live with him. He therefore returned to his native island, and easily persuaded his parents to go with him to Ponape.

While on the voyage a baby-boy was born to the mother. When they reached Ponape matters did not move on as smoothly as they had hoped. The people

of that island were then in darkness ; the missionaries had just brought the light of the gospel, but comparatively few had accepted it. There was a great deal of drunkenness, with its usual results, feuds, brawls, and fighting. The

A CORAL ISLAND IN THE PACIFIC.



people were hateful and hated one another, and they seemed to have a special hatred toward this young man who had brought his parents to live among them. They made a plan to kill him, and he was enticed away from home and murdered. Then they determined to put the parents out of the way, and so they

stirred up a quarrel, and during the fighting the baby-boy was dropped on the ground. The father and mother were slain, but a woman of rank rushed in and picked up the baby, taking it to her home, and protecting him for a while.

Among the natives of these islands there was in those days a custom, which had the force of law, that the child of a murdered man should, if possible, slay



GILBERT ISLAND WARRIORS.

the murderer. Hence the men who killed the baby's father were anxious to put the child out of the way, lest when he grew up he should avenge the death of his parents. So he was hidden for a while, to save his life. Afterwards he came under the care of the missionary, Mr. Sturges, by whom he was taught to read. As he grew up he heard the Bible read, and was led to see his need of a Saviour, and to give himself to Christ.

During this time he was greatly impressed with the Bible-story of Moses, and it seemed to him that his own case was much like that of the Hebrew leader whose life was sought when he was a child. And so when he was baptized he took the name of Moses, and he often spoke of his wish to be like Moses, and lead out his people from their captivity in sin and heathenism. He early expressed his wish to go to the heathen islanders and tell them of Jesus.

And so Moses commenced his studies at the Training School on Ponape, where the natives are fitted to become teachers and preachers. In 1876 he went with his wife, Zipporah, to Etal, one of the islands of the Satoan lagoon, in the Mortlock Group. Here he remained two years, gathering eighty-six members into a church. He then took a new station on Nomr, an island where all were heathen, and organized, after one year's labor, a church of fifty seven members. The next year, 1879, no one could be found so suitable as Moses to begin missionary work on Ruk, and he willingly consented to go to that dark island. And there he is now, leading the people out of their bondage to sin and superstition. And he has been greatly blessed in that new mission field. How wonderfully God has led this Gilbert Island boy, whose father was like those men pictured above, making him a chosen leader to many people. Was he not well named Moses?

THE MISSIONARY HERALD.

VOL. LXXVIII.—JUNE, 1882.—No. VI.

THE famine in the vicinity of Cesarea, Western Turkey, is increasing in severity. Rev. Mr. Bartlett says that the appeals made to our missionaries by the starving people, are heart-rending. Just north of Cesarea many have already died from starvation. Meanwhile the government, instead of affording aid to the sufferers, is exacting its taxes to the uttermost. Seed wheat is greatly needed, as well as food. Contributions for the relief of these sufferers will be gladly transmitted by the Treasurer of the Board.

THE increased circulation of the Scriptures in the Turkish Empire gives substantial ground of hope for the future of that land, whatever may be the issue as to its political condition. The American Bible Society during 1881 disposed of 43,146 copies or portions of the Bible, a larger number by 3,023 than in any year in the past, while during the same period the British and Foreign Bible Society put into circulation 49,559 copies. These figures include the work done in Palestine and Egypt. This makes the total circulation by both societies, 91,796 volumes, of which 5,295 were sold to Turks. Under the approval of the Armenian Patriarch of Constantinople a number of Armenian scholars are at work with some of our missionaries, preparing an edition of the Scriptures in modern Armenian, which shall have the imprimatur of the Patriarch, thus securing its free circulation among the Gregorians everywhere. Where the Bible goes there will be light.

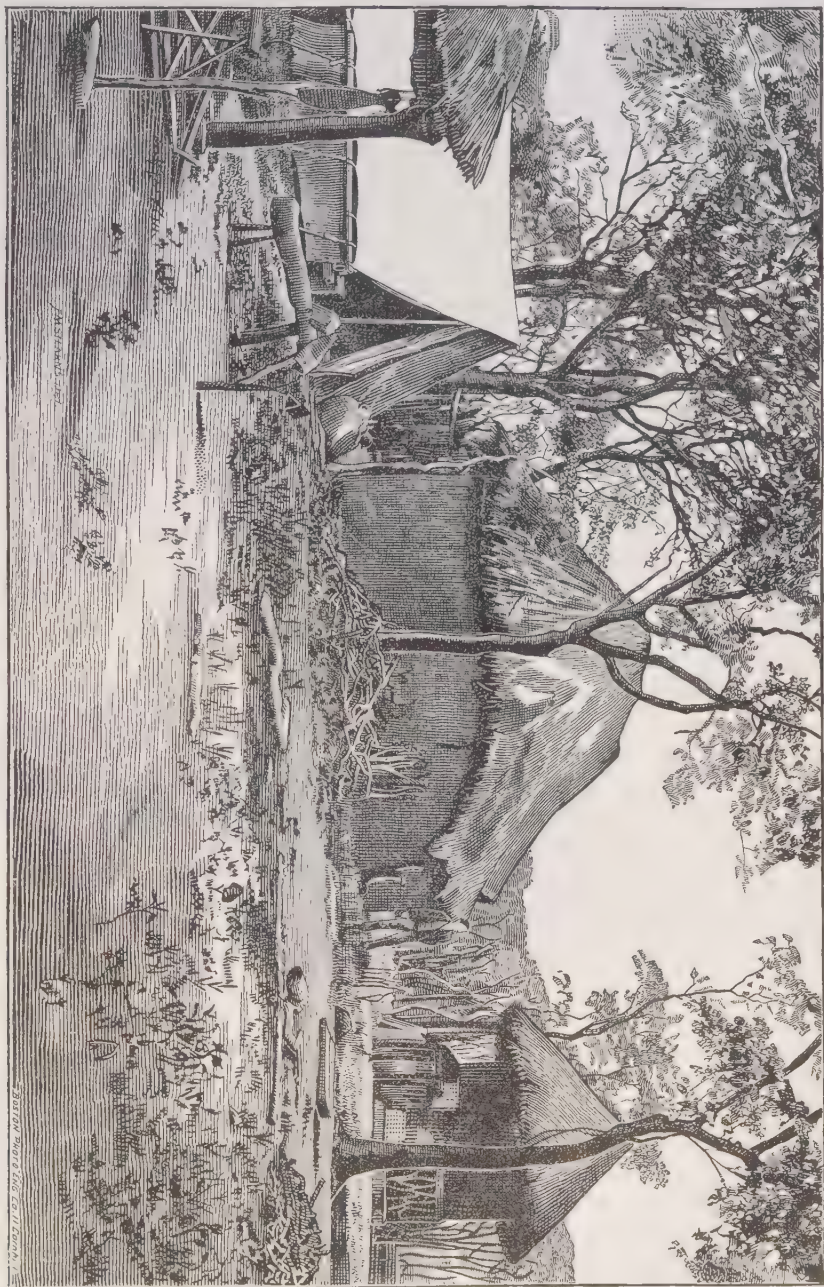
PAUL would have Christ magnified in his body, "whether it be by life or by death;" as if it mattered little to him which way God should choose. This wish comes to mind as we read of the last days of Adam M'Call, the young leader of the Livingstone Inland Mission on the Congo, whose death has been recently chronicled. While at Madeira, very weak, so that he spoke with difficulty, he was overheard praying thus: "Thou knowest all I want. Thou knowest the circumstances, Lord! Do as thou pleasest. I have nothing to say. I am not dissatisfied that thou art about to take me away. Why should I be? I gave myself, body, mind, and soul, to thee; consecrated my whole life and being to thy service, and now if it please thee to take myself instead of the work I would do for thee, what is that to me? Thy will be done."

WE have no means of knowing how many churches take up for consideration at each monthly concert a special missionary field, but it is believed that such is not the practice in the large majority of Congregational churches, though occasionally some particular country or mission may be made the topic for a single meeting. If such were the custom, or if it were desirable to establish the custom, it might be well for the *Missionary Herald* to announce an order of topics, and devote a large portion of each issue to the story of some single mission field. In regard to such an arrangement for conducting a missionary magazine, it may be suggested (1st), that it involves to a large degree the withholding of tidings from the several fields until the turn of each shall come in the course of the year ; and (2d), even in those churches where the plan named is adopted, we have the impression that those who are studying a topic do not care to have the latest number of their missionary magazine present the full story which they are appointed to tell. It checks rather than helps them to have their work done for them, especially to have it go for a week or two before the concert into the hands of many to whom they are to speak. For these and other reasons it has been deemed best to give each month the freshest information possible from each mission, with an occasional review of the several fields, thus presenting in the course of the year the information needed by those who desire to take up the fields seriatim. The tidings will then be no older than they would be if *we* held them back until the appointed month ; and the reporters will feel that by collating and condensing, they have made the work their own, and of fresher interest to their hearers. But we are aware that there is something to be said in favor of the other plan, and we should welcome any information as to the wishes of the pastors and churches in this matter.

A MISSIONARY BIBLE. — The same vessel which in 1826 brought to this country the tidings of the death of Rev. Gordon Hall, in India, brought a letter addressed by him to some friends having reference to the needs of the missionary work. In this letter, the last written by this early missionary, he says : "I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth, all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground I would have a note of reference to Mark xvi. 15, 16, and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add a note on their map, Romans x. 14, 15, and Isaiah vi. 8, to the last clause ; which latter clause ('Here am I : send me') I would have every student in theology, and young believer of good talents and education, print on his chart in grand capitals, preceded by 'Lord, what wilt thou have me to do?'"

AN unusually large portion of the *Herald* for this month has been given to letters from the missions, but we are sure no one will regret this who reads the interesting accounts received from Africa, Turkey, and Micronesia, and other portions of the world.

In the last letter received from Mr. Bagster he enclosed a few photographs taken by himself on the way to and at Bailunda. Though the photographs were not marked, and no explanations were sent with them, the one from which the



MISSION PREMISES, BAILUNDA, WEST CENTRAL AFRICA.

accompanying cut was taken, doubtless represents a portion of their premises at Bailunda. Only one of the frame-houses is shown, the hut at the right of the engraving being probably one of the kitchens.

EIGHT MONTHS. — The receipts from donations for the first eight months of the financial year are about \$3,000 in advance of those for the same period during the preceding year, a gain of a little less than one and one half per cent., so far helpful toward the twenty-five per cent. advance needed. Let us hope that the four remaining months will report a large relative increase from the gifts of individuals and churches. The receipts from legacies are \$30,000 in advance of those of last year at the same date, May 1.

At the last accounts from Natal Messrs. Richards and Wilcox were preparing to go with their wives at an early date to Umzila's Country. Their plan is to go by sail to Chiluwan, and thence inland on donkeys.

INTEREST in the missionary work in foreign lands leads to a desire to know something of the personal history of those who are doing the work. Our brethren and sisters laboring for Christ in different parts of the world, would be surprised to know how many there are at home who have never seen their faces, and whom they do not know by name, who yet have a personal interest in them and in their work. The number of inquiries coming from different parts of the United States as to the history of individual missionaries, has led to the thought that brief memoranda concerning those now laboring in connection with the Board will be welcomed by readers of the *Herald*. A beginning is made this month by giving memoranda of our Maratha missionaries. The other missions will be given month by month.

WHERE ARE THE REAPERS. — Can it be that Christians are heeding their Master's injunction to pray the Lord of the harvest that he send forth laborers into his harvest? Certainly these laborers are not appearing in needed numbers. The number of college students has greatly increased, yet even from those colleges which were established for the express purpose of furnishing a supply of ministers, the proportion of graduates who enter the ministry has been constantly on the decline. Other callings allure our young men. Possibly more might be done in the way of direct appeal to Christian students to induce them to choose the best of all callings. Certainly more might be done towards this result, by pleading with him in whose hand are all hearts. The white fields are waiting for reapers, and the Lord is waiting to hear his people cry unto him to send them forth.

AN illustration of the injustice practiced by even the courts of the Turkish Empire has lately been given at Bitlis. Some twenty two years ago Rev. Mr. Knapp, our missionary at Bitlis, purchased of the government, at auction, a dwelling house of which, during all these years, he has had undisturbed possession. The papers were in due form and sealed by the proper officials. Recently, however, a previous owner has made claim to the property, and by bribing various persons, among them the judge of the city court, paying out, it is said, about \$660 in bribes, he has secured a decision that the house must be surrendered, and \$880 paid for damages. It would seem impossible that such an atrocious act of injustice could be perpetrated under the seal of any court, but the only hope our missionary has of retaining his property is by an appeal through American and British officials to the Sultan himself.

THE HEALTH REPORTS FROM BAILUNDA.

ON the same day that the last number of the *Herald* came from the press a telegram was received from Messrs. Stover and Fay, who were then in Lisbon, Portugal, awaiting a steamer to take them to Benguela, announcing the death of Mr. Bagster, the leader of the West Central African Mission. On another page will be found the particulars of the sad event, which occurred at Bailunda, February 22. In this number, also, several interesting communications appear, written prior to the serious sickness of Mr. Bagster, referring to the plans of the mission, so far as they had been formed, during the few days that had elapsed since the arrival in the interior of Mr. and Mrs. Walter and Dr. and Mrs. Nichols. It had been agreed that as soon as practicable two of the brethren should push on for an interview with the King of Bihé, to obtain his consent for the establishment of a station near him, while Messrs. Bagster and Sanders had planned to set out about the 5th of February for Dondo, a town some one hundred and fifty miles to the north of Bailunda, on the Coanza River. It was hoped that by this river a more feasible route could be found to the interior, making St. Paul de Loanda the port of entry rather than Benguela. But these plans have all been interrupted by the death of Mr. Bagster and the sickness of other members of the mission. Our last letters from the missions were dated February 24, only two days after Mr. Bagster's death, before there had been time to revise their plans.

These trying reports of sickness and death naturally suggest questions as to the healthfulness of the climate and the locality. It should be remembered that the spot for which our brethren set out, Bihé, has not been reached as yet. As to Bailunda, which is 5,000 feet above the level of the sea, the reports have hitherto been favorable respecting its healthfulness. Messrs. Sanders and Miller, after a continuous residence there of ten months, reported themselves as enjoying good health, while Mr. Bagster, after his three stays on the coast, found speedy relief on reaching the hills, except on the occasion of his last return. During the summer and autumn houses were constructed, being covered by thatched roofs, the work being done by the natives after their own fashion. These natives assured our missionaries that they would find the houses waterproof when the rainy season came. This, it seems, did not prove to be the case. Messrs. Walter and Nichols and their wives, with Mr. Bagster, arrived at Bailunda the last of November, just before the rains commenced, and it was soon found that the houses could not be kept dry nor could suitable protection be provided while the rains fell. To this cause, it is believed, the sickness of the several members of the mission is largely due, and we trust that the change of season, which has come long before the time of writing this, will give renewed health and vigor to the whole missionary party. Dr. and Mrs. Nichols had been seriously prostrated, but at latest date were on their feet, while Mr. and Mrs. Walter had shaken off their first attack. Mr. Sanders had been sick for one day, and Mr. Miller for four days. If, on the return of the dry season, the region is not found healthful, a change will be made to a better locality. It cannot be doubted that a salubrious situation can be found somewhere on the high ranges of mountains near the spot where our brethren now are.

REV. WALTER WELDON BAGSTER

To human eyes the work of Christ in Africa has suffered most grievous loss in the death of Rev. Walter Weldon Bagster. All things had seemed to point him out as the leader prepared and ordained of God for a long life of pioneer service. Single-minded, unselfish devotion, and an ardent missionary zeal were joined in him with an exultant joy in God which remarkably fitted him to press on and to bear up under the peculiar burdens and difficulties of laying foundations in Africa. Added to this were unusual practical qualifications for the special work to which he gave his life.



REV. W. W. BAGSTER

Born in London, England, October 26, 1847, a grandson of Samuel Bagster, of the well-known Bible warehouse, from early youth he had the thought of serving God as a missionary in Africa. This thought, as he said, was the result of his Christian training as a child. In 1866, when nineteen years old, he came to Canada, but after one year returned to England, where he made public confession of Christ as his Saviour. In 1872 he came again to Canada, with the express purpose of making a fortune which should enable him to go as a missionary to Africa at his own charges. Finding the fortune did not come there, he went to California in 1873. His education, which seems to have been somewhat desultory, embracing English studies, French, and Latin, farming and civil engineering, was carried on in California in the hardy life at the mines.

Time went on, and still the missionary fortune was not made, so that Mr. Bagster was led to consider the fact that there were societies seeking for young men, and ready to support them as missionaries. He dropped secular work, took two years of study at the Pacific Theological Seminary, offered himself to the American Board, and was ordained at the first Congregational church in Oakland, Cal., June 9, 1880. On the 7th of August, 1880, he sailed from New York for the West Coast of Africa. He was now thirty-two years of age. In his letter of application for appointment as a missionary, he wrote: "My present qualifications for the work are but slight so far as theological studies are concerned, but of late I have had it laid upon me to write and apply for a position as assistant or helper, because I think that time, precious time, is passing. I have seen much of life, and I can adapt myself to any of the ordinary work of a rough frontier life. I have been considered a successful overseer of workmen, can survey and map out any work, can keep books, and do practical engineering, can go into the woods, and build a house. When a thing wants doing I do it. I long to be at work for the Master, and have an idea that there may be a corner even now open where you — and He — need such a man as myself, imperfectly qualified as I am."

Mr. Bagster rejoiced at his appointment to the West Central African Mission, while always modestly saying that he hoped a better leader would soon be found, when he would most gladly take a lower place. After his departure no letter ever came from him to the Missionary Rooms which did not contain some expression of delight in his work. No one, he thought, had done justice to the missionary's joy. In his last letter of January 21, 1882, he wrote: "The joy that comes to us in Africa, comes very often thus. The work is infinitely beyond our strength, but our God's promise is as infinitely beyond the needs of the work and the workers. . . . For myself I am more like myself, though even now I find I am unequal to what I should call a good honest day's work. Yet I do rejoice, yea, and will rejoice, and we go forward, forward. Our dear brother M'Call soon finished his course and won the crown. Oh! that whether mine be long or short I may be ready, and hold the faith firm unto the end."

During the month which Mr. Bagster spent in Boston before he left the country, while preparing the outfit of the new mission, he won the hearts of all with whom he had to do. Simple and straight-forward as a child, he had a steady confidence in the guiding hand of God, and felt no fear. He showed himself at once strong and patient, courageous and humble. He applied himself to every detail with untiring diligence, and learned the art of photography, of soap-making, and other such homely things necessary in an uncivilized land. He often said, "I shall make the care of my health my first care: it is too valuable to be trifled with, now that it is dedicated to this great work." He seemed in excellent physical condition. He reached Benguela with Mr. Sanders and Mr. Miller, November 10, 1880. The usual African delays kept them on the coast until March 9. On the 22d of the same month they reached the height of Bailunda, two hundred miles inland, and five thousand feet above the sea-level. Being repeatedly obliged to return to the coast, Mr. Bagster's attacks of the coast fever became persistent, and after the third return to Bailunda, in November, 1881, he said that the rebound to good health which had followed his arrival there on the two previous occasions, failed to come this time. On

Wednesday, the 15th of February, 1882, he took his bed with a severe attack of fever, accompanied by pain in the head. Dr. Nichols wrote, February 22, "It becomes my melancholy duty to add to the letter of yesterday the sad tidings of our beloved leader's death. At eight o'clock this morning, after a week of suffering and two days of painless coma, Brother Bagster passed from his faithful labors to his long-promised rest. The Lord has come among us and taken to his temple on high, the central pillar of our little temple. We know that his wisdom is infinite, and that what seem to us irreparable misfortunes, are in his hands converted into blessings. Yet nevertheless our weaker natures sorrow over him with whom saints and angels rejoice. The life, the soul, the strength of all here, — the head to plan, the hand to execute, the spirit to cheer, — all this he was, and now that he has left us, our little souls must find cheer in Christ alone."

The next day, February 23, Dr. Nichols adds, "We buried him this morning at eight. Doubly alone we feel, now that not even his body is with us. Our services were simple, as he would have desired, but our grief was none the less profound. . . . So now we must learn to work and pray without him. We need the prayers of the Board, and of all who love our Lord, for the mission so sorely stricken. I remember that once while we were in Benguela, he went to Catumbella to engage tepoia-men; he was absent only a day, but every one missed him, and such a welcome as we gave him! and how we shall rejoice when we meet him the next time where partings come never! . . .

"The immediate cause of his death was congestion of the brain, to which he was peculiarly liable. He also suffered from hypertrophy of the heart, in a form which of itself often leads to such congestion. But the primary cause of the disease was this terrible malaria, a foe which cannot be vanquished without quinine, and this he would not take in any form. Indeed it would seem that this sole earthly help was really inaccessible to him. It is a drug whose natural tendency is to send a flood of blood into the brain, and in his case I have no doubt that a persistent use of quinine would have as surely killed him as the fever did, and in precisely the same way."

Mr. Sanders writes, "I cannot sorrow for him. He is far better off. He sees his Lord face to face. He longed much to preach the gospel to these people, hence he disliked the journeying and other things that kept him from applying himself to the language. No duty that presented itself, however disagreeable, was shirked. But it was not given him to preach by word to these people. News of Mr. McCall's death, received one or two months ago, warned him, as he said, to be ready, too. Holding about the same position, the news seemed to be a special message to him. He spoke of it more than once before his sickness. How to write to his family I do not know. The Lord help them to bear it. Having been at his home I know how strongly they love him. To the mission his death is a very severe blow. He carried many of its burdens. By knowledge of men and things, and by familiarity with business methods, he could do well what we shall find it hard to do. His Christian life and devoted energy were an example and stimulus for us all. . . .

"As I was looking at Brother Bagster's face just after he passed away, and thought of him as in his Saviour's presence, in the fullness of joy, I envied him. He would no longer have these people trying constantly to extort from us, on

the one hand, and on the other hand to feel that those at home may justly think expenses are heavy ; while this and that constantly hinder the study of the language and the rapid pushing on of the work. He would no longer be perplexed with the difficulties of traveling and of making new settlements. I say I envied him for a moment, though for a moment only. Then I was ashamed of the cowardice and laziness that wanted the crown without the cross, the reward without the service. I trust I may be spared forty years if such be God's will, and that time be filled up with hard labor for his cause."

It is certain that our departed brother does not regret his missionary consecration. It was joy at the time here, it is higher joy in heaven. He is more sure than ever that Christ shall reign in Africa. He sees more plainly than we can that every such unfinished work for God is in *his* eyes a glorious fulfillment. And we may surely believe that the names of Bagster and Pinkerton shall shine forever as stars of the dawn upon that dark land in which and for which they have died.

Mr. Bagster upheld and cheered his fellow-workers in Africa, while he himself was cheered on by a most loving family circle in London. Every mail carried him tokens of their watchful care, and he still lived in the warmth of their tender sympathy. "I am an American," he said while in Boston, "though of English birth ;" yet, when asked if the future separation from his kindred would not be easier on account of his past absence, he replied with a wistful glance, "Ah ! it seems as if there was never a family before so bound together as we are." Let not this bereaved household be forgotten in the prayers and sympathies of American Christians. And for our beloved stricken band of missionaries in Bailunda, and on the way thither, let no one who knows how to pray fail to plead for them, as mothers plead for their children, that God Himself will lead and comfort them, restoring health and sending success. They are *our* messengers of mercy to Africa ; let us not fail them now.

A MODERN CONFESSOR IN SPAIN.

BY REV. THOMAS L. GULICK, ZARAGOSA, SPAIN.

AN aged school-teacher and his wife have lately come to one of our out-stations from the distant province of Asturias solely for the sake of living in a Protestant community. In reply to inquiries, he told me in a modest, manly way, the following interesting story.

He said that seeing the corruption in and around him, he had begun to wonder if the religion he was following was the true one, and, in his blind way, feeling about if haply he might find God, he had asked Him to show him the true path. "How wonderful," he said, "are the ways of God. While I was in this state of mind God sent me a messenger from a quarter where I, a teacher, least expected a revelation. The apostle he sent me was a *poor, uneducated day laborer*, who was breaking stones on the road. I several times heard him spoken of as a godly man, very different from those around him ; that he had a *book* which he prized above everything else, by which he guided his life, and of

which he was constantly speaking to his neighbors. I sent for him. He came and brought his book, which he was accustomed to keep about him. We had a long talk, and he lent me his precious book. I read it and found that I was a lost sinner. Then I cried to God for mercy through Christ, and found peace.

"Now the persecutions began. The priest of the town, who had always been my special friend, heard that I was becoming a Protestant. He came to me and said, 'I hear an absurd calumny against you; they say that you are becoming a Protestant.' I replied, 'It is *true*; I accept the doctrines of the Bible; I trust in Christ as my only Saviour, and I intend to obey his commands.' He then burst upon me like a mad man, denouncing me as a heretic and corruptor of youth. He stirred up the whole town. The little house I had bought in which to spend my declining years was frequently stoned, and at night they tried to set it on fire.

"As a teacher of a public school I was required by the government to teach the Roman Catholic catechism, which I now knew taught doctrines contrary to the Word of God. I felt that I could do this no longer, and told my wife we must give up our living, cost what it might. She, too, had accepted the gospel, and agreed with me. I sent in my resignation. The school inspector in Oviedo, the capital, sent word that he wished to see me there. I knew that he intended to ask the cause of my resignation, and trembled at the thought of being denounced before the high officials as a heretic. Satan tempted me to give some other excuse, my age, my wife's health, the climate, or something else, but my own conscience and a good Swiss woman in Oviedo, counseled me to tell the exact truth. I went to the Inspector's office and told him the facts. Judge of my surprise when he said, 'Friend, give me your hand!' and turning to a group standing near, he said, 'Look here, gentlemen, see what I have never before seen in Spain, an old man, and a poor man, who gives up his whole living for the sake of his conscience, because he is unwilling to teach doctrines he doesn't believe! Would that there were more like him in our land!'"

The Inspector could not save the school for him, but sent him away with his praises and blessing. The old gentleman, who had come trembling with fear, went down the steps trembling for joy, the tears blinding his eyes, and humbly thanking God that he had enabled him to give testimony for the truth.

The incident soon became the town-talk in the cafés of Oviedo. Our friend went to his village, sold his home, in which he had hoped to end his days, for half what it cost, packed his goods, and came the long journey to the out-station. His good wife is very feeble; he has only \$200, and no visible means of gaining a living, but he is very cheerful, and trusts that God will open the way before him. He is already much beloved by the Christians in the region, who call him "grandfather." I should be glad to see him teaching an evangelical school, but it would be impossible for him to gain a living from it where he is, as the Christians are too poor and too few.

MEMORANDA OF MISSIONARIES CONNECTED WITH THE MARATHA MISSION OF THE A. B. C. F. M.

FAIRBANK, SAMUEL BACON, D. D., from Jacksonville, Ill.; born Stamford, Ct., 1822, Dec. 14. Ill. C., '42; And. Sem., '45; ord. Jacksonville, '45; sailed '46, May 28. Stations, Ahmednagar, '46-'50; Bombay, '50-'55; Wadale, '57. Married, '46, Abbie Allen, of Oakham, Mass., who d. '52, Aug. 21; and he m. (2d), '56, July 31, Mary, dau. of Rev. Henry Ballantine, who was b. in Bombay, '36, Sept. 10; she d. '78, Jan. 15.

BISSELL, LEMUEL, D. D., born in South Windsor, Ct., 1822, Dec. 12. West. Res. C., '45; and Sem., '48; ord. Milan, O., '51, Apr. 9; sailed '51, May 8. Stations, Sirur, '51-'61; Ahmednagar, '61-'64, and '66. In America, '64-'66, and '76-'77. He married, '51, Apr. 3, Mary Elizabeth Beaumont, of Cleveland, O., who was born in Rochester, N. Y., '27, Apr. 19.

HARDING, CHARLES. Born Conway, Mass., 1826, Nov. 21; Yale C., '53; Union Sem., '56; ord. Sunderland, Mass., '56, July 3; sailed, '56, Aug. 18. Stations, Bombay, '57-'62; Sholapur, '62; in America, '68-'69, '80-'82. Married, '56, June 25, Julia M. Terry, born Plymouth, Ct., '33, Nov. 17, and died '67, Feb. 11; married (2d), '69, Aug. 19, Elizabeth Darling, dau. of Rev. Henry Ballantine, born Ahmednagar, '38, Jan. 2.

BRUCE, HENRY JAMES. Born Hardwick, Mass., 1835, Feb. 5; Amh. C., '59; And. Sem., '62; ord. Springfield, Mass., '62, Sept. 11; sailed, '62, Oct. 29. Stations, Khokar, '63-'68; Rahuri, '68-'72; in America, '72-'75; Satara, '75. Married, '62, Oct. 7, Hepzibeth Persis Goodnow, who was born in Sudbury, Mass., '44, Jan. 16.

WELLS, SPENCER REXFORD. Born Albany, N. Y., 1838, Aug. 25; Bel. C., '59. Four years in the army, losing his right arm at Vicksburg. Chicago Sem., '67; ord. Chicago, '67, Apr. 18; sailed, '69, July 10. Stations, Bhuinj, '69-'76; Panchgani, '76—; in America, '81—. Married, '69, Apr. 6, Mary Leeper, born Princeton, Ill., '39, Aug. 31.

PARK, CHARLES WARE. Born North Andover, Mass., 1845, Sept. 8, son of Rev. Calvin E. Park; Amh. C., '67; And. Sem., '70, having spent one year at Bangor; ord. Amherst, '70, June 15; sailed, '70, Aug. 3. Station, Ahmednagar, '71; Sholapur, '71-'74; Bombay, '74-'81. In America, '81—. Married, '70, June 16, Anna Maria, dau. of Rev. Henry Ballantine, born Ahmednagar, '44, Dec. 16.

WINSOR, RICHARD. Born, Gosport, Portsmouth, England, 1835, Sept. 17. Wilbraham Academy. Ober. C., '67, and Sem., '70; ord. Medway, Mass., '70, Sept. 7; sailed, '70, Oct. 19. Stations, Satara, '70-'79; Sirur, '79—. Married, '70, Sept. 7, Mary Codman, dau. of Rev. David Sanford, of Medway, Mass., born '41, Sept. 4.

HUME, ROBERT ALLEN. Born Bombay, 1847, Mar. 18, son of Rev. Robert W. Hume; Williston Sem. Yale C., '68; And. Sem., '71, having spent two years at Yale Sem.; ord. New Haven, '74, May 10; sailed, '74, Aug. 11. Station, Ahmednagar, '74. Married '74, July 7, Abby Lyon, dau. of Rev. Ebenezer Burgess, born Ahmednagar, '49, Sept. 9, and died Panchgani, '81, July 25.

BALLANTINE, WILLIAM OSBORN, M. D., son of Rev. Henry Ballantine, was born in Ahmednagar, India, 1849, Feb. 9. Amh. C., '69; grad. Med. Department, U. N. Y. Sailed, '75, Jan. 23. Station, Rahuri. Married, '75, Jan. 6, Alice C. Parsons, of Easthampton, Mass., who died at Rahuri, '78, Sept. 9.

HUME, EDWARD SACKETT. Born in Bombay, 1848, June 4. Son of Rev. Robert W. Hume. Hopkins Grammar School, New Haven. Yale C., '70; Hart. Sem., '75; ord. New Haven, '75, June 2; sailed, '75, Aug. 11. Station, Bombay. Married, '75, July 21, Charlotte Elizabeth, dau. of Rev. John Chandler, born Madura, So. India, '47, Sept. 3.

GATES, LORIN SAMUEL. Born E. Hartland, Conn., 1845, Sept. 1. Williston Sem. W. C., '71; Yale Sem., '74; ord. Cambridge, Vt., '75, July 7; sailed '75, Nov. 6. Station Sholapur. Married, '75, Oct. 20, Frances Anne, dau. of Rev. Allen Hazen, D. D., born Sirur, India, '52, July 9.

SMITH, JAMES. Born Hampton, Ontario, 1851, July 13. Victoria C., '76; Knox C., '79; ord. St. Mary's, Ont., '79, Sept. 29; sailed, '79, Oct. 25. Station, Ahmednagar. Married, '79, Apr. 30, Maud Nugent, born Ops, Ont., '52, Oct. 22.

ABBOTT, JUSTIN EDWARDS. Born Portsmouth, N. H., 1853, Dec. 25, son of Rev. Amos Abbott, formerly of this mission. Dart. C., '76; Union Sem., '79; ord. Nashua, N. H., '80, June 10; sailed, '81, Oct. 15. Station, Bombay.

FAIRBANK, KATIE, dau. of Dr. Fairbank (above). Born in Ahmednagar, 1859, May 8. Mt. Holyoke Seminary and Bradford Academy; sailed, '82, May 13.

HARDING, RUBY E., dau. of Mr. Harding (above), born Bombay, 1860, Oct. 23. Poughkeepsie Female Academy; Wellesley. Sailed, '82, May 13.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

MOKIL AND PINGELAP.

THE letter of Mr. Doane, who visited the stations on the Caroline Islands during the recent trip of the *Morning Star*, has reached us after some delay. It will be seen that the reports from the several churches are almost without exception of an encouraging character. The *Star* left Ponape, October 15, and first ran to Mokil, of which Mr. Doane writes:—

"We have long wanted to visit this island, the first to wheel into line at the opening of our foreign missionary work. We had expected much from her, but there has been failure. Some of the better educated natives have fallen, some have gone to other islands. The church of twenty-eight had diminished to seventeen, and the schools and monthly contributions had decreased. We trust our visit was opportune. Some were received back from their wanderings, and new resolves were made to live better lives. We send up, or hope to send up, from Ponape, Narcissus with his family, to strengthen the things which remain.

"On Pingelap the good teacher, Thomas, has done well, and the church has on the whole prospered. Some had wandered, and we received back thirteen. The church now numbers 271.

"Memory is ever busy as I reach this island. I landed here twenty or more years since just to see the natives, but they would n't be seen, children and women especially fleeing to the woods. But the Lord has been treading the shores of this

island, and healing and cleansing many. The large number in the church testifies to this, as well the Christian lives they have lived. The church is a live one for this region. A large meeting-house has been reared, not very artistic, but every Sabbath day nearly filled with the population of the island, numbering at least from seven to eight hundred souls. The church has contributed at the monthly concert not less than fifty cents per member. A school of large numbers has been kept up. We can stay here but a few hours, and so we gather up 'gifts to the *Star*' from the people, take aboard the five married couples going to attend the training school on Ponape, and we fill away for the Mortlocks."

THE MORTLOCKS. OPATINIA.

"As we reached Lukunor early one morning, and entered the lagoon, the teacher and the natives were in doubt as to the craft entering their waters, for the *Star* was, owing to changes in her route, at least one month ahead of her usual time. But the good brother, David, soon recognizes us. He comes aboard, and we learn from him the main facts of the year's work, and then take boat for the shore, to be welcomed by the children of the school, who line the beach, singing their welcome song. As we gather in the church, the Sunday-school entertains us with songs and recitations. After this the Lord's Supper is administered, and two adults are admitted by baptising, and eight children are dedicated to the Lord. We visit the other church of this lagoon, that

on the island of Oniop, where a few have fallen, but the most have run well. Both churches under the care of David are prospering.

"The winds are fickle, and we steal away from this lagoon by night, sailing through the passage in the moon's white light. At an early hour the next morning we entered the lagoon of Satoan. Opataia and Opatinia are not at home, but they hasten back to greet us. We were grieved to find that Opatinia is in poor health, and has been unable to maintain the schools, or to take much part in any work that has been done. We had written her that it might be necessary for her to return to Ponape, and on to Kusaie, to see Dr. Pease. A little conversation confirmed us in this opinion, and it is arranged that she and her husband return with us.

"During the past year we had to recall a fallen brother and wife. It nearly wrecked the station at Satoan, but Opataia's presence and work have nearly rebuilt the ruins. At this church eight of the wanderers were restored to church fellowship. And at three of the churches of this atoll, twenty-one members were received; at one twelve infants were dedicated to the Lord in baptism. The work in the whole island looks healthful. Schools have been kept up, the monthly contributions continued, the whole work advanced. The places of Opataia and wife are to be filled by native deacons. This looks well, that natives can come forward who are prepared to *hold* for a while the work, if not to advance it.

"Leaving the Satoan atoll, we sail across the narrow channel that separates it from Etal. Caleb is the worker here. He and his wife have done well, but Satan has been at work sowing dissensions. Still there is a healthy look about the whole work, and we feel that these feuds will soon vanish. Six adults were added to the church, and ten babes dedicated to the Lord."

NAMOLUK, LOSAP, NOMR.

"Namoluk lies northwest of Etal some thirty miles. We reach it by midnight, and haul aback. But the bright moonlight reveals us to the natives wandering along

the shore, and at once the shout rings through the island, 'Sail aho!' At sunrise the shores of a sister islet near by, the home of the teacher Julius, are thronged with pupils of the school, and the Christians, led by the teacher, sing us a welcome. They are early, and in earnest to greet us. Ashore we find the good work has prospered. Last year the church numbered thirty-five; this year it has increased by fourteen. The school has been a success though the teacher's health has been poor. We take him with us to Ponape, his place being filled by a brother and his wife whom we brought from the Ponape training-school.

"We pass from Namoluk to Losap, greeted by Solomon, the teacher, whose work too has prospered. Twelve unite with the church; and the school and the general work look well. We pass Solomon his letters and supplies, and fill away for Nomr. A good report comes up to us from Titus, — twenty-one unite with the church, — the school entertains us for a short time with readings, recitations, and songs, and plays. We are pleased with the whole aspect of the work here. May it increase till this, the smallest of the islands, *lagoonless*, and having a population of only three hundred, is all the Lord's."

THE ISLANDS OF RUK.

"Nomr is the last of the coral islands, and as the wind is strong, after three hours' sailing the mountain peaks of Ruk loom up, and in the morning the coral gates are swung open for the *Star* to glide in to smoother seas. We soon run up to Uman, the home of Moses. He does not appear, but here is a note from him, running something like this: 'Good day, sirs! Is not this the *Morning Star*? Will you not come ashore and worship with us? A large audience is in waiting.' We take boat, and soon are there. The shore is thronged with natives, old and young, ready for the handshake. We pass to the house, a few words there with the good brother, then on to the church, packed with an audience of four hundred natives. Last year we planted a church here of twenty-four members; it has this

year fruited, and we receive twenty-four more. A good school has been kept through the year, and we are to take three youths back to our Ponape school. This station is a flourishing one. Aside from the brother's more immediate home work, he, with his boat, has gone much to other islands, and has helped the other brethren to erect their dwellings and churches. The work at Uman looks well.

"As we anchor at Uole, David greets us, and O! that greeting of his people! it made the heart sing, and our lips, too, for very joy. Last year we landed the brother amid frightened natives, not a child, not a woman to greet us: they had fled to the mountain rocks and cliffs, looking down upon us with fear. To-day the beach at the landing was crowded with youths and parents from the school, singing and clapping their hands as a welcome to us. At the church a large number sit together for more than an hour, not one affrighted, all listening to the story we have to tell them. None are ready to take the first step in the new life, but the brother's influence has softened the hearts of the people. He has erected a good dwelling and church. The Lord's Spirit will yet come down there, and that people be turned to him. This Uole island is large and populous. We could find work here for two or three teachers. But the work of our visit done, we take up anchor and sail to the southwest, some six or eight miles, to Utot. Here is Emilius, who comes to us in his canoe paddled by natives. This brother, rather feeble in health, and with a limited education, presented a few persons who were ready to take the first step in the new life. They were married, and are to be regarded as candidates for baptism. The king and queen, with their son and his pretty wife, were among the number. The school has done well; three out-stations have been taken by the brother for Sabbath services. There is much here to encourage."

MORE HELPERS NEEDED.

"As we finish the work in the Mortlock and Ruk islands, we find that, including Mokil and Pinglap, one hundred and nine have been received to the church during the year.

"There are loud calls for more teachers. A native, sitting apart by himself at the stern of the *Star* a few days, was asked what he wanted. Unable to utter a word, he pointed his finger towards his home, an island not far distant, making signs that he wanted the *Star* to go there with a teacher. All along the shores of this island world, north and west of Ruk, mute fingers are motioning to us for teachers. Nor is this mere sentiment. Natives from Pulowat, distant from Ruk three days' sail, a fiery people, the rovers and thugs of this part of the ocean, often in strong force attacking some island, and nearly depopulating it, have called on one of our teachers, and asked for one to teach them. And the same call comes from Wolea. We could plant at once fifty men if we had them. Ruk herself is calling for more."

West Central African Mission.

ARRIVAL OF FIRST REËNFORCEMENTS.

The following letters were received just as the last number of the *Herald* was ready for the press. On the 18th of April a telegram was received from Messrs. Fay and Stover, then at Lisbon, Portugal, announcing the death of Mr. Bagster. The particulars of this sad event will be found in connection with a notice of Mr. Bagster on another page. The letters here given were all written prior to the serious sickness of Mr. B.

THE *Herald* for March contained the report of the departure of Messrs. Nichols and Walter from Benguela, on their way to the interior. They were accompanied by Mr. Bagster, who had come to the coast to meet them, and the party arrived at Bailunda, November 29. The following account of the journey inland has been sent by Mrs. Walter to friends in Bridgeport, Conn., and has been printed in the *Bridgeport Standard*. It will be of interest to all our readers. Mrs. Walter writes:—

"We arrived at our journey's end on the 29th of November, 1881. To say that we laid our heads on our pillows under the roof of what we call our house, with glad and thankful hearts, is but a feeble ex-

pression of our feelings after eight months of moving from place to place, and receiving all that time abundant care and mercy, and experiencing much of the keeping power of God.

"We left Benguela on the 12th of November at 10 A. M., reaching Catumbella at 2 P. M., a distance of fifteen miles. The road was through a level, dusty country, and the only pleasant features to me were the occasional glimpses of the dear old ocean in the distance. The next day (Sunday) Mr. Bagster, Dr. and Mrs. Nichols, all having the fever, we remained quietly in camp. Monday morning all were better, and by 2 P. M. the caravan made a second move. Our party consisted of one hundred men (carriers) with loads, three tepoias (a kind of chair borne by carriers) for the Doctor, Mrs. Nichols, and myself, while Mr. Bagster and Mr. Walter rode their mules. The pony was led by the halter. After leaving Catumbella the way led over steep hills, each bringing new beauties in sight, until at 6.30 P. M. we camped at Osarga, eight hundred feet higher than we were in the morning. By the time the tents were up and supper over, it was after eight. Committing ourselves to our heavenly Father's care, we found rest on our cotbeds, and being weary, the fresh mountain air soon put us asleep. We wakened the next morning refreshed and hungry. Mr. Bagster had breakfast ready, consisting of coffee and cold meat. At 6.30 A. M. we were all ready for the road. Reached the lower Supa at 9.30, and rested till 11. Took lunch, then went on the upper Supa, where our tent was pitched about 1 o'clock. We were tired and very warm, and the Doctor quite sick.

THE MOUNTAINS. THE NATIVES.

"16th. Felt rested. Found a little scorpion in my bed. The morning was beautiful; scenery grand. Started again on our journey at 5.30 A. M. We soon found the road rough and too dangerous for me to remain in the tepoia, my feet being sometimes higher than my head, so I got out and climbed over the rocks. Never on the roughest paths or crags of Scotland did I tread such dizzy heights.

Above and on either side were mountains towering to the clouds, studded over with the cactus and many tropical trees, creeping vines, and choice flowers. Below on my right was a yawning precipice, the path very narrow, and the footing uncertain. Stopping to rest on a rock, the words of the first and second verses of the ninetyeth psalm, with the words of Cowper, 'My Father made them all,' came to my mind, and I felt such a sense of his greatness as never before. I was touched with the thoughtfulness and kindness of my six tepoia men, *called savages*. They drew my attention to the beautiful scenery, and were very attentive to my wants. I longed to tell them of Him who is older than the hills, and who made them all, and was their Father as well as mine. I could only express my satisfaction, in few words, and by my looks. Had they been chosen Christian men, they could not have treated me with more care and respect. This was my experience during the entire journey, and many times for miles I was in their care alone, Dr. and Mrs. Nichols either being far ahead or behind, and Mr. Walter often hindered by his animal in crossing brooks or rough places. About noon we pitched our tents on Mt. Olesinga, and in the afternoon were visited with a storm of thunder, lightning, and rain. Our next day's journey took us through a beautiful mountainous country, and we set up our tents at Kassangi. Going through the village, the king came out to meet us. He shook hands with me. The women looked with wonder, while the children ran off frightened. I do not know whether it was Banko's trumpet, Scholeo's bells, or the white woman, which caused the alarm. The bells were formerly used as sleigh bells in Canada. Scholeo wore them around his waist, and in the stillness of the journey they often gave a welcome sound.

"The 18th we spent in camp. I found another scorpion in my bed, also a lizard over eight inches long. Doctor very sick; the rest of us well. The 19th we left camp quite early. I enjoyed passing through the many miles of uninhabited country, which seemed a vast garden, once planted with the choicest of trees, vines, and

flowers, and all surrounded by high mountains. We rested at noon on Mt. Olimbenga. It was a poor camping place; no room for our company, and very little water, so we concluded to make a short march the next day. The scenery was grand. As we sat on one of the loads, eating our breakfast, around us stood twenty men watching every mouthful. Mr. Walter remarked, 'What would our friends across the sea say to see us now?'

"The 21st we made a long march, up one mountain and down another. I was carried over five brooks, one quite broad and deep, seated on the shoulders of a tepoia man, and one on either side supporting us against the force of the current. We all went into camp tired out, and remained over one day to rest. The 23d made a short march, and came to a good camping ground with plenty of good huts, so we did not use our tents. But the huts proved not so comfortable. They were full of ants, and we awoke about one o'clock to find them swarming around us, stinging our faces and necks. We were obliged to put on our outside clothing, pull our cots out of doors, and with plenty of heavy wraps we had two hours more of rest. Every one was astir early the next morning, and glad to be off on the road. Saturday we came to a good resting place, Camp Hohombo. Beautiful mountain scenery all around, and plenty of good water, where we spent the next day, Sunday. As Mr. Bagster was not able to preach, we spent the time in reading and giving some attention to the carriers, which pleased them very much.

"Started again early Monday morning, marching till we came to a deep broad river, where we stopped and took lunch, and waited for all our caravan to pass safely over.

ARRIVAL AT BAILUNDA.

"Tuesday, the 29th, was our last day's march. The country, unlike any formerly passed through, was more open and level, with well cultivated fields of corn. I was carried over several streams. Stopping to rest at one village, the women and children crowded around to see the white

women, and they were pleased when I noticed the children. One mother brought her baby girl and sat down beside me. Soon all the caravan came up. Mr. Bagster went on ahead to prepare for our reception. The carriers were in great glee; sang of their home in Bailunda, of Ochandalie Sandale (Mr. Sanders), and of the white people they were bringing in. They also dressed themselves in new calico scarfs and handkerchiefs; Banko blew the horn long and loud. When we came in sight of what was to be our home, the tears would come. So much to be thankful for. Eight months on the move, and now in sight of a resting place; having been kept all the time by the power of our covenant-keeping God.

"When we came up, Messrs. Bagster, Sanders, and Miller, were all waiting at the gate, beside a good number of natives. It is impossible to describe the look in each face as we met there. Messrs. Sanders and Miller had ready for us two houses, beside out-kitchens and other buildings. True they are not handsome, and since the daily heavy rains have set in, our water-proofs and over-shoes are essential inside as well as out, but we are much more comfortable than we could have expected. The thatched roof will soon be fixed, and Mr. W. will put in windows and fix our floors. The room is all in one, but the end we use for sleeping and eating is quite cozy. We have quite a nice covering for the floor. We have one or two tables, my machine, and a few boxes, on which to lay our books for the present. A few of our pictures are hung up, and we have many comforts, and almost forget sometimes we are occupying a small corner of the dark continent.

"Under our roof the sacrament of the Lord's Supper has been administered, and here our little band meets for prayer and praise on the Sabbath and week-day evenings; so we have the church in our house. Soon a store-house will be built, then many of our goods can be stored, giving us more room. The Thursday after our arrival the king sent a fine ox to his new white children. On Saturday our gentlemen called on him and gave our presents. A week later he came to visit the white

ladies. We entertained him for a time outside, but he asked to go inside, so we invited him in, at which he was much pleased. While in the house his eye fell on my trunk, and as he was going to war soon he thought it would do to carry all his goods in. I asked him to lift it, but it was so heavy he could scarcely move it. He laughed heartily, his followers joining in the laugh, and said it was too heavy. He was greatly interested in Mr. Walter's tool chest and contents, and gave him orders to have a chest made ready for him in four days. Mr. Walter did this in his own neat way, which gave great satisfaction.

"A boy, Kassoma, who came with us from Benguela, after receiving his pay went to visit his people, saying he would return after so many days, which he did, bringing with him several other lads, and as a present to us a little brown pig. We have great hopes of the lad.

"We find it hard to realize that this is the Christmas season. With you it is cold weather, but here everything has the look of spring; at the same time a fire in our house is acceptable. Since our arrival the thermometer has ranged from 65° to 70°. I find my linsey-woolsey dress very comfortable. When the dry season sets in it will be colder nights and mornings."

AFFAIRS AT BAILUNDA.

The last of these letters from Bailunda were dated January 26. With the exception of Dr. Nichols, all were then in usual health. The Doctor was suffering from fever and from some other maladies. Plans for the future were under discussion. It will be seen by the letter below that Mr. Miller has already begun a school. The proposal that two members of the mission should push on at once to Bihé, and ask the king's permission to settle there, has been interfered with by the reported attitude of the King of Bihé. Of this matter Mr. Sanders writes:—

"Word has come from Bihé that the king is now enraged by two letters received from the coast. One was from a Portuguese firm, demanding that the king pay a debt of one or two thousand dollars.

The debt was contracted by José Alves (not a Bihéan, but before his death a resident of Bihé), and the king naturally thinks the demand unjust and ridiculous. The other letter was from J. Baptista, a Portuguese, calling upon the king to collect all the ivory due him in Bihé, and send it down. Inasmuch as this Baptista had bound Bihéans, and taken from them ivory belonging to a king from beyond Bihé; also some belonging to the king of Bihé and his subjects, this letter also stirred his wrath. He is said to declare that he wants nothing more to do with white men, nor any more in his kingdom. Hence it may not be desirable for us to go there at once, as we wish to go as persons whom the king wants rather than as unwelcome strangers who beg to be tolerated."

Of the attitude of the king of Bailunda, Mr. Bagster wrote (December 26):—

"Just now all is commotion because the king is going to war. The people are pulling their green corn, and bringing it for sale, *because it will be robbed*. We are cautioned that there will be robbers around when the king goes off, and that the mode of warfare is the following: the king will go from place to place over the country, and '*eat up*' the people; at the end of a year, *i. e.*, about this time in next year, he will really march upon some neighboring tribe, and the robbery and murder and slave-taking will be at its height; the triumphant return will take place amidst shackled slaves and devilish inhumanities. To-morrow, the 31st, there are to be practiced some of their heathen barbarous customs at the king's village, so vile that I am not allowed to go up there that day."

"King Kwikwi, now in his camp, two days' march from here, heard that there was a new arrival of our friends, consisting of thirty men and thirty women. He was afraid, and also his counselors, saying, 'Now I am off at war, these whites have come to take my country.' He was pacified only when the old seculi, in whose country we are, laughed at him, telling him, 'Don't you know it can't be true; my young men would have let us know.' The point is this: these people have been so sadly treated by the Portuguese that

they have no confidence in the white men ; and although, when all is cool and there are no whispers about, their better judgment tells them we are good, yet a small report, and all is upset."

Of Bailunda and the king, Mr. Sanders writes :—

"It is only recently that my notion of the true size of Bailunda has become settled. First, they said one could walk around it in thirty days. But we now know that it extends but little, if any, more than a day's march coastward. Two days toward Bihé brings to disputed territory. Brother Bagster was shown some hills south of us that bound it in that direction. From what he says these hills cannot be more than a day and a half or two days off. Lastly, a man from Dungo Odongo says a two days' march northward brings us to a 'mato' (Portuguese for 'bush'), which separates Bailunda from the next people. So it seems at the utmost to be but sixteen days' march in circumference.

"I may add a word about Kwikwi. He always says, 'Ovindëli viänge,' 'my white men.' He continues to ask quite frequently for firewater, powder, lead, and a gun. The question has often risen in my mind of late, Does he do this only to get our cloth more easily ? He knows that we will refuse to give these things. Can it be that he reasons thus : 'These fellows will refuse this request. Next time when I demand cloth they will feel that, as they refused last time, they must make a concession !' He is deep enough for this. I think, also, he has now a man from Dungo Ondongo, who advises him as we would not desire."

THE PEOPLE. SCHOOL OPENED.

Mr. Miller has pleasant impressions concerning the people, as the following extract from his letter will show :—

"Here, in Bailunda, I think, is a capital place for missionary work. The country, as far as I know, is healthy, and the people are no worse than a reasonable person would suppose heathens to be. Indeed, the more I see of them the more I think this is the place for mission work. Of course their ways of thinking and living are different from ours. It is for us to

teach them the way to go. What are we here for but to instruct ? I expected to find men without God or hope in the world. May the Lord give us grace to win this people to himself. As a heathen nation I find in this people much to be thankful for, and I think any well-directed labor here will not be lost. They are by no means a dull and stupid people. Their intellects are bright. They have an idea of God, but not according to knowledge. They believe God gives life and takes it, but they know no more of Him. In my estimation they are good material to work upon, and I heartily thank God that he has placed us among people no worse. I don't think they should be called thieves and liars, for I believe if we had had the same dealings with any other people, we would have had as much lost or stolen as we have had here.

"Considering the amount of goods brought in, and the imperfect way of transportation through an uncivilized country, we have had wonderfully little lost or stolen. This should be noticed, and credit given to them, as it, I think, speaks well for their honesty. It is really wonderful how much care they take of their loads. I have seen them while crossing rivers fall, and by some way or means use the most strenuous efforts imaginable to prevent their loads from being soiled or permanently injured. These occurrences happen continually. While on my way up I could but admire the way they acted toward us. Whatever thing was given to them in the morning, was sure to be given back at night, even to a bottle of water. I personally have not had a needle stolen from me since I have been in Africa."

Of his new school Mr. Miller writes :—

"I started school January 1, by going among the nearest villages, and collecting the children and talking to them. They soon got acquainted with me. Then I showed them my A, B, C chart, etc., and told them my object in coming among them. They appeared quite pleased, and asked if I was to teach Portuguese. I told them, 'No ; I am to teach you your own language.' I made an extra chart for their sitting room, which I now use as a

recitation room. It is very evident that they never use it when I am away, but roll it up and take great care of it. I find that some want to learn, while others are quite indifferent.

"The attendance has been very irregular, varying from one to twenty. Many of the boys, who should be in school, have gone to war with the king. The king's village is nearly depopulated. The king gave me two of his sons to teach, and a secula gave another. These three I may consider as pupils, and as in some degree compelled to attend school, and while I teach them I get others to attend also. My difficulty is now the want of a school house. These sitting rooms are not fit places to attempt to teach, first, because no order can be preserved, since it is the public house, and also since they cannot be kept in any order at all. They seem to be placed in the middle of a cattle-pen, and when it rains they are filthy and disgusting places. These houses have no doors, only a few bars to serve as door, surrounded by small logs put upright, and a thatched roof. The seats are blocks and logs of wood. These little huts are also used for kitchens. I hope soon to be able to have a little neat school-house here. I believe the children will come here as readily as they will go to a school in their own village. The one great thing will be irregularity and the lack of power to compel them to attend school. But I think patience and perseverance will go a long way towards correcting these failings."

Messrs. Bagster and Sanders were then expecting to leave about the 5th of February for Dondo, in the hope of finding a better way from Bailunda to the coast, so that St. Paul de Loanda may be made the seaport of the mission rather than Benguela. They had already engaged carriers, and a nephew of the king was appointed their "guardian." But the Lord had other plans for his servants, and while one of them has gone from the toil to the reward, those who remain are ready to go forward as soon as the way is open.

Zulu Mission.

NATAL NOT CIVILIZED. TEACHERS' INSTITUTE.

MR. GOODENOUGH, who joined the mission last autumn, writes from Amanzimtote, February 9: —

"One thing has impressed me from the first, and more deeply now than ever, namely, that people at home get an idea of the outward results of mission work which is an exaggeration of the facts. For example, I noticed in an article on Natal in a number of — —, a statement to the effect, that Natal may be regarded as essentially civilized. The natives generally wear clothing, and polygamy is frowned upon. If the author were attempting to burlesque the work, he could scarcely have done it better than he has. The truth is that off the mission reserves, or rather outside of the station, the natives all go naked. When they go to Durban or Maritzburg, they are obliged to have on, at least, a blanket. As to polygamy, it is very difficult to prevent it away from the reserves. At Umvoti most of the people have title deeds to their land, and hence cannot be driven away when they marry several wives, as some have done.

"On January 31 we began a Teachers' Institute for the native teachers. It was with much fear and doubt that I decided upon having an institute at this time. I greatly feared it was too late to get out most of the teachers, and that they would care little about it if they did come. But I was happily disappointed in every respect. Twenty-seven native teachers came. We had four sessions each day, making more than eight hours in the school-room, and yet scarcely a teacher was absent from a single session, and throughout there was the most earnest attention. They showed a quickness in taking hints and suggestions that surprised me. At the close of the institute they expressed their thanks with a heartiness, and a *grace*, too, that could not have been surpassed by a body of white teachers."

European Turkey Mission.

OUT-STATIONS OF MONASTIR.

MR. BAIRD, of Monastir, writes briefly of what he had seen at the out-stations :—

“At Strumnitza I stayed nine days, and was pleased with the spirit of the brethren there. I think that the truth is well rooted in their hearts, and I have strong hopes of seeing steady growth and advancement. As yet no women attend services. A good female worker would find an abundance of profitable work in that place. I remember Strumnitza as a place where there are a few faithful brethren, and a great field white for the harvest. Radovich impressed me as a place where Satan was busy rebuking sin. Several young persons wanted to hear preaching, but were always trying by questions and suggestions to get me to denounce the priests, the bishop, and leaders in general. When I spoke of personal piety they were interested in the interpretation of the 23d chapter of Matthew. I failed, except in one case, to find any longing after holiness. In Istib I found one man who is known as a Protestant, and who, I think, is trying to follow the truth. Preached in his house to thirteen persons, who listened respectfully. The place is tinged with ‘orthodox’ fanaticism; yet I should call it a hopeful opening. Kupruli is an infidel city.”

EDUCATION FOR POLITICAL ENDS.

“One thing has made a strong impression on my mind. It is the sense of dependency that is being instilled into the minds of the Macedonians, especially in educational matters. Just now the Greek party is succeeding swimmingly in shutting up the Bulgarian schools in the Salonica district. The Greek schools of that vilayet are mostly supported by money from the ‘Syllogus.’ The local churches have a little income, and this may be applied to school purposes. The Bulgarian teachers are sent out and *paid* by the Bulgarian Exarch. Outside of Salonica district, where there is no Greek faction, the Bulgarians are left to shift for their own teachers. In other places rich and strong in Bulgarian

blood, two or three of the leading teachers are supported by the Exarch. The Greek ‘Syllogus’ supports in whole or in part the schools it is almost everywhere fostering. Then on good authority I learn that fifty-four Wallachian teachers are sent to Macedonia. I do not believe that even three per cent. of their wages comes from the people.

“The Bulgarians, for pure *political* reasons, are now buying, and intend to have, a large free Bulgarian University in Salonica, with funds enough to support free one hundred students besides their teachers, the money to come from the Exarch. There is a movement, not a new one, to found a Bulgarian university here. It brings nearly or quite 600 £ T. per year into Monastir.

“The Wallachian government is said to have set apart a large sum for the annual support of Wallachian schools in Macedonia. The Greeks will spend as much, I think, as the Wallachians, and the Bulgarians will spend all the *foreign* money they can lay their hands on to build up their schools. When you get down through the customary cant you find that the schools are intended to be political centers around which the inhabitants will crystallize.”

Of the mission school at Monastir, Miss Crawford writes :—

“We have about forty in regular attendance now in spite of sickness, which has been all about us this winter. The more I know of this people the more I am surprised that we have any scholars save from Protestant families, for you can hardly realize to what an extent the persecution is carried when one decides to come to our school, or to attend our meetings. I am told that the Wallachians, who have established both a boys’ and girls’ school lately (teachers being sent from Wallachia), have stones thrown after them in the streets. This is easy reading at home, but one has to experience it in order to fully appreciate. But although the bishop and priests teach the children to look upon us in this way, we are finding friends among the more intelligent. The trouble in getting girls is the superstition and ignorance of the mothers. One mother the other day

said, when her daughter begged with tears to come to our school, 'Let her grow up as I did, without learning to read.'

"I enjoy the meetings on Friday, P. M., and am becoming better acquainted with the mothers. One feels the need of many languages here in this city, which seems like a general 'rendevous' of all the people from the Tower of Babel."

From Samokov, Mr. Locke writes:—

"I am happy to be able to report, as at present advised, a better state of feeling among the citizens of this place. Opposition has by no means died out, but it does not take on just the form that it has in past years. It seems now to have resolved to out-bid us and out do us in matters of education. We do not fear any evil results from such a course. Last Sabbath was the Sabbath when heresies and heretics are taken in hand. As heretofore the faithful were warned to beware of the Protestants, as their teachings would lead them into errors, but, as I hear, the usual curses against us were omitted."

Western Turkey Mission.

THE GIRLS' SCHOOL AT TALAS.

MISS CLOSSON writes briefly of her school, and of the character of the pupils:—

"As we are having a famine, food is quite expensive. I went into debt for the school, but when the girls found it out, they came to ask if they might go without their lunch two days in the week (when they had the lunches they liked best), and so help pay the debt. We have been obliged to cut them down on meat and on some other articles of food; still not a word of complaint. We expect to come out at the end of the year all right.

"Most of the girls are out in different parts of Talas on the Sabbath, to read and talk to the women who gather to listen to them, and they hear of the very great poverty and suffering of the people. They have asked to fast and give the food they would have eaten to those who are in such want.

"We get good reports from our girls who are out teaching. There are twenty-

seven of them now, and twenty-eight pupils still in the school, besides quite a number who will come back in the spring. These pupils are hard at work. They made many good resolutions at the beginning of the year, and have kept them better than I expected. Seven have united with the church the past year."

Central Turkey Mission.

MARASH SCHOOLS. ZEITOON.

MR. MARDEN writes from Marash, March 8:—

"The Marash schools are doing finely. Some six hundred scholars in the primary and grammar schools, forty in the college preparatory school, about twenty girls in the *seminary* preparatory school, and fifteen young men in the Theological Seminary. All except the last two are supported entirely by the native brethren.

"The Zeitoon work has never looked more hopeful than now. Last month I spent a week there. The church, which is supported by the Marash churches, and is under their supervision, appeared in excellent condition. An Armenian Bible club of some two hundred men are still eagerly studying the Word of God. A large delegation from their number was present at our Sabbath service. The work in the 'Robbers' Ward' is hopeful, though none in this ward profess to have become Protestants. I visited many of the robbers' houses with our colporter. We were received with great cordiality everywhere, and many a rough man listened earnestly to the truth. The school in the center of this ward is doing an excellent work. Several of the prominent men this year, including the robber chief, send their sons to the school, and seem much pleased with its success."

Eastern Turkey Mission.

REVIVALS.

SINCE the year began reports have been received of quickened religious interest in

various portions of the Harpoot field. Many conversions have taken place in the college, especially in the female department. In Harpoot city, Mr. and Mrs. Allen have held special services in one quarter, while in another quarter Mrs. Barnum and Mrs. Browne have held very interesting meetings among the Armenian women. Hopeful tidings come also from several outstations, but the most marked revival has occurred at Malatia, where Mr. Browne and Miss Bush have been laboring for several weeks. No detailed account of this work has been received from Mr. Browne, doubtless because his hands have been so occupied in gathering the rich fruits. Thirty had already united with the church, and as many more were hoping to do so at the next communion, and the last word is that the good work is still going on.

Dr. Barnum, who followed Mr. Browne and Miss Bush in evangelistic efforts in the village of Hulakegh, sends the following report of the awakening at that place:—

"Every morning at sunrise there was a prayer-meeting in the new church, attended by from sixty to eighty persons. At noon a still larger number of women gathered in the same place, and their meetings were said to be very interesting. The majority of these women were ready to speak or pray or request prayers, as they had opportunity. At the same hour a meeting for men was held in some stable, or at some rude native house.

"Just after sunset, every evening, I preached to a large and attentive audience which filled the church, except the place by the doors reserved for shoes. The congregation was not able to put down a board floor when the church was built last year, and they have been able to spread down cushions and rugs over only a part of the floor, so that a good many were obliged to sit upon the bare ground, which is very cold and uncomfortable. It was thought that the house would have been crowded at times if the floor could have been made comfortable. After each sermon an invitation was given to inquirers, or to any who wished to pray, to remain for an hour, and this was the pleasantest

meeting of all. It was generally difficult to stop it. One evening seven prayers were offered after I had risen to close the meeting. In all our meetings there was no difficulty in having the time occupied. There was more difficulty for those who wished to pray to find the opportunity, although the prayers were very brief.

"The interest in this village may, I suppose, be properly termed a revival, although there is not the deep solemnity, nor the profound conviction of sin, which we have been accustomed to see in American revivals. Conscience will naturally grow more tender, and the unseen become more real, with the progress of a true Christian culture. Some forty or fifty persons entertain the hope that they have begun the new life, while others are pondering the question whether they can give up all for Christ. Almost every hour of the day was spent in conversation with the people in my room or at their homes. The vartabed, who lives at the monastery near the village, was stirred up to unwonted activity by seeing so many of his people attend our meetings. The accession, to our congregation, will, I hope, be a permanent one.

"Last year some of us advised the people not to try to build a new church, but to gather material and prepare to build this year, so that the burden need not all come at once, but it is fortunate that they did not take our advice, for the old chapel could not possibly accommodate two thirds of the present congregation, and the crops of last summer were so poor, and the circumstances of the people are so reduced, that they would not think of undertaking such an enterprise this year. It was a heavy burden for them, and the Lord has blessed them in the sacrifice which they made, much more than they expected. I hope that they will be able to put in a board floor this summer, and if the congregation increases much more, they will be obliged to build a gallery too. Would that the same degree of interest existed in all our field."

ERZROOM AND OUTSTATIONS.

Mr. William Chambers sends an account of a visit paid by himself, Miss

Powers, and Miss Brooks, to the Passin plain, of which he says : —

“In every village we easily found audiences on short notice, and the people would call for preaching. This being the case, we are persuaded that an ordained evangelist, whose duty it would be to travel from village to village, would be of the greatest service to the work. On account of the scarcity of helpers we have been planning our work so as to have at least one good responsible man in each district. In the Alashgird district our helper, Ghazaros, reports full meetings and much interest.

“From the Khanoos district the helpers write very encouraging letters. Amongst the Gregorians there is quite a party now agitating the English Episcopalian question. We think the seeds of the movement were sown by an Armenian who passed through the district last year. They forwarded a petition to the English Consul here, to be sent to England, that they might be recognized as Episcopalians, and assistance given them. When the Protestants were approached on the subject, they answered that they had long been enjoying the true religion, and had no desire for change.

“In this city the work is also quite encouraging. We have had several ‘passages’ at friendship with the Armenian Bishop. He has taken tea with us twice, and we with him once. He is a very well educated man, and works hard in the cause of education. The Gregorian schools are large, and of the best order. Our own schools are in a very satisfactory condition.

“In Erzroom the interest amongst the Turks has been quite marked. Our bookseller in the last month sold eight Turkish Bibles, fifteen Turkish Testaments, and six French Bibles, all to Turks, and in this way he has great opportunity to preach to them. In all his work he has met with no harsh treatment whatever, even entering the government buildings and selling to government officials. Miss Powers has an appointment to visit the family of an enlightened Turk. The converted Moulah, about whom you have heard, is making good progress in study. He manifests a

true spirit, and has gained the confidence and regard of all the brethren. He writes that it is his desire to preach to his people, and that he is ready to give his life for his Saviour who has done so much for him.

“In Erzingan city there has been quite a serious persecution. The Gregorians have succeeded in closing a large self-sustaining school. It was taught by one Donatosian, and was his only means of support, realizing for him about fifty liras a year. He has long been inclined towards Protestantism, but when he so declared himself, and introduced the study of the Bible, the Bishop of that city stirred up persecution against him with the result mentioned. As long as he refrained from giving Bible lessons, the Gregorians tolerated him. He has long wished to go to college, and we think of taking this opportunity to send him; he declares it his desire to enter the ‘Lord’s work,’ and in this persecution he has shown a very commendable spirit. The preacher there can take the oversight of the school in the mean time. Together with him there are two or three others we think of sending on to Harpoot to study.”

Maratha Mission.

HOSTILITY OF BRAHMAN.

MR. BRUCE reports the following incident occurring at Wai, twenty miles north of Satara, which was occupied as an out-station in 1880 : —

“Wai has been occupied by two catechists and a teacher during the entire year. This city is a strongly Brahmanical place, and its bigoted inhabitants felt it to be a bitter thing to have some Christian workers with their families settle among them. I was told that a petition was circulated, praying the government to deliver them from two great evils; the opening of *liquor-shops*, and the residence of *missionaries*! It was hardly to be expected, then, that our Christians would escape abuse and even persecution.

“For several months they had many very trying experiences. The Brahman endeavored to prevent their going into the vegetable bazar, as they would thus defile

the vegetables exposed for sale. Their appearance there was usually the signal for a mob, when personal violence was threatened in the strongest and most abusive terms. This was patiently endured until further endurance would seem to imply a surrender of self-respect, and then, seeing no other remedy, I personally reported the matter to the magistrate of the district. A proclamation was issued by the magistrate, warning the people not to molest the Christians in the exercise of their rights as subjects of the Queen-Empress.

"This proclamation was entirely ignored by the people, and on the next appearance of our Christians in the bazar, they were attacked by an unusually large and violent mob, led on by a Hindu religious mendicant. Nothing was left for us, therefore, but to enter a formal complaint against the ring-leader and three of his associates. The trial resulted in the conviction of three of the four defendants. The leader was sentenced to fifteen days' imprisonment, and the other two were fined. This result, so unexpected to the Brahmans, who seemed to have no doubt but that they would gain their case, was sufficient to establish the legal rights of the Christians in the city of Wai, and since that time no difficulty whatever has been experienced."

AHMEDNAGAR.

Dr. Bissell, in his report of the work of the past year at Ahmednagar and Kolgav, speaks of the fact that many of the people are convinced of the truth, and freely admit it, but are not willing to break away from their old customs. Their life of idolatry has caused a moral obtuseness which prevents their seeing the guilt and peril of refusing to follow their convictions. Dr. Bissell quotes from the native pastor at Ahmednagar as follows : —

"The attendance upon the regular Sabbath services, and other meetings for prayer, has on the whole been good; and nothing has occurred to disturb the internal peace of the church. One of the deacons has made special efforts to lead the members of the church to give regularly for the support of the pastor, and with a

good measure of success. Another has commenced a neighborhood prayer-meeting. One young man, not in mission service, has been active in street-preaching and in giving instructive lectures to the youth of the church. A former elder of the church, who has been away for several years, has now returned to reside in Ahmednagar, and has preached the gospel acceptably both in the church and to outsiders, by means of hymns and kirttans. But there is need of increased faithfulness and activity in Christian work.

"Our beloved brother, Shek Umar, who was a deacon in this church, has died in the past year. One of the strong pillars of the church is removed. The memory of his holy life and love for the Master, his earnest preaching, and constant striving for the spiritual welfare of this church, is left to stimulate us all to higher effort. The Lord raise up many like him in the church !

"The statistics of the church show that twenty-four persons have united with the church by profession during the year. The greater part of these were from the older pupils in the boys' and girls' schools."

NORTH CHINA MISSION.

KALGAN AND YU-CHO

MR. WILLIAMS writes from Kalgan, January 14 : —

"We had a profitable week of prayer, meeting daily by ourselves, and with the Chinese. Three of the Christians present were at the school at Tung-cho, at the time of the revival, four years ago. There are two or three Christians from the country studying here. We have just sent a helper to instruct several inquirers near Yu-cho. The knowledge and judgment of these helpers is such, that we can safely put this work in their hands. Messrs. Sprague and Chapin, in their month's tour, met several inquirers, whom they put on probation, that they might get knowledge, and make it more evident that they are sincere. We aim to have one or more of our four helpers working in the country, visiting the converts. A colporter is con-

stantly employed in traveling. Two men were absent two months in Shanse, selling books and preaching.

"Since the middle of last July I have spoken in the chapel over one hundred times. It is difficult for a native to draw an audience, but once collected he can hold them. So the missionary and helper work well together. We are glad to see such earnestness and fidelity as we do in some of our preachers. Brother Chapin has commenced this year daily preaching in the chapel."

Mr. F. M. Chapin writes, January 17:—

"It is with no little satisfaction that I look back upon a month's tour to Yu-cho and the country west of Kalgan; not for the good accomplished, but the blessings received. We were absent from Kalgan nearly four weeks, sufficient to test my powers at touring; then, too, I had the opportunity of preaching, or making my first attempt at instructing a Chinese audience, and the still greater satisfaction of finding myself understood. I was as much pleased at my success as a general might be after winning his first battle.

"Of my first impressions on meeting the native Christians I must not say too much lest I do them wrong, or appear to be discouraged, because they have not made a greater advance in Christian doctrine and life. Yet it must not be denied that there is much which we would gladly see changed. The partial or entire non-observance of the Sabbath and the lack of Scripture instruction are the most noticeable. Still there was much to encourage us. As a rule, the Christians showed a willingness to learn and to endure persecution. So far as known they have not contributed to the temples, and they have done away with idolatrous worship. What is needed is continued, systematic instruction in the Bible, with some one to show them by example how to observe the Sabbath. Several relatives of these church members have applied for baptism, but the present condition of the church, and the ignorance of the applicants, made delay absolutely necessary."

INQUIRERS. A SUCCESSFUL HELPER.

Mr. Ament narrates the following hope-

ful incidents occurring in, or near, Peking:—

"In Peking we are beginning to see some of the results of the last ten years of work. One of the most encouraging features is the fact that our neighbors, some of them, at least, begin to take a little notice of our existence in other ways than by reviling us.

"It was only yesterday that a young man, son of a prominent official, desired to purchase a Bible, and, with an air of genuine sincerity, requested instruction in our doctrine. Yesterday, also, a literary graduate, teacher in a neighboring gentleman's family, came, and drawing a copy of Mark's Gospel from his sleeve, wished to have it explained. He went away expressing a purpose to examine its contents still further.

"We have in our employ a colporteur whom we have been wont to regard as more desirous to draw the Bible Society's money than to sell its books. However, to the surprise of all, he returned from a country trip a short time ago, and stated that a little revival was in progress in a village where he had been preaching. We were well aware that the officials had been making efforts to stamp out a certain false religion under the ban of the government, and we were fearful lest his inquirers were only practical criminals who desired the foreigner's protection. But this did not prove to be the case, as was shown by his bringing to light two young literary men who were willing to begin a systematic study of the Bible. They have joined our winter station class, and thus far have proved themselves worthy of confidence.

"The class now numbers nine men, three of whom have been school-teachers. Their principal work thus far has been upon the Life of Christ and the Evidences of Christianity. With Miss Porter's efficient aid, their progress has been most commendable, giving us great hope of future usefulness.

"As a further result of the above-mentioned colporteur's efforts, three women desire instruction, and have sent a petition for a foreign teacher to visit them. Two other colporters are now at work in a

mountain district not far from Peking, where there has been a generally expressed desire to abandon one of the many branches of the 'eight-diagram' religion to which they previously adhered. These places now opening, and the three regular stations already established, could easily occupy all the time of the missionary at this center. It is certainly a trial, after hearing and seeing these encouraging indications, not to be able to push the work with vigor and in person. It is a mistake to imagine that the Chinese are holding out their hands for the gospel message. It is only rarely that we receive invitations to places hitherto unvisited."

Japan Mission.

FROM KIOTO.

DR. GREENE, on returning to Japan, was stationed at Kioto, and began at once to give instruction in the Training School. Mr. Learned writes (February 27) :—

"We have decided to begin the theological department in Japanese next fall, and we are likely to have a class of about ten good men to begin with. We have decided to omit the three-months' course this spring, there being very few to come to it, except those who should take the regular course.

"The lectures, which have been for some time delivered monthly in a large hotel, were given this month in the big theater, where we had the preaching last spring; there was a large audience. Dr. Gordon was one of the speakers. I understand that the proprietors of the theater rented it at less than the usual price."

OKAYAMA. SEEKING A CHRISTIAN WIFE.

Mr. Pettie writes from Okayama, March 8 :—

"Three or four new families have re-

cently begun to keep the Sabbath. Good news comes from Takahashi, our leading out-station. A prominent business man, and well-known in all this province, has been having a hard fight with his conscience for months over the Sunday and *saké*-selling questions. A letter recently received says that from the Chinese New Year, February 18, he sells no *saké*, and closes his store on the Sabbath. He also had the moral courage to make a public statement of the fact by inserting it in an advertisement in the leading Okayama paper. It was a triumph of grace which rejoices all our hearts."

Mr. Cary gives the following story :—

"An incident which occurred last Sunday will illustrate the good reputation which Christian women have gained. One of the church members had invited a young girl to go with her for the first time to a preaching service. As the two were passing through the street, a man who chanced to meet them noticed that the elder did not, as is usual with married women, have her teeth blacked. To him white teeth were a sign of Christianity, and as it was Sunday, he at once guessed that the two were on their way to church. Calling a *jinrikisha* coolie, he told him to follow the women, and if they went to the preaching place to wait for them until the close of the service, and again following them, to report to him the house where the younger one stopped.

"The coolie did so, and the next day the man went to a friend who lived on the same street as the young girl, saying that he wished to get a Christian wife for his son, and so desired his friend to bear to the parents of the girl whom he had seen going to church a proposal of marriage. I would be glad to give a pleasant ending to this story, but a due regard for truth compels me to say that the parents returned a negative answer to the offer."

GLEANINGS FROM LETTERS.

Dr. F. O. Nichols, *Bailunda, West Central Africa*.—The work of Christianizing

this people will be slow and tedious, but one well worth all the labor. A fine race,

intelligent, brave, full of poetry, worthy to give birth to a powerful Christian nation by-and-by. What we need above all things is patience.

William E. Locke, Samokov, Bulgaria.

— I was called by telegraph last week to go to Sophia to attend the funeral of one of our friends there who died after an illness of two days. He was a member of some department of the city government, and his associates attended the funeral as a mark of respect and accompanied the remains to the outskirts of the city. Evidently the work is advancing in Sophia. Where is there a man full of the Spirit to put there? In some aspects the work is more hopeful here in this city. I am glad to say that we can see evidences of growth in grace in the hearts of some Christians.

I. F. Pettibone, Constantinople. — The demand for pecuniary help from abroad will decrease only when the churches planted shall have the spirit and *ability* to assume the responsibility of the work. Granted they have the spirit, when will they have the means? It is disheartening to see the poverty, the taxation, the famine, etc. Not so much comfort, not so much wealth, by far, as twenty-five years ago. We are prepared for almost any political changes, for the condition of affairs could hardly be made worse.

A. Fuller, Aintab, Central Turkey. — The character, scholarship, and general deportment of the students in Central Turkey College is decidedly improving year by year. Religiously we have several cases of individual interest and hopeful conversion, and good general interest shown in all religious exercises, but no sweeping revival such as we wish to see. The Catholics (Franciscans) are making a strong push for influence in the city, and have opened *free* common schools in several places. They are also making a good deal of teaching French, which we have not yet been able to do.

C. H. Wheeler, Harpoot, Eastern Turkey. — You will be glad to learn that the influence of the College (Armenia) is increasing and widening. One of the wealthiest families in this region, not Protestant, has just placed a daughter in the college.

I can speak also of the good state of religious feeling apparent in both departments of the college. Our prayer meetings are at times a joy. At a recent meeting seventeen young men and boys, not church members, raised their hands in token of hope in Christ. Thirteen young men and twelve girls have joined the Harpoot church during the year past, and a number will join at the next communion. You will not forget to pray for us.

H. N. Barnum, D. D., Harpoot. — This whole problem of the condition of the country and the condition of the people is enough to puzzle the ablest political economist. The government is no less straitened than the people, and so cannot lend a helping hand, or even lessen their burdens. As it is, with all its taxes, the yearly expenditures of the government are largely in excess of the revenue. What is to be the remedy? You must not expect to see self-support an accomplished fact in this country until there is a change for the better.

A. N. Andrus, Mardin, Eastern Turkey. — From Sert the intelligence comes that since the preacher Jurjis went there the congregation has enlarged so that their present accommodations, with all their stretching of them, are too small, and they contemplate with horror the prospect of being so packed in the hot days of summer. The schools, too, were doing well. The Armenian school building which was begun with so great a flourish of trumpets is, we understand, at a stand still, being left but half finished. The government has prevented its completion on the ground that no *firman* for its erection has been procured from the capital.

R. A. Hume, Ahmednagar. — One of the last theological class has been called to the Sholapur church, a second is acting pastor for the Bombay church, a third has practically been called to a village church in the Rahuri district, a fourth is an evangelist at Wai, and two are acting as inspectors of schools, as well as preachers. I am finishing up the translation of a book and am doing other miscellaneous work. "The kingdom" is coming, and we may all be encouraged and patient.

J. E. Abbott, Bombay. — I must speak

a word concerning the young men of our church. Last night we organized into bands for the purpose of street preaching, so that some will be preaching every afternoon. I lecture to them every week on the Bible, and I am hoping that they will

become a strong body, and earnest in spreading the truth. It is my aim to infuse them with the idea that on them, and on their own people, rests the problem of India's évangélization.

NOTES FROM THE WIDE FIELD.

AMERICAN BAPTIST MISSIONARY UNION.

THE statement of this Board for its financial year ending April 1, is of a cheering character, showing the receipts for twelve months to have amounted to \$302,584 19, of which \$54,462.35 were from legacies, and \$90,132.27 from Woman's Societies "and other sources." This is a larger amount than the Society have ever before received in one year for its ordinary work. The expenditures for the same period were \$302,980.58.

FREE CHRISTIAN CHURCH IN ITALY.

THE *Eleventh Report* of the Evangelization Committee of the Free Italian Church makes the following statements. Number of churches, 36; out-stations, 35; ordained ministers, 13; evangelists, 16; elders, 50; communicants, 1,750; catechumens, 284; average Sabbath morning attendance, 1,220, evening, 2,300; in Sabbath-schools, 718. The financial support of these churches comes chiefly from abroad, the churches themselves contributing but \$2,778, of the \$35,966 expended. The principal portion of foreign aid has been contributed by Scotch and English friends, although American Christians have sent them \$12,743.35.

MOSQUITO COAST, CENTRAL AMERICA.

IN the "Notes" given in the February number of the *Herald* mention was made of a remarkable work of grace begun last year among the Moravian missions in Mosquito, a province of Nicaragua. The tidings from this region come to us through the *Periodical Accounts* of the United Brethren, the March number of which says:—

"The remarkable religious awakening, which commenced in the spring of this year at Magdala, has spread through the whole of the Mosquito territory, and has touched some Indian villages on Spanish ground. From the latter many inhabitants have made their way to Ephrata and Karata, seeking salvation for their souls—so many, indeed, that the houses at these places could not accommodate them. Karata has two hundred candidates for baptism on the books. 'If we only had more strength,' writes Brother Siebörger from Ephrata, on September 6, 'now would be the time for us to occupy the whole country; but we are unable to supply Kukulaya properly. Since the end of May we have had service every evening in a crowded church. For some time I had similar services in the morning, but had to discontinue them, as my nervous system threatened to break down. The Spirit seemed to be poured forth upon "all flesh," even children scarcely able to speak being found on their knees praying. But there was great need of grace to discern the spirits, for there was not a little mixture of simple emotion in some manifestations. For some time messages were brought to me almost daily, professing to have been received in visions, generally directing the immediate baptism of the persons who received them. On my steadily refusing to baptize without previous instruction, visions of an evil end for me and mine were announced from the same quarter. Under these circumstances it was essentially necessary to go, exhort, reprove, and direct from the page of God's Word. And with God's blessing his Word prevailed, as the excitement by degrees

subsided. Here at Ephrata there are only two persons who have not yet decided for Christ. Twenty persons have been receiving instruction for three months, and we had in June twenty persons at the Lord's Supper, instead of four, which had previously been the usual number. 'This is the Lord's doing, and it is marvelous in our eyes.'"

SYRIA AND PALESTINE.

A paper has been sent us from Beirut, giving the statistics of the American Mission in Syria, and also of the general evangelistic and educational work in Syria and Palestine for the year 1881.

The population of Syria and Palestine is given as 2,076,311, made up as follows : —

Muslims	1,000,000	Armenians	20,000
Nusairiyeh	250,000	Jacobites	15,000
Mannites	250,000	Druzes	100,000
Greeks	235,000	Protestants	6,311
Papal Sects	80,000	Bedawin Arabs	60,000
Ismailiyeh, Gypsies, etc.	30,000	Total	2,076,311

There are in all *thirty* organized or independent missions engaged in different departments of Christian work throughout Syria and Palestine, the particulars of which are given in the tables before us. We give here the statistics of the more prominent societies, adding together the smaller ones.

	American Presbyterian.	Church Mis- sion Society, Palestine.	Irish Pres- byterian, Damascus.	All others.	Total.
Foreign laborers, male	14	10	2	55	81
Foreign laborers, female . . .	21	10	4	75	110
Native laborers, ordained . . .	3	4	—	—	7
Native teachers and catechists .	162	37	14	162	375
Native female teachers	26	24	2	114	166
Native Bible women	—	3	—	30	33
Preaching stations	74	25	7	34	140
Organized churches	12	5	—	9	26
Church edifices	27	5	3	4	39
Protestants	3,894	1,885	150	952	6,881
Average congregations	3,693	1,500	250	1,247	6,690
Communicants	1,008	214	109	662	1,693
Received in 1881	131	—	10	68	209
Number of schools	128	45	10	120	302
Pupils, male	4,108	572	335	2,460	7,475
Pupils, female	1,436	570	95	5,048	7,149
Total pupils	5,544	1,142	430	7,508	14,624

SYRIA. — Of the mission of the American Presbyterians in Syria, formerly under the care of the American Board, we find the following cheering record in the *Catholic Presbyterian* for April, from the pen of Dr. H. H. Jessup, of Beirut : —

"During the year 1881, there were issued from the American press in Beirut 15,715 copies of the Scriptures, every one of which was sold. Twenty-three thousand other books and tracts were also sold during the year. The number of pages printed was 18,041,600, and the whole number of pages printed from the beginning at the Beirut press is 224,754,417. There were also printed and distributed during the year, 154,000 copies of periodicals, religious and scientific. The number of persons received into the churches during 1881 was 131, a larger number than ever before in one year. The congregations show an increase of 900 during the year, and the enrolled Protestants an increase of nearly 800. The Sabbath-school scholars increased more than

900, and the number of Sabbath-schools rose from 70 to 84. The number of common schools under the care of the mission increased from 91 to 113, and the pupils from 3,770 to 4,987, showing a total in all the mission fields of 128 schools, with 5,544 pupils. The college has shared in the onward movement, increasing its pupils from 120 to 152. During the past seven years the foreign missionary force has been increased by four (all female missionaries), while the native force of pastors, licensed preachers, and teachers, has risen from 107 to 191."

INDIA.

REV. JOSEPH COOK. — All the papers coming to us from India speak in enthusiastic terms of the good results of the visit of Rev. Joseph Cook, and of the great interest awakened by his lectures. In Bombay, Benares, Calcutta, Madras, Bangalore, Madura, and numerous other places, the rooms in which he spoke were crowded to overflowing by people representing all classes in the several communities. At the close of the final lecture in Calcutta, in which Mr. Cook spoke upon some phases of Indian life and thought, assuring his audience that Christianity had come to stay in India, the customary vote of thanks was moved by Babu Kessub Chunder Sen. *The Indian Witness* of February 25, says: —

"Mr. Cook and the Brahmo leaders have exchanged visits and had repeated interviews during the past week. Mr. Shastri on the part of the Sadharan Samaj and Messrs. Sen and Mozumdar on the part of the New Dispensation, have explained their religious views to the distinguished lecturer, much to his satisfaction. Mr. Cook comes to the East as a learner, and studies both men and institutions as he passes along. We shall not be surprised if some of his observations are reported in unexpected quarters hereafter."

COOKED OR UNCOOKED FOOD FOR IDOLS. — The *Bombay Guardian* reports a religious dispute among the Brahmans about Belur: "The Vaishnava Brahmans, on the one hand, and the Swartas and Mahadavas, on the other (they are all Vaishnavites), are all at loggerheads about offerings to the deities who take their stony repose in the great temple at Belur, in the Hassan district. The dispute is whether it is right or not to offer uncooked food to the gods, the Vaishnavas holding that it is not right and the Swartas and Mahadavas maintaining that it is right. The result is that, as all these sects have equal access to the temple, the Swartas and Mahadavas come thither and offer uncooked food to the idols, and after the Swartas and Mahadavas have gone, the Vaishnavas come and perform the ceremony of purification of the temple and the gods, as they consider their rivals have polluted both by their action. I fancy this dispute began in 1871, and it is only now that the Dewan to the Maharajah has passed 'order thereon.'"

AFRICA.

A NATIVE HELPER. — The English Wesleyans have missions in the Transvaal, South Africa, and a recent number of the *Missionary Notices* gives an account of the work accomplished near Pretoria by Klass Dhoba, a native, who has labored for nine years without fee or reward, and with only an occasional visit from the minister of Pretoria. He has held regular services, taught schools, visited kraals, while supporting himself by the labor of his hands. His manner is said to be quiet but marked by intense zeal. Among the results of his work as appeared on a recent visit, were (1) Fifty-four persons in a class preparing for baptism. (2) A regular congregation of about ninety, crowds coming to listen to Klass whenever he visits the kraals. (3) Three Sabbath services and Sabbath-school. (4) An *adult* school and a day school for children. (5) A new chapel. Of this chapel the *Notices* says: "Some time ago their old chapel was burnt down. They have just completed the erection of a new one. It is forty-six feet long by sixteen feet wide. The walls are of mud twelve inches thick and the roof of poles and thatch. It is well and neatly built, and very

suitable for church and school purposes. It will hold two hundred persons, and on Christmas Day last, when it was opened, the place was crowded to the door. This building has been erected without any charge on the Society's funds, and without any help from white people; but the people had a mind to build a house for the Lord, and every one helped. The women nobly did their share in cutting the thatch and carrying it to the building, while Mrs. Klass, a fine Christian woman, and worthy of her husband, did nearly the whole of the inside plastering. Sometimes she would rise before day, and her husband would find her in the chapel doing a few yards of plastering before her daily household duties commenced."

Who can say that the native African is not a most efficient laborer for the evangelization of his continent?

THE JESUIT MISSION TO UMZILA'S. — Notes respecting the collapse of this mission are to be found in the *Proceedings* of the Royal Geographical Society, and in *L'Afrique*. After sixteen months absence from Gubuluwayo the "fathers" reached again their headquarters on October 1. They had attempted to go in with a wagon from the Matabele country, on the west. Caught at Umzila's by the rainy season they remained during January, February, March, and April, consuming their stores and running so much in debt to Umzila that two of their number started for Sofala, on the coast, to purchase goods wherewith to pay their debt. At Sofala, which is described as a wretched place, one of the priests died, the other returned with the goods purchased, which were forwarded to Umzila, satisfying all his demands, and the expedition then returned to Gubuluwayo, which is about 225 miles west of Umzila's kraal. The Mashonas who opposed the priests on their outward journey, did all they could to help them on their return. The scheme to establish this mission at Umzila's appears to be abandoned.

LIVINGSTONE MISSION ON THE CONGO. — "The East London Institute for Home and Foreign Missions," under the care of Rev. Grattan Guinness, is prosecuting a mission on the Congo, of which the following account is given. "Our brethren, Messrs. Clarke, Richards, and Ingham, reached Stanley Pool in safety about Christmas. They went up on the south side from Banza Manteka, to a point opposite Bemba, passing through forty miles of country not previously traversed by Europeans. They found it very thickly populated, and passed villages, or 'towns' as they are called, every few miles. They met buffalo and elephant tracks continually, encountering one herd of the former more closely than was at all agreeable. The people were comparatively fearless and friendly, and food was fairly abundant, large gardens in good cultivation surrounding most of the towns. At Bemba they crossed to the northern bank of the Congo, and proceeded on that side to Stanley Pool, reconnoitering the country with a view to the selection of good sites for mission stations. They walked 169 miles, thirty-one of which were on Mr. Stanley's road, now nearly overgrown with grass. They had much difficulty in procuring food for their thirty Kroo boys on this side, but, by paying rather highly for it, managed to get a sufficiency. Bwa-bwa Njali, and the other chiefs at the Pool, received them at first in a friendly way, but afterwards, for some unexplained reason, turned suddenly hostile, and refused to let them cross the river, in order to carry out the plan they had formed of returning by the south side. Our friends had reason to suspect the adverse influence was a *foreign* one, similar to that which opposed Messrs. Crudgington and Bently on their visit. They returned consequently as far as Nkenke River, near which they secured land for a station from the friendly chief of a populous district; cut timber, cleared the ground, and began to build. It was useful, however, to bring up stores from Bemba, to which station, consequently, they returned after a month's absence. Letters from home which met them there decided them, *before* continuing their building near Inkissi, to explore the rest of the south side from Bemba up to Stanley Pool, so as to be in a position to determine by which road it would be best to carry up the steamer for

the upper river. They started on this second journey of exploration about the middle of January, Mr. Ingham remaining at Bemba with Mr. Frederickson, and Mr. Lanceley going forward with the pioneer party. We are thankful to add that the health report is far better than usual, both from the travelers and from all the stations, and that the missionaries, each and all, seem full of earnest zeal and holy courage for their difficult work."

THE MISSION AT LAKE NGAMI. — The *Herald* of last month gave an account of the sending by the church at Shoshong, of four native helpers, accompanied by the Rev. Mr. Hepburn, of the London Missionary Society, on a missionary errand to Lake Ngami. The *London Chronicle* for April contains a report of remarkable results witnessed by that deputation. The brethren at the Lake welcomed the deputation, and a series of meetings commenced, of which Mr. Hepburn gives the following account: —

"We had services at first during the afternoon, and they were largely attended by the masters, but the servants were employed in the work of the gardens, for the Batauana were harvesting. When I found what was hindering them from hearing, I commenced evening services. They were held in the open air, and were attended by the great mass of the people. They hurried home from their work, and got their evening meal cooked early, in order to come to the services. These services were held every evening from seven until ten o'clock. In the cool night air, seated quietly on the ground, under the great starry heavens, with a solemn stillness upon the people which made itself felt, these services were the most impressive, and, perhaps, the most fruitful for good, of any that were held, for I believe they were signally favored with the demonstration of the Spirit and of the power of God. What a contrast these services were to the noisy night dances which largely prevailed at the time of our arrival, but which were totally abandoned for them! We held them right in the center of the town, and the people rose reluctantly to depart when we had concluded. Had it been a physical possibility for me to continue the greater part of the night, they showed they would have listened attentively to the message I had come among them to deliver. When they went away it was in the same deep silence, and as with a fear of God upon their spirits. I believe there were many who dared not sleep until they had sought help from God. The working of God in the silence of the night in their own houses was a thing which was brought home to me, and struck me with great force at Tauana."

MISCELLANY.

INDEPENDENT MISSIONARIES.

The English *Congregationalist* has an able article on "The First Christian Mission," drawing some lessons from the fact that it was the *Church* at Antioch that sent out Paul and Barnabas, and that these missionaries were content to labor as representatives of the church. The following paragraph is specially worthy of quotation: —

"The independent worker is a 'free lance' who acknowledges no allegiance, because he hates all restraint, and desires to do what seemeth good in his own eyes.

Such a spirit and such a mode of working find no countenance in the New Testament. It recognizes the power and respects the freedom of spiritual impulse; it honors enthusiasm and ministers to zeal; it prescribes no rigid law, and says nothing that can encourage uniformity; but alike by direct teaching and by example it shows that the Church, the Christian assembly which has the distinct promise of Christ's presence and guidance, must have the direction of Christian work. The time had not yet come for the association of several churches in a common enterprise,

and that is not the point which is touched here. It is as to the relation of the Church to the individual worker that this incident is so instructive. Paul 'took no counsel with flesh and blood;' but even Paul, with his preëminent endowments, his high spiritual privileges, his distinct appointment to special service by the Lord, was content to be the minister of the Church. With him the extension of Christianity meant the multiplication of Christian churches, and wherever he went he gathered into the churches those whose hearts the Lord had opened. It was the apostolic method, and as there is no other which is so practical, or can plead such authority on its own behalf, so there is none which is likely to be attended with great result. The isolated efforts of an aggressive but ill-regulated zeal, bent on working only on its own lines, and only too disposed to depreciate not only the action but the very idea of the church, may accomplish a certain amount of good, and certainly we can have little right or desire to interfere with them. But the church is a society of believers such as the Lord himself contemplated, and to which he has assigned high service with an assurance of his grace in its fulfillment. What the apostles understood by his teaching we learn from such acts as that recorded here. They met as churches, they prayed to him as those who believed that he would fulfil his own word, and when they were gathered together in his name, he in the midst of them, they asked him to direct them, and even the most exalted and gifted among them conformed himself to the wishes and instructions of the church thus influenced and shaped by the teaching of the Lord. All this undoubtedly means a faith in the supernatural, in the presence of the living Christ in his church, in the direct communion between the church and its Lord, in the promised guidance of the Holy Ghost. But these are, in our view, the very essentials of Christianity. If these be not true, then the Christian church is nothing better than any miscellaneous company of men, with good intentions and religious or benevolent aims. That, cer-

tainly, was not the kind of society which met together at Antioch, and, in the full belief that it was moved by the Holy Ghost, sent forth these noble workers to the conversion of the world."

MISSION NEWSPAPERS IN TURKEY.

In a communication to the *Catholic Presbyterian*, Rev. Dr. Alexander Thomson, Agent of the British Foreign Bible Society, resident in Constantinople, refers to the influence of the papers issued by the missionaries of our Board for the various nationalities of the Turkish Empire. He says:—

"Next in importance to the Scriptures as an agency for reaching the people, I must reckon the religious newspaper, a species of journal originated, I believe, in America, and certainly exhibited there in a manner which has never been surpassed elsewhere. Our American brethren have two such papers published in this capital—the *Zornitza*, a weekly journal in Bulgarian; and the *Avedaper*, published in Armenian, Armeno-Turkish, and Græco-Turkish, also weekly. And to these I must add, as of almost equal importance, the monthly editions of these papers, with missionary intelligence for the young. I rejoice to say that the circulation of all these has been steadily increasing, and now exhibits pretty nearly the following figures. The *Zornitza's* circulation is for the weekly edition 4,000 copies per week, and for the monthly edition 5,000 copies per month. The weekly circulation of the *Avedaper* is in Armenian 900 copies, in Armeno-Turkish 800, and in Græco-Turkish 500; while the monthly circulation is in Armenian 900, and in Armeno-Turkish also 900 copies. The beneficial influence of these wholesome Christian journals penetrating into a thousand places, high and low, where no missionary or even colporter would ever be admitted, it is impossible to overestimate. The *Zornitza* in particular is at the head of the Bulgarian periodical press, and on all social as well as properly religious questions is regarded with great deference."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the new mission in West Central Africa, in the recent trial coming upon it in the death of one of its members ; that the health of those who remain may be preserved, and that their way may be directed in the selection of stations and in their intercourse with kings and people (see pages 213 and 214).

For the churches in Eastern Turkey now enjoying a quickening from the presence of the Lord ; that the recent converts may be confirmed in the faith, and that the reviving influence may extend throughout the whole mission (see page 230.)

ORDINATION.

Mr. F. E. Rand, prior to his return to the Micronesia Mission, was ordained at Marblehead, Mass., April 14. Sermon by Rev. A. H. Plumb. Ordaining Prayer, by Rev. E. A. Lawrence, D. D.

ARRIVALS AT STATIONS.

February 24. At Kobe, Japan, Rev. O. H. Gulick and wife.

ARRIVAL IN THE UNITED STATES.

April 28. At New York, Miss Ellen M. Stone, of the European Turkey Mission.

DEPARTURES.

May 6. From San Francisco, for Honolulu, on their return to Micronesia, Rev. Albert A. Sturges and Rev. F. E. Rand and wife ; also, Rev. Albert Sturges Houston and wife, and Miss J. Estelle Fletcher, who are to join the Micronesian Mission.

May 14. From New York, Rev. Charles Harding and wife, returning to the Maratha Mission, with their daughter, Miss Ruby E. Harding, and Miss Katie Fairbank, who are to join the mission.

DEATHS.

Feb. 22. At Bailunda, West Central Africa, Rev. Walter Weldon Bagster, aged 34.

April 9. At Greeley, Col., Mrs. Sarah C. Allison, widow of Rev. Henry S. G. French formerly of the Mission of the American Board in Siam.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. What are the tidings from West Central Africa ?
 (1.) Give some account of Mr. Bagster, the leader of the mission. (Page 214.)
 (2.) Describe the journey to the interior. (Page 223.)
 (3.) What is said of the kings of Bihé and Bailunda ? (Page 225.)
 (4.) What of the people and the new school ? (Page 226.)
2. What is said of education in European Turkey and of the mission school at Monastir. (Page 228.)
3. What of the schools at Talas and Marash ? (Page 229.)
4. Report the revivals at Malatia and Hulakegh, in Eastern Turkey. (Page 230.)
5. What is said of the work in Erzroom and its out-stations ? (Page 231.)
6. What is the attitude of Brahmans in India towards Christianity ? What of the activity of native Christians ? (Page 231.)
7. What of the Training-school and of the temperance issue in Japan ? What method did a gentleman employ in seeking a Christian wife ? (Page 234.)
8. Report the work of a native helper in North China ? (Page 233.)
9. From Micronesia. (1.) Mokil and Pingelap. (Page 220.) (2.) The Mortlock Islands. (3.) Ruk. (Page 221.)
10. Give the story of a converted teacher in Spain ? (Page 217.)

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.	
Gorham, Cong. ch. and so.	62 82
Portland, St. Lawrence St. Ch.	8 66—71 48
Franklin county.	
Farmington, Cong. ch. and so.	20 00
Hancock county.	
Ellsworth, Cong. ch. and so.	15 29
Kennebec county.	
Hallowell, Mary E. Wilder,	5 00
Waterville, 1st Cong. ch. and so.	8 00
Winthrop, Cong. ch. and so.	34 00—47 00
Penobscot county.	
Hampden, Cong. ch. and so.	8 00
Piscataquis county.	
Garland, Cong. ch. and so., 5; James	
L. Rideout, 5;	10 00
Greenville, Union Cong. ch.	35 57—45 57
	207 34

<i>Legacies.</i> —Bath, Chas. Clapp, Jr., by	
Geo. A. Preble and others, Ex'r,	6,000 00
	6,207 34

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Alstead, 3d Cong. ch.	14 00
Keene, 1st Cong. ch. and so.	28 80
Rindge, Cong. ch. and so.	12 00
Westmoreland, Cong. ch. and so.	6 95—61 75
Coos county.	
Whitefield, A friend,	5 00
Grafton county.	
Bristol, Cong. ch. and so.	6 44
Hanover, Cong. ch. at Dartmouth	
College, 150; Mrs. John Adams, 5;	155 00
Littleton, Cong. ch. and so.	53 63
West Lebanon, Cong. ch. and so.	23 00—238 07
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so.	30 00
Hillsboro Bridge, Cong. ch., m. c.	2 50
Hillsboro Centre, O. Crosby,	50
Nashua, 1st Cong. ch. and so.	60 00—93 00
Merrimac county Aux. Society.	
Concord, 1st Cong. ch. and so., to	
const. ANNE A. KIMBALL and CAL-	
VIN SMART, H. M., 221.35; A	
friend, 100;	321 35
Fisherville, Cong. ch. and so.	10 00
Pittsfield, Cong. ch. m. c.	21 13—352 48
Rockingham county.	
Deerfield, Cong. ch. and so.	12 48
Strafford county.	
Centre Harbor, Cong. ch. and so.	17 00
Milton, Cong. ch. and so.	7 53—24 53
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	84 93
Langdon, Cong. ch. and so.	9 00—93 93
	881 24

<i>Legacies.</i> —Campton, Mrs. Eliza Glines,	
by Daniel Norris, Ex'r,	200 00
	1,081 24

VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	30 00
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
East Hardwick, Cong. ch. and so.,	
15; A thank-offering for mercies	
received, 30.03;	45 03
Chittenden county.	
West Milton, Cong. ch. and so.	12 00
Essex county.	
Granby and Victory, Cong. ch. and so.	8 93
Grand Isle county.	
Alburgh Springs, Rev. R. Hicks and wife,	10 00
Lamoille county.	
Johnson, Dexter Whiting,	10 00
Orange county.	
West Newbury, Cong. ch. and so.,	
13.65; H. R. Wilson, 50;	63 65
Orleans county.	
West Glover, Cong. ch. and so.	8 00
Washington county Aux. Soc. G. W	
Scott, Tr.	
Northfield, Cong. ch. and so.	10 46

Windham county, Aux. Soc. H. H.	
Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	36 85
Brattleboro, Central Cong. ch., 47.58;	
H., 5;	52 58—89 43
Windsor county.	
Woodstock, 1st Cong. ch. and so.	11 69
	299 19
<i>Legacies.</i> —St. Johnsbury, Ephraim	
Paddock, by Horace Fairbanks, Ex'r,	1,000 00
	1,299 19

MASSACHUSETTS.

Barnstable county.	
West Dennis, Mrs. Annie Collins,	2 00
Berkshire county.	
Curtisville, Cong. ch. and so.	13 25
Housatonic, A lady,	5 00
Pittsfield, 1st Cong. ch. and so., 200;	
do. Rev. S. B. Morley, to const.	
Mrs. MARIA WEST, H. M. 100;	300 00
Sheffield, Cong. ch. and so.	9 78
Williamstown, 1st Cong. ch. and so.	24 69—352 72
Bristol county.	
Norton, Trin. Cong. ch., to const.	
SAMUEL A. DRAPER, H. M.	100 00
Rehoboth, Cong. ch. and so.	40 00—140 00
Essex county.	
Andover, Rev. Joseph Emerson,	10 00
Essex county, North.	
Bradford 1st Ch. 26; Mr. and Mrs.	
Warren Ordway, to const. CATHE-	
RINE M. KNIGHT, H. M., 100;	126 00
Georgetown, 1st Cong. ch. and so.	31 10
Ipswich, 1st Cong. ch. and so.	17 34
Newburyport, North Cong. ch.	34 18—208 62
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Lynn, Central Cong. ch., 40; Chest-	
nut St. Ch., 11.78; B. V. French,	
20;	71 78
Peabody, South ch. and so.	267 00—338 78
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Buckland, Cong. ch. and so.	11 30
Deerfield, Jas. Childs, to const, Mrs.	
MARONETT P. CHILDS, H. M.	100 00
East Charlemont, Cong. ch. and so.	17 95
Montague, 1st Cong. ch. and so.	30 85
Whately, Cong. ch. and so.	32 33—192 43
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Springfield, 1st Cong. ch. and so.,	
168.23; South ch. and so., 87.16;	
Olivet ch. and so., 41.11; Chil-	
dren's Home, Hope Ch. for Cent.	
Turkey, 1.40; A friend, 3; A friend,	
2.50; H. M., 1,000;	1,303 40
Westfield, 1st ch. (of wh. 10 from	
Mrs. A. P. Rand,)	12 03—1,315 43
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	100 00
Cummington, Village Ch.	30 00
Goshen, Cong. ch.	18 00
Northampton, A. L. Williston, 630;	
A friend, 100; Nathaniel Sears, 25;	755 00
So. Hadley Falls, Cong. ch. and so.	25 00—928 00
Middlesex county.	
Ashland, Edwin Perry,	5 00
Cambridge, North Ave. Cong. ch.	447 95
Cambridgeport, Pilgrim ch., m. c.	13 13
Chelmsford, Rev. C. C. Torrey,	4 02
Framingham, C. W. Smith,	5 00
Lexington, Hancock ch. and so.	23 89
Newton, Eliot ch. and so., 330; 1st	
Cong. ch. and so., 73.48;	403 48
Newtonville, 2d Cong. ch. and so.	85 73
Somerville, Franklin St. ch., 72.65;	
do. m. c., 8.67;	81 32
Stoneham, Cong. ch. and so.	30 50—1,100 02
Middlesex Union.	
Pepperell, Cong. ch. and so.	11 3
Norfolk county.	
Brookline, Tithes, 4.50; A friend of	
missions—tithes, 3;	7 50
Hyde Park, Clarendon Cong. ch.	5 00
Quincy, Cong. ch. and so.	23 50

South Weymouth, 2d Cong. ch. and so.	48 00
Wellesley, P. D. C.	25 00—109 00
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	10 00
Plymouth county.	
Abington, 1st Cong. ch. and so.	24 32
Campello, Cong. ch. and so.	110 38
East Bridgewater, Union Cong. ch.	21 00
Middleboro, Cong. ch. and so.	7 84—163 54

Suffolk county.	
Boston, Old South ch., 3,537.62; Park St. ch., 2,650; Union ch., 418.25; Walnut Ave. ch., 284; Phillips ch., 112; 2d ch. (Dorchester) m. c., 42.24; Trinity ch., (Neponset) 28; Mt. Vernon ch., 20; Highland ch., 8; S. H., 500; Winthrop Sargent, 10; A friend, 9; Frances D. Nelson, 5;	7,624 11

Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, Cong. ch. and so., 182.40; an aged lady, deceased, 10;	192 40
Oxford, 1st Cong. ch. and so.	21 32
Worcester, Old South ch., 43.44; Summer St. Mission chapel, 3.63; E. L. Crane, 20;	67 07—280 79
—, A friend,	200 00
—, A friend,	10 00
	12,996 67

Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l interest,	29 00
Charlemon, Mrs. Wealthy B. Hunt, by H. H. Mayhew, Ex'r,	500 00
Newburyport, Mrs. S. W. B. Hale, by Isaac H. Boardman, Trustee, 12,486.48, less legal expenses,	11,862 16
Otis, Mrs. Lucinda Spear, add'l, by S. J. Spear, Ex'r,	58 23
Westhampton, Mrs. Sophronia Bridgman, by L. Bridgman, Ex'r.	150 00—12,599 39
	25,596 06

RHODE ISLAND.

Barrington, Cong. ch. and so.	59 68
Phenix, Baptist ch.	2 20
Providence, Pilgrim ch. and so., 250; Benevolent Cong. ch., 100; Plymouth Cong. ch. 23.63; Geo. W. Hill, 1;	374 63—436 51

CONNECTICUT.

Fairfield county.	
Southport, Cong. ch. m. c., for India, Hartford county. E. W. Parsons, Tr.	22 00
Buckingham, Cong. ch. and so.	2 80
Farmington, Cong. ch. and so.	86 56
Hartford, Mrs. L. C. D., 50; A friend, 5; South ch., Mrs. C. P. Welles, 5;	60 00
Manchester, 1st Cong. ch. and so.	90 25
Marlborough, Cong. ch. and so.	20 10
New Britain, South ch., A friend, Unionville, Cong. ch. and so.	10 00
West Hartford, E. A. Whiting,	41 33
Litchfield co. G. C. Woodruff, Tr.	16 30—327 34
New Preston, Rev. Henry Upton, Roxbury, Cong. ch. and so.	10 00
Middlesex co. E. C. Hungerford, Tr.	19 00—29 00
Clinton, Cong. ch. and so.	46 74
Durham, 1st Cong. ch. add'l,	10 00
East Haddam, 1st Cong. ch. and so.	96 97
Middletown, 1st Cong. ch. and so.	147 37
Portland, 1st Cong. ch. and so.	45 75
Saybrook, Cong. ch. and so.	19 85—366 68
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	38 00
New Haven, North ch., m. c., 5.10; P. Fobes, 10; Mrs. F. W. Abbott, 10;	25 10
North Madison, Cong. ch. and so.	15 10
Seymour, Cong. ch. and so.	15 24
Westville, Cong. ch. and so.	40 03—133 47
New London co. L. A. Hyde and L. C. Learned, Tr's	
Norwich, Broadway ch. in part,	200 00
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and so.	31 66

Windham county.	
South Killingly, Cong. ch. and so.	10 39
Westford, Cong. ch. and so., 51; S. S. Stowell, 10;	15 00—25 39
	1,135 54
Legacies. — Harwinton, Mrs. Sarah B. Hayes, Interest on note,	8 60
Watertown, Benjamin De Forest, by Leman W. Cutler, Ex'r.	2,000 00—2,008 66
	3,144 14

NEW YORK.

Amsterdam, S. L. Bell,	3 90
Brooklyn, Mrs. E. F. Minot,	5 00
Brooklyn, Tompkins Av. Cong. ch., 571.82; Ch. of the Pilgrims, 50; Central ch., Edward H. Marsh, 50; Puritan Cong. ch., 13;	684 82
Buffalo, 1st Cong. ch. and so.	34 86
Busti, Eli Curtiss,	5 00
Castile, Rev. Jeremiah Porter,	25 00
Chenango Forks, Cong. ch., 8.37; do. Rev. and Mrs. E. B. Turner, 51;	13 37
Eden, Samuel Peek, deceased, 10; S. H. Peek, 5;	15 00
Flushing, 1st Cong. ch. and so.	26 83
Harford, A thank-offering,	5 00
Maine, Cong. s. s., for "Morning Star,"	6 00
Mt. Sinai, Cong. ch. and so.	3 44
Napoli, 1st Cong. ch. and so.	6 76
New York, Harlem Cong. ch., 30; H. R. Munger, for Rev. D. W. Learned's work in Japan, 250; H. C. H., 50;	330 00
Nichols, J. Weller,	1 90
North Bergen, Rev. S. Carver,	2 80
Poughkeepsie, A. E. C.	10 00
Riverhead, Cong. ch. and so.	20 10
Sand Bank, Cong. ch.	3 24
Steubens, 1st Cong. ch.	10 50
West Bloomfield, Thank-offering,	6 00
Woodhull, 1st Presb. ch.	10 00—1,229 52

Legacies. — Guilford, Mrs. Louisa Bradley, by Charles Pearsall, Ex'r,	276 00
	1,505 52

NEW JERSEY.

Bound Brook, Cong. ch.	8 10
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PENNSYLVANIA

Ashland, Welsh Cong. ch.	5 00
Blossburg, Welsh Cong. ch.	7 60
Cambridgeboro, Cong. ch., by Rev. W. G. Maits,	2 00—14 60

MARYLAND.

Frederick City, E. H. Rockwell,	5 00
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VIRGINIA.

Falls Church, 1st Cong. ch.	11 50
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SOUTH CAROLINA.

—, T.	10 00
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OHIO.

Chagria Falls, 1st Cong. ch.	34 40
Cincinnati, Vine St. Cong. ch., 270.37; X. T., 20;	290 37
Cleveland, Madison Ave. Cong. ch.	3 00
Garrettsville, Cong. ch.	17 25
Greenwich, Wm. M. Mead,	10 00
Hudson, Ch. in West. Reserve College, 5.50; Edw. W. Morley, 75;	80 50
Lyme, Cong. ch. and s. s.	40 48
Marysville, Cong. ch.	62 43
Oberlin, Anna M. Wyett,	2 25
Ridgeville Corners, Cong. ch.	4 00
Sandusky, 1st Cong. ch. to const. Rev. E. C. BARNARD, H. M.	50 00
Sylvania, Cong. ch.	7 00
Toledo, 1st Cong. ch.	153 17
Tyn-Rhos, Welsh Cong. ch.	10 10
Vermillion, Wm. McGraw,	50 00—814 95

Legacies. — Wellington, Matthew De Wolf, int. on mortgage in Michigan, add'l,	37 44
	852 39

INDIANA.

Fort Wayne, Plymouth Cong. ch. 28 50
Michigan City, Mrs. Herbert Williams, 20 00—48 50

ILLINOIS.

Canton, 1st Cong. ch. 15 89
Carthage, Methodist, Baptist, Lutheran, Episcopalian, German Lutheran and Christian ch's, for work of Rev. F. E. Rand. 70 25
Chicago, U. P. Cong. ch., m. c., 13-30; The Advance, 12-75; 26 05
Elgin, O. B. Jenne, 10 00
Galesburg, 1st Ch. of Christ, 41 36
Glencoe, Cong. ch. 50 00
Hamilton, Dr. E. B. Ringland, for support of scholars in the Ponape Training School, and for similar purposes in work of Rev. F. E. Rand, 200 00
Malden, Cong. ch. 22 50
Milburn, Cong. ch. 28 00
Peoria, Cong. ch. 90 60
Port Byron, Cong. ch. 4 45
Prospect Park, Cong. ch. 6 00
Quincy, L. Kingman, 10 00
Roseville, Mr. and Mrs. L. C. Axtell, 150 00
Seward, Cong. ch. 31 20
Sterling, Cong. ch. 23 70
Wheaton, Cong. ch. 29 27—809 27

MICHIGAN.

Allendale, Cong. ch. 5 00
Armada, 1st Cong. ch. 35 07
Ionia, Rev. W. E. Caldwell and wife, 5 00
North Dorr, Cong. ch. 13 00
Northport, 1st Cong. ch. 8 10
Richland, 1st Presb. ch. 25 00
Utica, Humphrey, 2 00—93 17

Legacies. — Kalamazoo, William A. House, by Mrs. Emeline A. House, 4,000, less charges, 3,998 00

4,091 17

MISSOURI

Amity, Cong. ch. 2 10
North Springfield, 1st Cong. ch. (of wh. 100, from Chas. E. Harwood, to const. ISABEL H. HARWOOD, H. M.) 125 51
Webster Groves, Cong. ch. 13 10—140 71

MINNESOTA.

Belle Prairie, E. T. Ayer, 1 00
Glyndon, "The Church at Glyndon," 18 51
Hutchinson, Cong. ch. 1 36
Minneapolis, Plymouth Ch. 39 73
Rushford, Cong. ch. 4 00
Walnut Grove, Cong. ch. 2 22
Winona, Cong. ch. 39 11—105 93

IOWA.

Cedar Rapids, Mary A. Mead, 10 00
Chester Centre, Cong. ch. 32 00
Creston, 1st Cong. ch. 21 00
Hillsboro, John W. Hammond, 25 00
Independence, G. C. Woodruff and family, 10 00
Tipton, Cong. ch. 2 80—100 80

WISCONSIN.

Hartland, Cong. ch. 4 94
Ithaca, Cong. ch. 5 00
River Falls, 1st Cong. ch. 13 36—23 30

KANSAS.

Council Grove, Cong. ch. 2 00

NEBRASKA.

Grafton, Cong. ch. 5 55
Nebraska City, A thank-offering, 5 00
Omaha, K. and C. 8 00—18 55

OREGON.

Forest Grove, 1st Cong. ch. 3 20

CALIFORNIA.

Benicia, Cong. ch. 5 15
Oakland, 1st Cong. ch., 75.60; Plymouth Ave. ch., 50; 125 60
San Bernardino, 1st Cong. ch. 20 00
Sonoma, Cong. ch. 7 10—157 85

COLORADO.

Colorado Springs, Rev. E. N. Bartlett, 4 00

DAKOTA TERRITORY.

Yankton Agency, Rev. J. P. Williams, 2 00

WYOMING TERRITORY.

Cheyenne, Cong. ch. 12 00

WASHINGTON TERRITORY.

Fidalgo, G. M. Hagadorn, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Durban, Friends, 7 30
Adams, m. c. 12 mo's, 50 55
Inanda, m. c. 12 mo's, 38 84
Umzunduzi, m. c. 12 mo's, 24 35
Umtwalume, m. c. 6 mo's, 12 15
Umtzube, m. c. 6 mo's, 14 13—147 32
Maratha, W. Lee Warner, 12.60; Mrs. Lewis, 84 c.; — per Rev. E. S. Hume, 8.40; 21 84
Turkey, Constantinople, Home School, for W. C. Africa Mission, 13.20; do. for India, 7.70; 20 90
190 06

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions in part, 7,860 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,603 52

MISSION SCHOOL ENTERPRISE.

MAINE. — Greenville, Union s. s., 14.91; Portland, State St. s. s., 25; 39 91
NEW HAMPSHIRE. — Enfield, Cong. s. s., 2.71; Hampstead, Cong. s. s., 23; Peterboro, Cong. s. s., 2.75; 28 46
VERMONT. — Barton Landing, Cong. s. s., 6.40; Granby and Victory, Cong. ch. and s., 3.07; Northfield, Cong. s. s., 5; 14 47
MASSACHUSETTS. — Boston, 2d Ch. s. s. (Dorchester), 26.19; Central s. s. (Jam. Plain), for No. China, 40; Raynham, 1st Cong. s. s., 4.33; Sunderland, Cong. s. s., 30; Wellesley, Cong. s. s., 14.51; Wellfleet, 1st Cong. s. s., 20; 135 03
CONNECTICUT. — Bolton, Cong. s. s., 10; Cromwell, Cong. s. s., 45.65; Mansfield, 2d Cong. ch. and so., Little Workers, 10.18; Stonington, 1st Cong. s. s., 10.44; 76 27
NEW YORK. — Binghamton, Cong. s. s., 10; Brooklyn, Greene Ave. Presb. s. s., 12.50; Canandaigua, Cong. s. s., 11.60; Malone, 1st Cong. s. s., 25; New York, Olivet s. s. Mis. Asso., 45; Sand Bank, Cong. s. s., 76 c., Smyrna, 1st Cong. s. s., 5; 109 86
DISTRICT OF COLUMBIA. — Washington, Little Rills of Liensmary, by Rev. M. Porter Snell, 2 00
VIRGINIA. — Hampton, Ham. Institute s. s., for Mr. Miller's School, West Cent. Africa Mission, 41 67
OHIO. — Hudson, Cong. s. s., 3; Kent, Cong. s. s., 3.50; Pittsfield, Good Hope s. s., 2; 8 50
MICHIGAN. — Detroit, Class in 2d Cong. s. s. 4 50
MINNESOTA. — St. Paul, Plymouth s. s. 15 00
IOWA. — Shenandoah, Cong. s. s. 3 00
WISCONSIN. — Racine, Star Miss. Soc. of 1st Presb. Ch. 51 11
NEBRASKA. — West Point, Cong. s. s. 5 00
CANADA. — Hamilton, Cong. s. s. 10 00
544 78

Donations received in April, 30,775 56
Legacies " " " 26,119 43

\$56,894 99

Total from September 1st, 1881, to April 31st, 1882, Donations, \$213,050.03; Legacies, \$75,653.71 = \$288,703.74.

FOR YOUNG PEOPLE.

EASTER IN BULGARIA.

BY REV. WILLIAM H. BELDEN.

SAMOKOV, BULGARIA, EUROPE, *March 23, 1881.*

It is midnight ; but the busy street in front of my house suggests to me, as I watch by a sick child, to write to the *Missionary Herald* of the occupations of my neighbors. Regiment after regiment of soldiers are beating the air with their tramp ; now a lighted carriage jolts along over the rude pavement, bearing some dignitary, Bulgarian or Russian, and again I hear the shrill cry, amid a throng heard, not seen, in the dark, walled street, of a little infant strapped to its mother's back, all hastening, whither, at this dead hour of midnight ? The watchman's call, repeated from gate to gate, has already warned my neighbors, and now a confused jangling from a distant campanile is telling me. It is religion that is summoning the people from their beds, and the alacrity with which they are obeying is a measure of their piety. For here, a week later than in your calendar, this night ushers in the "Great Day" ["Vaylig Den"] which



BULGARIAN CATHEDRAL, SAMOKOV.

you call Easter. Will you walk out with me and learn something of their religion ?

"You see in the foreground of the sketch (part of a bird's-eye view) the priests' house and the outer gate of the cathedral court. In Turkish times the Bulgarians were hardly allowed their sanctuaries, and gladly humbled this one so that its roof should scarcely peep above the street-wall. But inside the rude

edifice there are beautiful walnut carvings, and parts of the eikons [sacred pictures] are overlaid with pure silver. Listen to that clangor from the bell-tower at the other end of the court ! A bar of steel suffices for a bell, as through all the Bulgarias, save where poverty or oppression has substituted a clattering plank.

Within the church, dark, damp, and chilling us to the bone, are huddled on the stone floor an indiscriminate throng of men, women, and children, gathered from before nightfall, and still increasing. In the center of the nave stands a rude, low scaffolding, upon which is painted, almost imaged, after the common fashion of the Greek church, a portrayal of the crucifixion. It is an act of merit, inuring towards the salvation of the soul, to honor this thing. See yonder woman crawling on hands and knees under it, dragging along the moist stones a child not yet old enough to walk ! Here is an old woman, who has shivered, fireless, through almost seventy winters. She has lain on this cold, damp pavement underneath that object of reverence, already for hours together, this bitter night.

"Oh ! Gospozhitsa ! " now earnestly pleads a nun with one of our party : "do kiss the picture ! You do not need to cross yourself if you do not want to, but oh, it will be a great blessing upon you if you will but kiss the eikon ! "

Another nun is more polemic. "Why do you Protestants not reverence the Saviour as we do ? You have sweet music in your church [they have found the worth of our new organ already], but you cannot be saved, for you do not do any such works of merit as these."

The season of devotion continues through the whole night. Some of our company went last night to the ceremonies intended to celebrate the night after the crucifixion, and they began at 10 P. M., and were not through at 4 A. M. It is difficult to describe the ceremonies ; the Scripture-readings, hurriedly dispatched,



AN EIKON (FROM ONE IN USE).

are in the old Slavic tongue, which is to the Bulgarians what Latin is to us, a mother tongue, but unintelligible. There is a great deal of incensing, and there are certain processions of the bishop and the popes,¹ with various emblems suited to the stage, of the Passion of our Lord, accompanied, on the part of the people, with almost constant crossings, buying and lighting of tapers, and kissing of the eikons. The dramatic representation does not seem as intelligible as those of the Roman Church, and there is certainly less of Christ in it.

This religion does not educate the moral sense of its followers.⁵⁰ The practical



BULGARIAN "POPES," SAMOKOV.

effects of it in everyday life remind one continually of Paul's expressive term, twice repeated to the churches of his care, "eye-service." It has a noble manly race, these Bulgarians, to teach, but it cannot do them justice. What vitality can there be in a conscience which learns only such a notion of prayer as this : "I will give you a piaster, pope, and you shall say one prayer for me and my family!"

It does not go hand in hand with the Bible, but the Bible recedes behind its forms. I wanted to see the old Slavic Bible recently, and requested a copy, through a friend, of the Bishop of Samokov; but none could be found, after careful search, in the whole city!

By the grace of God your missionaries shall plant over again here the blessed seed of the tree of life; not in the dead soil of a mysterious ritual, but in living hearts; preaching, not dramatizing, the doctrine of Christ; teaching, not an outward conformity, but a new birth, and a consecrated life. Then, when on Easter morning, and for thirty following days, the "Orthodox" Christian shall utter the beautiful greeting of the Slavic peoples : "*Christus vuskrusny!*" "Christ is risen!" the Protestant Christian shall repeat, with a new significance, from his rejoicing heart, the familiar reply, "*Vuskrusny naecstecna!*" "He is risen, indeed!"

¹ A priest is a "pope" here. I bought some winter groceries of a "pope" at the instance of an esteemed neighbor, who added, as an inducement : "He is a very good pope, too!" Would that all were so!

THE MISSIONARY HERALD.

VOL. LXXVIII.—JULY, 1882.—No. VII.

VARIOUS missionary societies are rejoicing just now over the large number of men who are offering themselves for service in foreign lands. The Presbyterian Board reports twenty-four new applications for appointment; and the English Church Missionary Society have also twenty-four new men just ready for departure for their several fields of labor. The London Missionary Society held a farewell service in London, May 5th, at which fourteen men, together with the wives of six of them, were sent forth with prayer to Madagascar and Central Africa.

AFTER this number of the *Herald* was crowded full, a detailed report reaches us of an exploration of a portion of the T'ai-yuen plain in the province of Shanse, North China, made by Messrs. Pierson and Stimson. The brethren believe that Shanse was wisely chosen as the place for the new mission of the Board. Mr. Stimson's report will appear in the August *Herald*.

OUR brethren in Austria are rejoicing greatly over a recent reversal by the highest court of the Empire of a ministerial order which sought to compel those who have left the Romish Church to have their children baptized by the priests. The decision of the court is that parents, though legally known as "confessionless," have a right to determine the religious status of their children. The case came up on an appeal by a convert from Romanism, and secures a right of the utmost importance. The prayers of our brethren are turned to praises. Interesting communications concerning certain remarkable religious movements in Bohemia are necessarily deferred until our next issue.

THE General Associations of the Interior have received the representatives of the American Board as usual, most heartily, at their annual meetings recently held. Dr. Haydn was present at the Ohio meeting at Toledo, and Dr. Humphrey at the Indiana meeting, at Michigan City. At the Ohio meeting an able report was presented by Rev. C. T. Collins. Dr. J. W. Hough reported for the Association of Michigan, at Greenville, which also listened to addresses from Secretary Alden and Dr. Humphrey. Rev. J. D. Davis, of Japan, gave interesting and effective addresses at the meetings of the Illinois and Iowa Associations, at Geneseo and Ottumwa, respectively. These meetings also were addressed by Dr. Alden and Dr. Humphrey.

THE courage and faith of the London Society in the prosecution of its work in Central Africa should be noted. Its mission on Lake Tanganyika has encountered many and serious obstacles ; for, though the missionaries have gained the favor of the people, yet difficulties connected with the great distance from the base of supplies, making necessary a long and trying land journey, and with the unhealthiness of the country on the borders of the Lake, have greatly reduced the missionary force. Instead of being disheartened by these difficulties, the Society has resolved not merely to hold the post, but to largely increase its missionary band near Tanganyika. The new reënforcement consists of nine men, five of them ordained. Captain Hore, who is to take charge of the mission vessel on the Lake, is to be accompanied by his wife. Christian heroism is not to be daunted by any perils yet found in Africa. That continent is Christ's, and he will raise up enough men to redeem it to himself.

THE Turkish Missions Aid Society held its annual meeting in Exeter Hall, May 5th, the Earl of Shaftesbury presiding. The receipts for the year were reported as \$17,490. This society is unique in its purpose, for it conducts no missions of its own, but makes grants in aid to such organizations, chiefly American, as are engaged in Christian work in the Ottoman Empire. The large majority of British Christians have been prompt to recognize the value of the missionary operations now carried on in Turkey by our own and other Boards of the United States, and they have wisely refrained from entering the field which has, in some good degree, been occupied. And yet the relations of Turkey to England are such that English Christians cannot fail to feel the deepest interest and no little responsibility for the moral and religious welfare of Turks and Armenians. To these Christians the Turkish Missions Aid Society affords an excellent channel for coöperating in labors for the regeneration of the different races of the Ottoman Empire. With the engagement of a new Secretary, the Rev. T. W. Brown, M. A., the Society gives promise of renewed efficiency in the future.

THE Presbyterian Board has just closed its financial year, after an expenditure of \$591,639.88, with a balance of over six hundred dollars in the treasury. Nearly one fifth of the receipts came from legacies, while the noble sum of \$112,532 was raised by the coöperating Woman's Missionary Society. When the people have a mind to work, there is no trouble as to the supplies for missionary purposes.

NINE MONTHS. — The total receipts for the first nine months of our financial year, ending May 31st, amounted to \$323,129.45. From donations, \$236,029.55 ; from legacies, \$87,099.90. During the remaining three months, we need to receive over \$175,000 in order to reach the \$500,000 so imperatively urged upon us for several years as the least sum required for the regular appropriations for the year. Especially must we look for a large relative increase from donations, which are but \$1,000 in advance of those of last year at the same date. Would that we could report the long-desired twenty-five per cent. advance, which would add to the ordinary donations about \$60,000. May we not look for this advance from those churches and individuals whose annual contributions to our treasury are to be made during the coming summer months ?

WE learn that ample arrangements are making at Portland for the reception of the Board at its annual meeting, which commences October 3. Full notice of the meeting will be given in the next issue of the *Herald*.

THE SUNDAY-SCHOOL CONCERT EXERCISES. — This is what they say of them: One pastor writes: "I inclose a draft for eleven dollars and sixty cents collection taken at our Sunday-school Mission Concert. We used Number One. I could not arrange for it as early in the year as I had hoped, but it was an immense success. We had with it appropriate recitations and readings by the "Boys' Primer Missionary Band" and the "Girls' Mission Band." We also spent ten minutes in prayer for the good work at the close. It has been in everybody's mouth since. I am sure the pastors would find it a happy variation, restful, spiritual, and profitable. Send me two hundred copies of the Exercise on Japan." Another says: "We can never do our duty as a denomination until our Sunday-schools are everywhere organized and give weekly or monthly to missions. . . . Urge it at all ministerial conferences *as the one thing* needful. Keep it ringing in the *Herald*." These are samples. Now let the thousands who have not used the Exercises give them a trial. Try one of the three now issued; give it a fair chance and see how it works. Thanks to the thousands who have tried and believe in them.

IN commenting some months ago upon certain statements made by Canon Tristram, of England, concerning what he had seen of religious work in Asia Minor, particularly among the Armenians, we suggested that the Canon had somehow missed the best sources of information. A recent speech of his at the Anniversary of the London Religious Tract Society, though excellent in the main, confirms the conviction we have expressed that during his visit in Asia Minor he did not learn the exact condition of affairs. In his speech he refers to what our missions have accomplished, saying that "Armenia and Mesopotamia have become, within the last thirty years, educated countries through the work of the different American Mission Boards, who have cast their schools broadcast throughout the land." This certainly is a cordial recognition of what has been done, though the statement be somewhat stronger than the facts will warrant. But we are quite taken aback by the statement which follows, that "with the exception of the Bible and the English Prayer Book, there is no literature in Armeno-Turkish." There lies before us now a list of *one hundred and thirty-four publications in Armeno-Turkish*, issued since 1839 by the missions of the American Board at Smyrna and Constantinople. This is aside from Bibles and Testaments. To be sure some of these publications are small tracts, but the one hundred and thirty-four together make 14,645 pages, an average of 108 pages to each publication. This literature is, of course, chiefly religious, like *Pilgrim's Progress*, *Goodell's Sermons*, *Church History*, yet the list includes an arithmetic, grammar, readers, physiology, etc. Aside from these, books and tracts, the religious paper published by our missionaries in Constantinople, *The Avedaper*, circulates in its Armeno-Turkish edition 800 copies weekly, with 900 copies of its monthly paper for children. Of the over 8,000,000 pages sent out from our Constantinople press in the year last reported, in the various languages of Turkey, 1,226,000 pages were in Armeno-Turkish. This is something of a literature, and one can hardly be called a careful observer who, in passing through the East, did not learn of it.

MR. LEARNED, of Japan, writes that on one Sabbath of April fifteen converts were received into the Kioto churches, seven of whom were from the Training School, and six from the Girls' School. The educational work cared for by the American Board is, in intent and in fact, an evangelistic work. With the Bible as a text-book in its schools, and with Christian service kept before the pupils as the best use to make of one's education, conversions are looked for, and not in vain. Unless secular education is made to bear directly upon the preparation of an agency for evangelizing others, Missionary Boards, as such, have properly nothing to do with it.

DISTRICT SECRETARY HUMPHREY, of Chicago, has prepared a compact and useful survey of the Missions of the American Board, referring briefly to the history of the work in the several fields occupied. Though designed especially for circulation in the district of which Dr. Humphrey has charge, it will be just as valuable in the East as in the West.



ON THE WAY TO BAILUNDA. A TEPOIA.

THE above picture of an African tepoia is from a photograph taken by Mr. Bagster while on the first journey from Benguela to Bailunda. The vehicle, when at rest, seems comfortable enough, but when one thinks of the ranges of precipitous hills up and down which it is necessary to pass in reaching the interior, no one will be surprised, in reading Mr. Sanders' letter on another page, that he was so anxious to retain the traveling mule which King Kwikwi demanded. The vigorous manner in which that animal took the side of the missionaries in their controversy with the king will remind some readers of how Balaam's beast, for a good reason, once refused to go forward.

POVERTY AND FAMINE IN ASIA MINOR.

AFTER the brief statement was made in the last number of the *Herald*, concerning the distress prevailing in the region about Cesarea, such further reports were received from that city that an appeal for aid was made through the daily press. In response to these appeals more than three thousand dollars have been received by the Treasurer of the Board. Such are the facilities of communication at the present day that within less than twenty-four hours from the deposit of any sum of money in Boston, the supplies it purchases can be issued to the hungry people of the interior of Turkey. The amount already furnished, though not large, has been of immense service. In a letter just received from Mr. Bartlett, of Cesarea, he says, "Numbers must have perished but for the timely aid which we were able to give them."

As to the state of affairs, Mr. Bartlett, who had just visited the section where the greatest destitution prevailed, reported: "Wherever I stopped, the testimony of the most reliable persons I could find was to the effect that in many villages from one third to one half, sometimes a much larger proportion of the population, had consumed all their supplies and were destitute: that while some few of this class might be able to purchase on credit, at very exorbitant prices, multitudes had neither money nor credit, nor animals to sell, and what was still more disheartening, many farmers had no harvest in prospect, having no seed to sow."

Fortunately the area over which this distress prevails, to the extent here described, is not large. In the most destitute district our missionaries have now two men engaged in carefully distributing relief. The coming harvest will not be available before the middle of July, and even after that has come in, many will need aid.

While all this suffering is prevailing the Turkish government seems blind to its own interests, as well as to the welfare of its people. It not only affords no aid, while its tax-gatherers are inexorable in their demands upon the famine-stricken people. Money has been contributed by English friends, and Mr. Greene, of Constantinople, reports that of some \$650 sent from that city, a goodly portion came from subscribers to the *Avedaper*, in response to appeals in that paper.

In other portions of Turkey where there is no famine the condition of the people is such that anticipated progress towards self support in the evangelical work can hardly be realized at present. The financial distress caused by the war, the prevalent lawlessness, in cities as well as in rural districts, the exactions of government, and its failure to inaugurate any system of relief for its burdened people, combine to make a gloomy prospect. If the native churches can hold the ground already taken for a little while, we may hope that a brighter day will come. May God strengthen them to bear their burdens and bring them speedy relief.

It is evident that this impoverishment of the people by famine will require larger gifts from the home churches for our regular evangelistic work during the coming year.

FOREIGN MISSIONS NECESSARY TO THE LIFE OF THE CHURCH.¹

BY REV. GEORGE H. GOULD, D. D., WORCESTER, MASS.

OUR religion on the face of it is a world-religion, both in its divine idea and in its human application. Christ for the world, and the world for Christ, is the sum total of all the doctrines and duties contained between the covers of the New Testament. True Christian service, then, may begin at home, at Jerusalem, — if it is true Christian service it will begin there ; — but from this home-center evermore it will sweep the outlying field with a radius equal to the earth's diameter. Whoever, then, dares to describe, at this age of the world, a circle of Christian sympathy, or prayer, or labor with a radius shorter than that, I affirm is disloyal to his crucified Lord, and is a schismatic in the church of God.

It was a profound saying of Dr. Duff, the great Scotch missionary, to his countrymen, "When our churches cease to be *evangelistic* they will soon cease to be *evangelical*." For the brief moment that I may now detain you, I desire to suggest in your hearing this important thought, — and I can do little more than suggest it: that *world wide evangelization is to-day, in God's providence, the true tonic and conservator of our home orthodoxy, and our home piety*. Is it not a significant fact that in no age or country has doctrinal latitudinarianism built or launched a missionary ship? What then is the kind of Christian belief, of Christian conviction, which is to save this world? Where is to be found its *pou sto*? What are to be its weapons of warfare? And, I ask, how can we take a step along the line of this great world-circling campaign, until our own feet are square and solid on the faith of a supernatural gospel and a supernatural Bible? If the old Book we so long have revered is now to be put on the shelf by the side of the *Shastas* and *Vedas* and *Zend Avestas* of literature; if its inspiration is an obsolescent fiction, fast fading out of all cultured modern thought; if no longer we have "Moses and the prophets," as Jesus affirmed; if miracles are vanishing under the light of modern scholarship, and in the crucible of modern science; if crucified Saviours to the number of sixteen, as some Western sciolist has counted them up, are now disputing the palm of lordship with the dying God Man of Calvary; if there are other names whereby we can be saved, Peter at Pentecost notwithstanding, then our whole modern missionary movement is a stupendous misconception. If Christianity is only one of "ten" or more "great religions," all blessing mankind, then Joseph Cook at Calcutta and President Seelye at Bombay, lecturing educated Hindus, are meddlesome fanatics. More than this, every Christian church planted and every Christian sanctuary erected on pagan soil is a deliberate impertinence flung into the face of heathendom. But postulate this Bible as God's Word, Book of books, only lamp lighted of heaven to guide humanity's feet to God, and the Saviour it reveals, himself a living miracle from the Virgin's womb to the mount of ascension, then rightly we may challenge the world to listen, as for its life, to our message.

And now, planting our feet on a supernatural gospel, what is our first duty as

¹ An address delivered in behalf of the American Board at the Anniversary Meeting of the Congregational Benevolent Societies, held at Tremont Temple, Boston, May 31, 1882.

missionary Christians to the unsaved? Is it not to hold up before the gaze of a sin-ruined race the bleeding Victim of Calvary, the Cross of an infinite propitiation made by the suffering Son of God? It is told in Indian story that a certain king, stung by a viper, betook himself with all haste to a famous sage of his realm, and asked this question: What should a man do who is expecting to die? In reply the sage repeated to him the *Bhag-rat-Gita*, a book containing 18,000 stanzas. Whether he survived the ghostly recital is not told us. But oh, how different our glad tidings to dying men! "As Moses lifted up the serpent in the wilderness, so is the Son of Man lifted up." "Look and live." "Believe on the Lord Jesus Christ, and thou shalt be saved." What could Paul, the first great foreign missionary, have done for that trembling midnight inquirer at Philippi, with only a gospel of Buddhism to proclaim, whose sacred writings, we are told, bound into one volume, would weigh three tons? Oh, how matchless, how divinely simple, the story of the cross, — the "old, old story of Jesus and his love"!

"Rock of Ages, cleft for me,
Let me hide myself in thee!
Let the water and the blood
From thy wounded side that flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Now, I confess to you, for one, that I find in this Bible, in either Testament, no other gospel but the gospel of the Blood, — the gospel of the "Lamb" slain from the foundation of the world! Men may stand to-day in Christian pulpits, — men who have taken sacred vows on their lips, — and blasphemously brand this gospel and this presentation of the atonement as the "butcher" theory. But let me say to you, friends, this gospel, and this theory of the atonement, precisely, thus far has made Christendom; and in the name of all the Christian ages, and of yonder bending throng who have made their robes white in His blood, I now say, "Though we or an angel from heaven preach any other gospel to a perishing world, let him be accursed." Paul knew no salvation for sinners but salvation with perdition behind it, and in front of it. Ruin and redemption, love and law, life and death, were awful alternatives in his theology. And never does he paint Calvary bright with immortal hope, but in the background of the same picture he paints Sinai black with tempest and thundering with the anathemas of eternal justice. Possibly you may stand to-day in a New England pulpit, and preach an atonement that is simply a self-respect of love, or is fulcrumed on sympathy, or is a subjective self-crucifixion imposed by forgiveness. But go to the Dakotas, go into the depths of India, and what could you do with a cultus like that in place of a Christ? Lower then the exactions of law — emasculate the New Testament by reading out of it endless retribution, take down the death penalty which the first great transgression inscribed on the gateway of forfeited Eden, open a door of future probation for the heathen, — do this in your home pulpits, and what will follow? Let me prophesy: in one generation you will scuttle every missionary ship that floats, and palsy the right arm of every standard-bearer for the Crucified on foreign shores!

But the gospel that is to save this world must be not only the gospel of Calvary, but the gospel of *Pentecost*. The first disciples went forth to face heathen-

dom and to create Christendom clothed with Holy Ghost power. Panoplied with omnipotence, they had no fear and no doubt. After our war, Admiral Dupont one day was explaining to Farragut why it was that he did not enter Charleston harbor with his iron-clads. The shrewd old sailor listened attentively for a few moments, and then interrupting, he said, "Ah, Dupont, but the real reason was, you did n't believe yourself you could do it!" Since the world stood, who ever achieved a great thing himself utterly faithless in its feasibility? Go, stand to-day before heathendom, with a reform, a philosophy, an education, a cultus, and what hope have you? But bombard Satan's kingdom with the Spirit-empowered Word of the Risen Lord, and the very gates of hell shall tremble before you. When Judson returned to this country he was asked if the prospects were bright for the conversion of Burmah. Instantly rejoined the dauntless old hero, "Bright as the promises of God!" How in this atheistic age could we right here at home reënforce our own belief in prayer, and bring down a glorious revival right into our churches, better than by rekindling on our altars this old Pentecostal faith, this confidence in the power of the Holy Ghost to attest God's truth when faithfully preached, as able to break down the opposition of human hearts and win them sweetly to Christ!

I simply add: The gospel which is to cover this earth at last with millennial glory must be winged to its consummation, on the side of human motives, by *an impassioned personal love* to the blessed Lord who has sought us; and, born of this love to Him, a "passion for souls!" This divine flame, this constraining devotion, which many waters cannot quench, has burned in the breast of every true missionary from the first hour of the church. Look into that negro kraal in the depths of Africa's wilds. See David Livingstone dead on his knees, his last breath a prayer. Open that diary by his side, and read almost its last entry: "March 19, 1872. Birthday. My Jesus, my King, my Life, my All! Again I dedicate my whole self to thee!" The world saw a great geographer in those thirty years of almost incredible privation and toil; but God and the angels saw a servant of the crucified King opening up through the dark continent a shining highway for His pierced Feet. Eighteen months ago young Pinkerton fell, pressing towards Umzila's kingdom. The last words recorded in his courageous journal were, "All well; weather fine; we go right on." Yes, he wrote truly. He goes right on. His sacred dust shall sleep on the banks of the Gabula until the last morning, but his soul is marching on, and his Christ-inspired consecration shall raise up a great army of successors, — can we doubt it? — to hear the cry of Africa for the bread of life.

And now, what is *our* work for Christ? What is your work and mine to-day for the blessed Lord? Have we no alabaster boxes of love to break, with Mary? Would it harm us if, in this luxurious age, after the Jerusalem fashion, we should dispose even of some of our possessions, and bring the price to the feet of these modern apostles of the Lord, these grand, indefatigable men, the honored secretaries of this beloved Board, with their venerated coadjutors, that their hands and hearts falter not in the great work they prosecute.

My last word is a question: How can we clarify our own piety, and reinvigorate right here at home our own orthodoxy of to-day, better than by taking a new departure along the whole line of missionary activity?

We are told we must save America for the world. I tell you we must save the world for America! You have called our country, Sir, the "base of supplies," but if the supplies are not forthcoming, and our great opportunity is not seized, like other recreant peoples and churches, our national sun at last will sink in darkness. Believe me, *America, to-day, to save herself, must save the world!*

THE OPENING OF CHIHUAHUA, MEXICO.

BY REV. JAMES D. EATON, CHIHUAHUA.

To reach this ancient city, a few years ago, the traveler had to face a voyage to Vera Cruz, a trip by rail to Mexico City, and then a toilsome journey of twelve hundred miles by private conveyance, stage or "burro" back, involving many privations and vexing delays. Now one may be carried in a palace car over the smooth track of the Atchinson, Topeka, and Santa Fé railway to El Paso, on the Rio Grande, in four and one half days from New York. Direct connection is made with the Mexican Central railway, which has bridged the river and graded a road-bed through to Chihuahua, only two hundred and twenty-five miles distant. Already its passenger trains are running over one hundred and fifty miles of track; and by the first of July the loungers in the flower-scented plaza of the city and the kneeling worshippers in its old, gray cathedral will hear the scream of an American locomotive!

In the judgment of many trained observers, this innovation, welcomed and recompensed by the Mexican government, will profoundly stir the stagnant life of this once isolated state and capital city, and, as it speeds on southward to the capital of the republic, will draw a wave of enterprise and activity behind it. God grant it may occasion "a great awakening" of another kind that is sorely needed. The Roman Catholic church has had exclusive control of religious matters in Chihuahua for generations. It possesses five buildings for worship, including the "parish church," which was built of hewn stone, one hundred and forty years ago, at a cost of \$800,000, realized by a tax on the neighboring Santa Eulalia silver mines, and which ranks next to the cathedral of Mexico city. But it has been the policy of the priests to keep the people in ignorance, and these have been taught little besides the catechism. Multitudes of them are superstitious, improvident, dishonest, untruthful, unchaste, and sufferers from ill-health and filth diseases because of their ignorance and poverty.

The priests do not enjoy the respect of the enlightened, well-to-do classes, who rarely attend the services of the church. Intelligent natives freely admit that their church will not compare, for purity of doctrine and life, with the Roman church in the United States. There is no Sabbath of rest and quiet. Business of all kinds goes on nearly the same as on other days. The afternoon of the Lord's day seems to be the favorite time for parades, circus performances, and cock-fights; and the city pays for music on the plaza in the evening.

The mines and the railroads have attracted many Americans to the city, some of whom were adventurers ready to engage in all sorts of iniquity; others are men of good character and pleasant address who honor their native land. A

few of the married foreigners are bringing in their families in advance of the railroad, and a score of American women are now to be found here. Until the number of these residents shall increase sufficiently to encourage denominational organizations, the missionary will be able to render important aid in sustaining an English service and other external helps to a Christian life.

It was the privilege of the writer to be the first ordained minister to conduct a Protestant service in this city. The occasion was the burial of a countryman, and there were present from the United States not less than fifty men, attended from motives of comradeship, of patriotism, or of religious connection.

Not only are the needs of the field great, but the encouragements to evangelical effort are many. The old church has been deprived of her vast landed estates; no priests, nor even sisters of Charity, are allowed to walk the streets in the distinctive robes of their orders; and on last Good Friday a ghastly exhibition of the crucified Saviour, parading the streets, was compelled to retire inside the church by order of the mayor, who is a man of great ability and intelligence, and rules the city firmly, yet with kindness and wisdom. A system of public schools has been introduced, and two thousand pupils are now under instruction, using text-books provided by the city; twenty-five or thirty young men are studying in cities in the United States; a public library has been started; and there is a general desire on the part of business men to learn the English language.

American manners and customs are being introduced. In evening strolls through the plaza one now meets ladies wearing hats and habited in short walking dresses, whereas it is not long since all of them wore dresses *en train* and walked with heads bared or covered with a veil or shawl.

When Mexico's foreign exchange shall be made almost wholly by rail, and through the United States, the missionaries of the Board in this northern region may expect, not only to do a really home work for their countrymen, but also, and especially, through the Divine blessing on their patient, careful efforts, to secure results of good to a foreign people,—saving to a simple Bible faith, some who are already reacting toward a bald infidelity, and stirring up the old church to do better by those who remain in her communion.

EARLY ROMISH MISSIONS IN CHINA.

Now that the attention of the Christian Church is specially directed towards the evangelization of China, everything that relates to that Empire has peculiar interest. There has recently fallen into our hands a little volume of only sixty pages, translated from the German of J. L. Mosheim, the eminent church historian, Chancellor of the University of Gottingen, entitled *Authentic Memoirs of the Christian Church in China; Being a Series of Facts to evidence the Causes of the Declension of Christianity in that Empire*. The volume, which was published in London in 1750, gives a condensed and thoroughly candid account of the controversies waged for a century and a half between the Jesuits and other "Orders" of Romish missionaries in China, and while by no means denying these men a place in the Christian Church, it exposes the defects of their

system, and their errors in practice. The story is instructive, and a summary of it may prove of interest to our readers.

Matthew Ricci and two other Jesuits landed at Canton in A. D. 1581, and succeeded in establishing a permanent mission, accomplishing what their predecessors, the Dominicans and Franciscans, had attempted without success. Ricci, an Italian of marked learning and zeal, gained great esteem, particularly by his skill in mathematics. Having discarded the garb of a Jesuit, he put on that of a Chinese philosopher, and appeared among the people as one of their sages. It was a doctrine of his order that missionaries should conform to the practices and opinions of the people to whom they go, and this Ricci did to such a degree that the other body of Romanists accused him of quite confounding the doctrines of Christ and Confucius. He told the people that their *Shang-Ti*, or Heaven, a being with whom, according to Confucianism, men have very little to do, was the same God he believed in. There was one point on which he hesitated long before consenting to what others deemed, and still deem, a thoroughly idolatrous practice. The most essential part of Chinese religion is the worship of ancestors, the worship consisting of prostration before the tablets bearing ancestral names, with the presentation of prayer and sacrifices. A Chinaman who neglects this service is regarded as dishonoring his fathers; he breaks family ties, and forfeits all respect. He is also supposed to be hostile to the government. Hence this custom is the grand obstacle to the conversion of the Chinese. But Ricci was resolved to have converts, and a custom which he could not abolish he determined to conform to. But he was eighteen years in reaching this determination. He argued that there was nothing necessarily idolatrous in these services, and that while the converts were in outward appearance worshipping their ancestors and Confucius, they might mentally withhold that worship and in spirit pay homage only to God.

Under this rule the Jesuits enjoyed great prosperity. The people had no objection to the coming of another religion which left their own unaffected. After fifty years of labor by the Jesuits, ecclesiastics of other orders, Dominicans and Franciscans, reached China, who at once protested against these idolatrous ceremonies. The question as to permitting them was at length referred to the decision of the Pope, Innocent X., who, in 1645, declared that the ceremonies were superstitious and intolerable, and enjoined all Christians in China to abstain from such practices on pain of excommunication. Mosheim says that "the Jesuits received this injunction with veneration, and laid it aside with contempt." They boldly permitted what the decree had forbidden, and for several years did not take the trouble to send a representative to Rome to secure its repeal. However, in 1656 they did secure from the Pope a new decree which they claimed reversed the former one, but which the other party did not so understand. An appeal was again made to Rome, and an answer came back in 1669, that both decrees were to be observed, "each according to its circumstances and according to the tendency of these questions, and doubts which had occasioned it." This left every one free to do as he pleased. If he wished to worship in the Ancestral Hall he could find his warrant in the later decree; if he would argue against the practice he could appeal to the earlier one.

We have not room to trace in detail the long and bitter controversies which followed between the two branches of the Roman Church. The Jesuits flour-

ished greatly for many years, and were in high favor at court. During the reign of Kanghi, from 1669 to 1722, they furnished the Emperor his counselors and his artisans, "painters, turners, watch-makers, founders, accountants, astronomers, and masters of ordnance." An imperial edict in 1692 commended the Christian religion, and the Emperor himself built a magnificent church in his palace, and did all that the Jesuits asked of him, except that he never submitted to baptism. But the converts still paid homage to their ancestors and Confucius, which an "Apostolical Vicar," who arrived in China in 1684, declared, after some years of consideration, no Christian could do with a safe conscience. Strengthened by this new judgment against the practice of the Jesuits, the Dominicans and Franciscans made fresh appeals to Rome for another edict against the Jesuits as defenders of idolatrous practices, whom they declared to be deceivers and corruptors of the faith. On the other hand the Emperor and thousands of his people sent a declaration to the Pope that the customs which were objected to "were mere political ceremonies on which the peace and welfare of the Empire in some measure depended."

In response to all these appeals a decree was issued from Rome in 1704, declaring "that the two Chinese words, *Tien* and *Shang-Ti* should no longer be applied to God, but that instead of them the word, *Tien-Chu*, which signifies Lord of Heaven, should be introduced : that the tables upon which are written in Chinese letters *King-Tien*, or the Honor of Heaven, should be removed from the Christian churches ; that Christians should by no means assist at those sacrifices which are offered, at the time of the Equinox, to Confucius and their ancestors ; . . . and in the last place that those tablets of their forefathers, upon which was written in Chinese letters, *The seat of the soul or spirit of N—*, should be removed from the houses of all Christians."

The Papal Legate, Tournon, who was sent to carry this decree to China, was treated very severely, the Jesuits even inciting the Emperor against him. He was ordered to quit the country, but lest he return to Rome with charges against the disobedient ecclesiastics they secured his virtual imprisonment for several years at Macao, until his death in 1711. In 1715 Clement XI. sent another bull, drawn up in the strongest possible terms, enjoining obedience to the previous decree. The Emperor met this bull with an edict that he would banish all Papists and put to death all converts who paid more regard to the Pope than to himself. The Jesuits were in a dilemma, but, relying on their influence at court, they stood their ground. The Pope could not reach them at Peking, and they did as they pleased, and so in time they secured a modification of the decrees.

In 1721 a Papal legate, issuing his mandate from Macao "permits the Chinese Christians to hang up in their houses tables with the names of their ancestors inscribed, and to make use thereof, provided a declaration is affixed to them, and they be guarded against superstition." He also deems it lawful to burn incense, light candles, and place meats before the tables upon which the name of Confucius and of forefathers are written, and at graves, and an explanatory declaration annexed. But the legate gave strict charge that the decree granting these indulgences should not be translated, or communicated to any but missionaries, who were to dispense the indulgences cautiously. It was too late, however, to quiet the wrath of the Emperor, or to calm the controversies of the ecclesiastics. The Jesuits remained at Peking, but all others were banished

to Macao, and the Christian religion was prohibited. The persecutions which followed did not stop the controversies. Delegates visited Rome in the hope of changing the decrees in favor of the two parties, but to the credit of the Papal authorities be it said they adhered to their precepts against the idolatrous practices, and revoked the indulgences which the legate had granted. It would seem as if this must have ended the conflict between the different orders of ecclesiastics. But the Jesuits never despair of success. They cultivated more carefully the favor of the court at Peking, and paid less attention to the commands of distant Rome. Time wrought for them, for a new Emperor, in 1737, favored their cause and revoked the edict of expulsion against the Christians. They succeeded in securing the appointment of a Jesuit as bishop of Peking in 1745, and the history, as delineated by Mosheim, closes with the Jesuits in practical ascendancy, successfully withstanding all decrees against them, and upholding idolatrous practices while claiming to be advancing the religion of Jesus Christ. Well might the historian exclaim in conclusion, "How powerful and refractory are the 'orders' over which Rome pretends to an absolute sway! How much division and discord do we observe in a church which boasts of her unity and peace!"

During the one hundred and thirty years which have passed since the volume to which we have referred was issued, the Jesuit party in China has been brought into subjection, and compelled to submit to the rules the other "orders" sought to impose upon all converts from heathenism. It is said that every Romish priest now going to China is required to take an oath not to use the name *Shang-Ti* for God, and to submit to the decrees of Rome respecting the idolatrous practices. Whatever may be the thoughts of these priests as to these matters, there is now no controversy. Yet Rome has certainly lost much of her influence with high officials in China. She claims to have at present 664 European priests in the Empire, and a little over one million converts, including all adherents and baptized children. It is not a large result for three centuries of labor. Unless all signs fail the purer faith now preached by over three hundred evangelical missionaries in China, and which tolerates none of the customs allied with idolatry, will yet win such triumphs that long before another three centuries shall elapse China will need no more missionaries from foreign lands.

LETTERS FROM THE MISSIONS.

West Central African Mission.

FROM BAILUNDA.

THE mail from Bailunda reached the Mission Rooms June 6, bringing one month's later news, down to March 24. The tidings are on the whole favorable. All the members of the mission seem to be in better health than they were at the time of Mr. Bagster's death. King Kwikwi had given a good deal of trouble, though

his conduct seems to have been, to some degree at least, the result of interference on the part of others. It will be seen that Bihé is to be visited at once for a conference with the king.

A few days after Mr. Bagster's death Kwikwi sent a demand for the large mule which Mr. Bagster had ridden, and which was deemed specially valuable by the mission. The demand was so impertinent that Mr. Sanders handed back the letter

and refused to answer it. Of what followed Mr. Sanders writes under date of March 1:—

"The messenger went to Chilume and said I had reviled the king, but not written an answer. In the evening two of the men came over and expostulated, saying that men had been sent with the messenger's report to the king, and that on Monday afternoon a horde would be upon us for plunder; that not we alone would suffer, but their fields, too, would be destroyed; so I wrote the king and gave reasons why the beast should not be given. As yet no further communication has come. I learned one lesson; it is better to write in any case than let the messenger go free to give his version of the interview."

PORTERS IMPROVING. A FETICH.

"Yesterday José and the carriers returned from the coast with every load and in good order. It would have done your heart good to have seen how different was the scene at payment from the times of payment on our first arrival in Bailunda. To be sure the men talked some little time, but we knew how to act with them, and we could talk some, too. So the occasion passed off very quietly.

"José brings a rumor that Silva Porto died on one of his journeys. As yet it is not certain, as not all who went with him have returned. He suspects that some of the demands made on us do not come from Kwikwi, though purporting to come from him, and urges me to go personally to the camp. This I do not care to do, for the following among other reasons: If the king's heart is set on having the mule, my chance of keeping him is far better if I do not take him there. In the letter I explained that Brother B., accustomed to horses from childhood, was sometimes an hour or two in mounting him in Benguela. This is putting it mildly, but if it were put stronger he might think I was 'simply talking out of my heart,' as José said some fellows thought I was doing to-day when I told them that in our country from here to Benguela would be but one day's journey.

"José asked me this afternoon if I

know what all these people are saying of me. 'They say *you* killed Mr. Bagster (by fetich, of course), that you might be the seculo of the party; that now you have been fixing up your place to have things comfortable and enjoy yourself.' First I have to laugh, it is so ridiculous, and then it grieves and annoys me to have this attached to me in their minds. Well, God bless them, and grant that they may soon know better things than fetiches."

RENEWED DEMAND BY KWIKWI.

Under date of March 10, Mr. Sanders writes: "On March 2 a letter came from Kwikwi saying, 'You shall give me Bagster's mule or you and your associates shall leave my country. The seculo who brings the letter will take charge of houses and the place for me.' Theoretically we all favor (or at least I do) refusal when such demands are made. But when face to face with the matter, and responsible for property not our own, I shrank from the risk. After prayer and consultation, it was decided that the mule be delivered up, and that I go personally to see the king. I hoped, too, to redeem the mule, for I see too much journeying ahead to like the thought of tepoia travel.

"Next morning the messengers were on hand by the time we had ended breakfast. Knowing our mule, we simply delivered him over without fixing him up. The saddle, etc., were put down in a heap. At Chikulu's special request the bridle was put on (without putting the curb-chain into its most effective adjustment). Off we went. The first brook was passed easily. Reaching the second, I was glad to see it worse to pass than when I had trouble to get the other mule across. I pushed on lest they should desire my help, and then make my refusal to give it the basis of a new stock of lies to the king.

"Shortly before reaching the camp we came upon one of the men who had been with the mule. I was surprised. He was lying down and looked very tired. Soon it appeared that they tried to pull it across the brook by might and main and could not. All other efforts failed. They declared that the beast came for them, open-

mouthed and rearing. He reared and kicked so fiercely that the men feared for their lives. Then they sent him back by one of the party. We reached the camp after dark and were tired out. Yet Kwikwi came round to call. He had heard that they could not get the mule there, and also how he had acted. He said we might keep the mule and pay thirty pieces of cloth; that the mule was the fetch who killed Bagster. I said, 'God called him and he went. The mule had nothing to do with it.' To get the meaning of his last remark, you must remember what I wrote on another page as being their common report. He as much as said, 'I no longer will consider you to be the one who fetched Mr. Bagster to death.' I stayed there two days and then came back. Having sent the cloth, we hope the whole thing is ended."

MESSAGE FROM BIHÉ.

"While there a Bihéan, one of four to whom I long ago intrusted a letter to the King of Bihé, said that one will soon be sent asking that one of us go to Bihé and see him; that we are praised by some and reviled by others, so that he can get at no certainty. Hence he would see one face to face. Such being the case I only await mail before starting up there. All the other brethren strongly favor it.

"In writing of the visit to Kwikwi, I omitted one important particular. At the camp I was told on all hands that a trader, said to be an employee of Mr. Braga, offered four bales of cloth if Kwikwi would get for him the mule Bagster used. This seems to be the secret of Kwikwi's persistence. Yet it is annoying to feel that he readily enters into any scheme proposed by any adventurer for making us trouble.

"On Saturday I saddled and tried the mule. Not only did all speak of the difficulty of mounting him, but I feared the experience with the natives had made him unruly. But all fears were disappointed. He acted well. Brother Bagster has trained him to a very easy gait, and I expect journeying on him will far surpass tepoias." (See a picture of a tepoia on page 252.)

THE SCHOOL.

Mr. Miller writes (March 24), especially of the school he had established: —

"I am glad to report us all as well. Dr. and Mrs. Nichols have greatly improved in health during the last month, so have the rest of us. The heavy rains have ceased for at least a while, and the few last dry days have been pleasant. I have just got through with my pressing work, and am able to devote more time to my school. Yesterday I had eleven scholars at once, and they were pretty boys too. They have not yet learned to come at a precise hour. Some come in the morning, some near noon, etc. I am really highly encouraged at the good start they have made; the interest is spreading, and from the present out-look a good school can be established here. What shall I do for school books? At present I use letters made with our stencils, but these are very inconvenient and impracticable. I am getting on pretty well with the little ones. I find it hard to preserve good order during school hours, every one wants to speak out as they have been accustomed to. Soon as school is out we all join in a lively conversation about the lessons, or some other subject. I find these little lads so much like those I taught I can but love them. They make me feel as though I were in an old Virginia school-house. I don't know whether you approve of the rod or not. But I am tempted at times to take Solomon's advice, yet I am afraid they would not come but a few times if at all. Till I get a better hold I will rest the rod."

Mission to Spain.

BILBAO. PROTRACTED SERVICES.

MR. WILLIAM H. GULICK sends a report of the successful opening at Bilbao of an English "Seamen's Institute," under the care of Rev. Mr. Burnell. This port is much frequented by British vessels, and the gathering of sailors at the opening of the "Institute" indicated clearly the value of such a place of resort which shall be under wholesome and Christian influences. Of mission work

among the people of Bilbao, Mr. Gulick gives an interesting account. He was there during "Holy Week," and administered the communion to the church. He writes : —

"On Good Friday — *Viernes Santo* — it is the very general custom to have preaching services in the Protestant churches of Spain of all denominations. In Bilbao they have, from the first, adhered to the traditional custom of a full 'three hours' service, from twelve o'clock until three in the afternoon, when short discourses are preached on each of the 'last seven words' of our Lord as he hung upon the cross, with singing between the discourses. As I once had the pleasure of doing on a former occasion, I now assisted Señor Marques, preaching three of the discourses, and you will smile when I tell you that we did not find the Roman Catholic three hours sufficient, but had to make them a good three hours and a half! You may well ask whether so long a service is really profitable, or as profitable as a much shorter one would be. In Santander we generally limit it to about an hour and a half. As these good people, however, have now become quite accustomed to these longer services, and expect them, and seem really to enjoy and profit by them, I would now hesitate about making any essential change. On this occasion there were about one hundred persons present when we commenced, the number rising in half an hour to a hundred and fifty, and during the last hour to not less than a hundred and seventy-five. The attention was admirable, and there were only two or three listless or drowsy persons in the whole number even up to the last moment. The pastor, Señor Marques, said that there were but a few new faces to him in the congregation; that though only about a half of the number were the regular congregation, the rest were mostly occasional attendants, or at least were acquaintances of his.

"That the conflict goes on, — that the Gospel to many in this place brings not peace but a sword — I had abundant occasion to see. Friday noon, when there were many people in the entrance to the chapel and in the street coming to the preaching services, our attention was at-

tracted to the door by the loud and angry voice of a woman. It seems that she was the wife of a man known to our people, one whose Protestant tendencies she was fruitlessly opposing. He had already entered the chapel, and she, as a good Catholic, had hoped to scandalize him by abusing him in the hearing of the many who were at the moment entering. We urged her to come in, and for herself listen to and judge of the doctrine that her husband had accepted. She refused, however, thus to 'imperil her soul,' and renewed her clamor against her heretic husband, and she would neither go away nor cease her disturbance until we reminded her that if it continued, we would have to call a police officer.

"Our brethren in this little flock have much to contend with, but they bear their trials with Christian courage and cheerfulness. The three principal meetings of the week are well attended, and the members of the church are a more decided spiritual force in the community than ever before."

CONTINUED PERSECUTION.

The readers of the *Herald* will remember the account given by Mr. Thomas L. Gulick of bitter persecution visited upon several Protestants at Unzue, the town where he and his associate were fired at by Romanists. Of Josefa, the widow, who had openly confessed Christ in the face of all opposition, Mr. Gulick now writes (April 7) : —

"Since I wrote you Josefa has had her six or seven fowls stolen, her cabbages pulled up, and the feathers of her chickens planted in their place. Shortly after her house was again attacked near midnight with a storm of stones. The government having punished no one for what has been done there, the villains are emboldened. The judge decided that the town-council of Unzue must repair the damage done to her house, but they have done nothing of the kind, and it is not probable that they ever will. On the contrary, they are determined to ruin the family.

"Josefa's mother was picking up chips by the public road on public land, where all have a *legal right*, and are accustomed

to gather sticks, when the mayor asked what she was doing that for. She immediately emptied her bag and went home with nothing. Soon after policemen came and searched her house, but found nothing, yet that made no difference. She was accused of stealing wood, and a lot of false witnesses immediately appeared against her. A pledge of \$300 was demanded, and as they had no money with which to pay it, their house and land were embargoed, and their goats and mule (with which Josefa gained a scanty living for her parents and her three fatherless children) were carried off by the authorities, contrary to Spanish law. They were left to starve, which was the object of their enemies. They were actually reduced to the last extremity of hunger when the brethren learned of what was passing, and immediately took up a collection of bread and money for them.

"Don Eulogio writes from Pamplona that the governor has summoned Josefa to appear before him, and talked violently to her, trying to frighten her out of her faith. This is the governor who promised me he would do all that he could for her. He asked her how she could consent that her aged parents should suffer for her heresies, and inquired if she did it by reason of *necessity*. (Catholics always imagine there must be an interested motive at the bottom of every apparent sacrifice.) She answered, 'Yes, for the necessity of saving her soul, but not for any necessity of the body; that, thanks to God, by working they had what they needed to eat, and that if her parents suffered, they took it with patience, for it was not because they were evil-doers, but because they had in the house a daughter who read to them the Gospel, and that they were happy to suffer for love of Him who had died for them.'"

European Turkey Mission.

THE BULGARIAN EVANGELICAL SOCIETY.

MR. MARSH writes from Philippopolis, April 24 :—

"We returned last week from the annual meeting of the Bulgarian Evangelical

Society, which was held in Yamboul. It opened on the 13th of this month, and was in session four days. A good number of delegates were present from different parts of the country, the people of Yamboul cordially opening their houses to guests, and coming in large numbers to the meetings of the society. The public discussion by members of the society appointed beforehand, of several topics of vital importance to the nation at the present time, proves an attractive feature of these yearly gatherings. The report of the society's work is more encouraging than in any past year. It now has some two hundred members. Its Bible depository and book-store at the capital, Sophia, is proving a success financially even. The object of the society is such as commends itself to the judgment and sympathy of all classes who seek the moral good of their people; and it is a most hopeful sign that its treasurer and members gather subscriptions from all ranks,—teachers, clergy, officials, soldiers, and others. If this society continues as it has begun, with sound sense, good business principles, unity, earnest devotion to Christ and his gospel, it will soon be felt as an important factor in evangelizing the people. May God bless and prosper it, and all its members!"

CHURCH ORGANIZED.

"From the meeting of the Evangelical Society several of us went immediately to the village Kayaludere, seven hours away. Twenty-three persons from this village have been members of the evangelical church in Yamboul. They have recently asked to be organized into a separate church in their own village, and to have a pastor ordained over them. Their request was approved, and we went, twelve delegates, from several places, to assist in the organization of the church and the ordination of the pastor. When we call to mind through what persecutions this little band of Christ's disciples have passed, and how patient and steadfast they have been; what sacrifices they have made in order to build a church and contribute to Christian work; when we behold their Christian faith and joy and consecration, which are as a light in that dark region, we rejoice and wish them God's abundant

blessing, and pray that such centers of saving influence for the deliverance of the people may be multiplied. All of these people are poor, and yet they all give every year probably more than a tithe, a part of them giving on some years as much as a third of all their income."

Western Turkey Mission.

OPPOSITION FROM ROMANISTS AND MOSLEMS.

MR. DWIGHT, of Constantinople, writes of the vigorous efforts of the Romanists to force their way in the Turkish Empire. He translates from an article in the *Monde*, the organ of the clerical party in Paris, showing the purpose of the Jesuits to withstand the progress of Protestantism, especially in the region covered by our Central Turkey Mission. The article admits, while it deplores, the hold gained by our missionaries in and around Aintab, and calls upon the Romanists of France to aid in supporting a school already begun in Aintab where, free of charges, the French and Italian languages shall be taught. Of this movement Mr. Dwight writes:—

"The advantage possessed by a Roman Catholic school is, that it teaches French, the official language of the Turkish Foreign office. The acquisition of that language appears to the aspiring youth as the summit of all knowledge. They therefore incline to patronize a school where French is taught, even if no science can be learned there. The knowledge of French is ruining multitudes of young men. Without any literature of their own, or in their own language, they buy greedily the French novels which flood the native bookshops, regarding these obscene stories as the highest outcome of Western freedom and civilization. For this reason I don't think that we can compete with the Catholics in teaching French. We must needs push the instruction of English rather than French wherever our work allows us to do anything at all for the young men who desire to learn foreign languages.

"The Turkish papers of this city are beginning to sound the note of alarm as to our work in the land. The *Jeride i Ha-*

vadis especially is calling on the Moslems of the city and the country to unite in efforts to check the progress of Protestantism. It says that Protestantism is the necessary and bitter enemy of Islamism and of the Turkish government. Protestant missionaries cannot be touched by law nor by military force, because they are quiet men elevating the people by schools and moral teachings. Yet whoever reads their books or attends their schools is a changed man, unsettled in faith and discontented with his surroundings. The evil is insidious, and the more to be dreaded since men despise it. The writer then makes a passionate appeal to the Ulema to find some way of heading off and crushing out the advance of Protestantism.

"The Turks now for the first time speak as if they had a comprehensive view of the true relation of our work to their institutions. This alarm, should it spread, may cause trouble to us, but I regard it as an encouraging sign. Anything is better than lethargy."

Mr. Pettibone refers as follows to the proposed new version of the New Testament in Armenian:—

"There is much excitement among the old Armenians over the fact that a priest is at work with Pastor Simon Eutygian, of Pera, in revising our Armenian Testament, that he works by the recommendation and with the approval of the Patriarch, who *gives his seal to appear in the title-page*. The Armenians are quite ready to have the Bible Society aid them, but they do not feel reconciled to the thought of a 'Protestant Bible!' The Patriarch is firm, however, and sent this morning to have his letter of approval published in the Armenian newspapers."

Eastern Turkey Mission.

HARPOOT AND OUT-STATIONS.

MR. ALLEN, of Harpoot, who reports himself as having been absent from the station for a large portion of the last six months, writes of the work in several out-stations he had visited. From some

of these places recent accounts have been given in the *Herald*. Mr. Allen says :—

“For two months past Mrs. Allen and I have been at work in the lower quarter of this city. We remained there for several weeks, visiting among the people and having meetings every day. The daily meetings are still continued. Some who have been living far away from God and duty have been restored. We hope for some others that they have been renewed. If only this work could be followed up, we should hope for a general awakening in the city. There are many adverse influences to be met and overcome.

“The work in Choonkoosh is very encouraging. Their pastor works indefatigably for the good of his people. Their schools are full, and the male and two female teachers are accomplishing a good work.

“The pastor of the Egin church has been called to teach in the Central Turkey College. He is an able man, and will do a good work there.

“During the last few years an Armenian Education Society has been opening schools in various places in this region as well as in other parts of Turkey. I am told that the members of this society have no regard for religion whatever. Their teachers are skeptical or infidel, and are sowing the seeds of infidelity wherever they go. They seem to be actuated more by a national spirit than by anything else. A society was formed in England last year to aid this education society. If I am rightly informed, and I have no reason to doubt the information, these English friends are helping to do great harm to the Armenian nation, destroying whatever foundation there is in the Armenian church, and at the same time raising formidable obstacles to the success of evangelical work.

“One probable result of our work will be a reformed Armenian church. Dr. Dwight once gave it as his opinion that such a result is very probable. Protestantism, which has been so abhorred by the Armenian nation, is likely to be the means of preserving their church from destruction. Certainly the Armenian church as it now exists cannot bear up

against the inroads of infidelity. The Armenian nation must be reformed Armenian, Protestant, or infidel.

“The Theological Seminary will be reopened with the commencement of the college summer session. The students will be seven, possibly eight.”

FROM HULAKEGH. PERSECUTION.

Following the report of the interesting revival in Hulakegh, given in the last *Herald*, Dr. Barnum writes from Harpoot (March 30):—

“On Friday last we had a visit from half a dozen of the brethren of Hulakegh. They were full of joy, and they report the interest as continuing. There is not the deep solemnity which characterizes an American revival, nor the deep and pungent conviction of sin which is generally witnessed with you, but for the time the thoughts of the people are largely devoted to spiritual themes. These brethren said that in their walk of six miles to the city they were accompanied by several Armenians, and that during the whole way they talked pleasantly of spiritual things alone, and twice they stopped by the way and had a ‘little prayer meeting.’

“I had a letter this morning from the pastor of the Hulakegh church complaining of a case of persecution. The daughter of a Protestant who has married into an Armenian family (we discourage all such marriages) is very desirous to come to meeting, but the family, although they promised before the marriage that she should be free to go where she likes, now utterly decline to let her go. Last Sunday she came by stealth, and during the service her father-in-law came to the door of the church and created a good deal of disturbance with his loud cursing. When the young woman returned home she was severely beaten, and the old man tore up her Testament and trampled upon it. The chief man of the village then took the young woman to his house for protection till the next day. Being afraid to send her to her husband’s house she was sent to her own father’s. Last night her husband’s friends came in force and produced quite a riot. They even threatened the lives of the family, and the pastor

wrote that, but for the intervention of the neighbors, blood would probably have been shed. Instead of presenting the case to the government, I have to-day spoken to the Armenian bishop about it, according to a long-standing arrangement between us, and he promises to do what is necessary in the premises."

FINANCIAL DISTRESS.

Dr. Barnum reports that the churches at Hoghi and Geghi, which had been much discouraged in their efforts at self-support, and had felt that they could not maintain their preachers, had suddenly taken heart, and had achieved what they had previously declared was impossible. Their debts have been paid, and good pledges made for the future. This has been accomplished in the midst of great financial distress prevailing throughout all the region. In writing of what these churches have done, Dr. Barnum refers to the poverty of the people and the exactions of the government:—

"But will these and other communities be able to continue on in this way? I am confident that this is the Lord's work, and that he will not suffer it to perish. Looking at it from the human side, however, there is much to make one's faith waver. Since I sat down to write this letter, I have had a call from one of the principal brethren in Geghi. He says that since the late war with Russia, in the Geghi district, which is near to Erzroom, and therefore suffered more from the war than this region did, everybody appears to have been plunged into financial ruin. He mentioned to me the names of the leading Protestants, one after another, men who were formerly engaged in prosperous business, and said this man owes so much, and that man owes so much, upon which they are paying interest, while trade is prostrated, money is scarce, and there are no signs of improvement.

"The preacher of Temran, in the same district, and his people, write in the same strain. The preacher says that he knows of men who are paying forty per cent. upon money borrowed to pay taxes, and it is only the better class who are able to borrow even at this rate. The common

people are selling carpets and household utensils to raise money for taxes. The Geghi brother more than confirms this statement, for he says that he knows men who are paying *sixty* per cent. He even knows men who have borrowed money for taxes at the rate of *fifteen per cent. a month*! My informant is a perfectly reliable man. One fourth per cent. a day is not an uncommon rate now, even here in this city. It sometimes seems as though the whole country is to be engulfed in one common ruin. I see no help but in God. May he speedily interpose!"

YEZIDEES ASK FOR A TEACHER.

Mr. Dewey writes from Mardin, March 9:—

"It may be of interest to mention a movement for education among some villages of the Yezidees, about a day's journey from Mardin, on the plain below us. A Protestant, though not a church member, from a village near Mardin, who has been trading among them a good deal, came to Brother Andrus a few weeks ago with a report that they feel they are losing ground, and attribute it to the lack of education. So some of them wished him to come and teach them to read. He has recently come again, bringing with him a bright-looking lad, son of one of the chief men, as a token or pledge that when they come after him a month later, he will take his family and go and sit down among them as their teacher. Though the movement is quite devoid of any religious character, is it not a hopeful sign, and may we not trust that in pursuance of the Divine providence which has led these ignorant devil-worshippers to choose a Protestant to teach them to read, they may come to a saving knowledge of the truth?"

Maratha Mission.

AMONG JEWS.

MR. ABBOTT reports a visit paid by him to the village of Rohè, some fifty miles southeast of Bombay, in company with Tukeramji, a native pastor, where a remarkable reception was given them by the Jews. Mr. Abbott writes (April 13):—

"A very friendly Jew gave us the use of a house which he uses for the purpose of entertaining friends, clean and comfortable. The Jews here number some twenty-five families, and they are all friendly to us. Most of them are well-off in worldly things, and are very influential among the Hindus. They seem to be regarded as one of the high castes. As a further illustration of their friendliness, they invited me to their synagogue, and after their service asked me to speak to them. While they use the Hebrew entirely, no one in town understands it all. I saw my advantage, and so opening the Hebrew Bible I read a passage, translated it into Marathi, and took my text from it. It was, 'In thee shall all the families of the earth be blessed.' Gen. xii. This gave me an opportunity of rehearsing their own history, with which they were not familiar, and pointing out God's purpose in choosing them, and especially how the world had been blest in the Messiah whom, as a rule, they had rejected. They listened most attentively, and cordially took my hand when I left. On Sunday I collected as many of the children as I could, and told them the Bible stories connected with their names. They had never heard them before, and were greatly interested. The next day a Jew invited us to dinner at his house, and we went.

"These Jews are very anxious to have us send some intelligent woman to teach their girls sewing, besides other studies. They go to the government school, but would prefer a private school where they would have less Hindu influence. They are very anxious too for an English school, and assure me that I could procure from them, and the Hindus of high caste, seventy-five or eighty pupils, who would pay enough fees to almost support, perhaps more than support, a good teacher. I hope to start such a school as soon as I can find the right man. Oh, the need of native helpers who can command the respect of this people!"

THE BRAHMANS. CONVERT FROM MOHAMMEDANISM.

"Most of the inhabitants of Rohè are Brahmans, and when we preached on the

street, most of the audience consisted of them. They listen attentively, and talk with us in a very friendly manner. We have a student from the theological seminary there who seems to be doing a good work. He is making friends among the high caste people, though himself a Mahar, and even Brahmans visit him in his house. Caste feeling is not so bitter in the Konkan as it is in the Deccan. He reports respectful and attentive audiences there and in the towns around. The Jews are purchasing Marathi Bibles, and many are reading the New Testament. If they were to become Christians, their influence amongst the Hindu population could not be estimated. They are beginning to put up a new synagogue. I pray that when it is dedicated it may be to their Messiah. I hope to go there again as soon as the rains are over. There are no acknowledged inquirers yet, but many are really inquiring.

"Sunday before last we were rejoiced by the baptism, here in Bombay, of a Mohammedan. He learned Christianity in our Mission School at Satara, when Mr. Munger and Mr. Wood were there. For a long time he greatly feared to publicly acknowledge his faith, but courage came, and now he seems happy, and suffers less trouble from his friends than he expected. He hopes to gain over other members of his family."

Madura Mission.

VILLAGE CHURCHES.

MR. HERRICK, of Tirumangalam, reports an itineracy undertaken by him, accompanied by native helpers. He writes (April 14):—

"Though it was harvest time we found opportunities to address large numbers of heathen, and held eight or ten meetings with Christians. Two meetings were held in the new church building I have before mentioned, in a village twelve or fifteen miles southwest of Tirumangalam. I was glad to see at the evening meeting twenty or more of the villagers, not Christians, all sitting quietly to the end.

"At the place where we spent the Sabbath, a meeting was held in the Prayer-

house on Saturday night, and two on the Sabbath in the tent, the inner part being removed to increase the room. The Lord's Supper was administered to thirty-five communicants, and the infant child of the catechist was baptized. The people here are about to commence a new church building, toward which they expect to give \$90 in money or work. Yet they promised to give more the present year than ever before toward the support of their catechist. Monday morning, having taken down the two tents and put them upon a cart, we assembled at dawn under a tree, united in singing 'Praise God from whom all blessings flow,' offered prayer, and started for our next encampment.

"I stopped with two catechists, and held a short meeting with some Christians in a village through which we passed, and spoke of their duty to help meet the expense incurred for their benefit. I was surprised at the readiness with which they promised to give. They are among the very poorest under my superintendence, but promised to give a rupee and a quarter a month. Though they may not keep their promise fully, they will give more than if they had not made it. During the two months that have since elapsed, they have given more than they have been accustomed to give in a whole year.

"Our last encampment was in a tamarind grove near a large village eight miles from Tirumangalam, where there are a few Christians, and in which I have lately placed a teacher.

"At one meeting here ten or twelve of the chief men of the village, of high caste, among them one of the two head men, came in, and conducted themselves with entire propriety to the end of the meeting. These all sat with their heads covered according to the Hindu custom, while another, a brother of the head man, took off his turban, united with the catechists in singing, and bowed with them in prayer. This must have cost him a severe trial, as he has received much opposition from his relatives, particularly his wife's father. He has been reading Christian books for several years, occasionally attending meeting with some Christians of low caste in a neighboring

village. At one communion season in Tirumangalam, the last Sabbath in March, he was received to the church. He will, doubtless, be called to suffer in various ways, but as he is a man of intelligence, and has had the subject long before his mind, I trust he will stand firm."

A BUSY SABBATH.

Mr. J. S. Chandler sends the following account of the way in which he spent the New Year's Sabbath, which was deemed a fitting day for the annual church meetings in his district:—

"At seven o'clock I walked to the town to the Sunday-school with the Hindu children and others. Returning at 8.45 we had breakfast, and went to the church for the regular service at 9.30. Christians from seven villages were there together, and after receiving two to the church and baptizing one little child, the communion was administered. After that the church-meeting was held in which the reports for the year were heard, and the deacon and clerk elected by ballot. Then came the meeting for offerings. Besides the little earthen contributions, vessels and money, two fowls were brought and sold; one, a black hen, was the offering of a blind man who had begged the money to pay for it in order to offer it. All these meetings took up the forenoon and until 1 P. M.

"After dinner, at 2 P. M., I drove eleven miles to the church at Chandlerpuram, and arrived in the rain. My cart with necessary things had been sent before on Saturday. There a communion service was held after the baptism of an infant, and the election of deacon and clerk for the new year.

"Thence a drive of three miles brought me to my lodgings at the railway station, where I took supper; and at 8 P. M. I set out in the cart, through slush and mud and water, for Ammapatti, a mile away. The people had given me up on account of the rain, but were soon ready, and we had a nice church meeting for the election of the two officers mentioned.

"It was almost past New Year's Day when I returned, but the day was a refreshing one."

Ceylon Mission.

JAFFNA COLLEGE.

REFERENCE has heretofore been made in the *Herald* to a work of grace in progress at this college. A letter from Mr. Richard Hastings (Feb. 20), gives the following account of the past term : —

"The term opened October 27, with seventy-five students in attendance. Three have left, two of them, seniors, having gone to Madras, India, to pursue their studies. The numbers in the classes at the close of the term are, Seniors four; Senior Middlers, eight; Juniors, eighteen; Junior Middlers, eighteen; Freshmen, twenty-five.

"There has been commendable diligence on the part of the students, and increased faithfulness on the part of the instructors, in their respective duties. We have much to be thankful for in that God has given to all health and strength for the prosecution of their studies.

"The religious interest in the college has been quite marked. During the latter part of the Week of Prayer, an interest suddenly sprang up without any apparent cause, which has resulted in much good. The Christian boys were especially awakened. All petty quarrels and differences between them were settled. Never before in the three years spent here, have I heard such confession of wrong and sorrow for sin as I heard then. As a natural result these Christian boys felt the burden of souls rolled upon them, and sought in every way to bring their classmates and fellow-students to Christ. Some twelve or fifteen of those who were not Christians gave themselves to the Saviour, and wished to be known hereafter as Christians. During the closing Sabbaths of the term about twenty were regularly present at my Inquiry meetings on Sabbath noons.

"Of these recent converts about one half are from strictly heathen families, and during this vacation they will be liable to special and severe temptations. We tremble for the result, but feel sure that some of them will stand firm for their Master. Sons of Christian parents will not meet with like temptations, and will find, comparatively speaking, little hindrance to their Christian walk. At the

close of the term seven Christian boys under efficient leadership went to the islands for the purpose of engaging in evangelistic work. They paid their own expenses. Mr. Leitch's magic lantern was taken along, and by its help large numbers were gathered together in the evening meetings. The boys were very happy in their work, and thought that, under God, they had been instrumental in turning some souls to Christ. Their *voluntarily* engaging in evangelistic work, and at their own expense, is something that has not happened here before, I think, and is a matter of great rejoicing to us. We hope and pray that their labors have not been in vain."

THE SCHOOLS.

Aside from this revival, which is unprecedented in the history of the college, reports of a decidedly hopeful character come from other schools in the mission. There are said to be 10,000 children in the schools under the supervision of our missionaries, 2,000 of them being girls. At the Tillipally Training School, all but two of the boys have entered their names on the census rolls as Christians. Of the Oodooville Boarding School Mr. W. W. Howland writes : —

"Two classes have been received into the Boarding School this year, one in March of fifteen members, and one in July of twelve. All these have been received on the new foundation of self-support, all being paid for by their parents or friends, or by the aid of scholarships at the rate of twenty-four rupees (about \$10) a year, with five rupees entrance fee, which, with the government grant, is supposed to meet the entire expense for food, clothing, native teachers, and incidental expenses of the school. There are now fifty pupils in the school. A class of twelve will graduate in February.

"The government school inspector says in his report of the school, 'It can show results of which any school or college may well be proud,' and then gives an extract from our report of 1878, stating details as to the position and standing of the 456 graduates then still living and 'occupying respectable and honorable positions in society.'"

Japan Mission.

A FOURTH CHURCH AT OSAKA.

MR. CURTIS, of Osaka, writes as follows under date of April 3 : —

"Saturday, March 18, was a bright and sunny day in Osaka, and many hearts were happy as we assembled for the two-fold purpose of organizing our Fourth Church, the 'Shima no Uchi (which means, 'Within the Island'), and of dedicating their church home. The people have erected a very neat and convenient building of fair size, in an important quarter of the city, not far from the great theatres. It presented an exceedingly attractive appearance, for skillful fingers had been at work tastefully decorating it with flowers and festoons, and the national emblems drooped gracefully over the door-way.

"The business session of the Council of Churches took up the morning hours. Some of the facts elicited will be of interest to you. The building, costing \$935, is paid for, and a small balance is left in the treasury. The land does not belong to the church, but to individuals who propose to let the church assume it when it is able. The church is, however, so secured in its possession, that, in case the member who now holds the deed should be taken away, the title is transferred to another church member. A neat dwelling-house, which may serve as parsonage, or sexton's home, has been placed by the side of the church, but is owned with the land.

"The church organized with twenty members coming by letter, nineteen of them from the First Church. Four more joined on profession of faith, and were baptized the following day. Of these twenty-four it is noticeable that only seven are women. Mr. Uyehara, who graduated last year from the Kioto Training School, and is now taking the theological course there, is called as pastor, but will not be ordained until he has completed his course in the school. He arranges to spend his vacations here, and during term time to come down once a fortnight. The church, though not so large, is perhaps stronger than it leaves its mother, and starts out with most hopeful prospects before it. There are able

and earnest men in it. One of its members, a young man of much promise, when he presented himself as a candidate for baptism not long ago, gave as a reason for coming that he found himself derided on every side for his sympathies with this way ; that he had the *odium* of being a Christian in full measure, and he wanted the benefit and joy in like measure.

"The services in the afternoon, including dedicatory prayer by Mr. Uyehara ; right-hand of fellowship in behalf of the churches, by Mr. Koki, pastor of Tenma church ; charge to the church by Mr. Matsuyama, pastor at Kobe, and the Lord's Supper administered by Mr. Neesima and Mr. J. T. Gulick, were characterized by a deep under-current of feeling that made it a most profitable as well as joyful occasion.

"A single day devoted to the opening of the new church, however, was not regarded as enough, and therefore on the next day, Sunday, we had a fellowship meeting of the four churches, held in the afternoon so as to interfere as little as possible with the usual morning and evening services in the other churches. This was their own idea when planning for the opening. They said, 'We frequently have great meetings, with a number of speakers to preach to unbelievers ; let us have one for our own improvement, with sermons, not to convince of the truth and value of Christianity, but to strengthen our faith, quicken our zeal, and advance us in the spiritual life.' Though the skies were not propitious as on Saturday, and though the rain fell all day long, yet the church was packed even fuller than the previous day ; and for more than three hours we sat and listened to eloquent words of Christian exhortation that more than once brought the tears welling up into the eyes of the audience. It was a day to be remembered, and may we have many more such in the days to come."

 Micronesian Mission.

"A GALE" AT PONAPE.

By a trading-vessel touching at Ponape, February 12, Mr. Doane sends a letter

which has reached us *via* Japan. He says:—

“A ‘gale’ has just cleared up. Things look the better for it. The king of an adjoining tribe recently died. His harem was large. One of the poor creatures, tiring of that sort of life, thought she would flee from it. She could go to no freer land than Oua, our missionary out-station. So to Oua she came. But her flight was soon noised abroad, and a neighboring chief coveted the woman, and at once made demands on our Christian king for her.

“This was just as the *Morning Star* was going west. We told the king to hold on to the woman till we returned. He did so bravely. But the chief wanting the woman, prepared for war. He marshaled his forces, and sent to other tribes for help. He got none, I am glad to say, for it soon became manifest he was only playing a ‘grab game,’ as he had already three wives. Not a chief of note offered him help. He finally had to disband his forces, and the woman is yet free. The people of the whole island have seen that there is something in *principle*. If we preach that help should be shown to the poor in trouble, we need to give help when there is trouble. We are on the whole glad the ‘gale’ came up. It leaves us more than ever masters of the field.

“Some two weeks since we held service at one of the growing out-stations. Two wanderers were restored, and four new adults, but recently coming to the Lord, were baptized. The people of this station are putting up one of the best framed churches on the island. They certainly by their work seem to say ‘We love the Lord,’ and may he largely bless them.”

A GOOD KING. TEMPERANCE WORK.

“It is a matter of joy we have so good a king in this tribe. Years since a very Saul, now he is a teachable, growing Christian. But almost all foreigners make a howl when he is spoken of as a Christian. They doubt his piety, and mainly because years since, when a pure heathen, he killed a native. Then he could drink and minister to the lusts of these foreigners, and do any other mean

thing. He has thoroughly turned from this. He will not allow any liquor to be *made* by his tribe; a thorough-going ‘Maine-law man’ in this. He is willing, too, to apply the law to some who lead captive silly women. He wants good order in the tribe, and I am glad to say, has largely secured it. But they who think such a man cannot be a Christian, view all that he does as being done ‘for a purpose.’ But we think much of the man, and are free to say, if all the tribes of Ponape had such men as rulers, it would be a vastly better island than it is.

“A nest of rum-makers and drinkers was recently attacked by this same king. The place for years had been known as one of the hard dark places of this tribe. Recently these rum-makers had a carouse, with some fighting. The king at once sent off his force—policemen—to break up the still. The owner showed fight. As he was being put into irons, his wife, too, drew the knife, but she was handcuffed. This nest of evil men thought themselves stronger than any king. But he captured them, set them at work on the highway, and they have learned that it is better to obey than resist, and are thoroughly cowed. Oh, for more of this power in and over other ‘dark places in Ponape.’”

FROM NARCISSUS, ON MOKIL.

Mr. Doane incloses a letter just received from Narcissus, a native helper whom he had sent from Ponape to care for the work on the island of Mokil. This man twenty years ago was a beach-comber on Ponape, but Mr. Doane speaks of him now as one of the saints. His letter is in very broken English, but we give it as it was written, omitting only a few words. It was addressed to Mr. Doane:—

“MOKIL, *January 16, 1882.*

“MY DEAR SIR,—

“We are now at Mokil. We landed here on Saturday night about nine clock of the third day of December, with felicity; and all this people here they come together, and receive us all with great kindness. We are now all well here, and about my sickness I feel better here than at Ponape. I hope you are well.

"And now I will inform you about the Lord's doing here, how he bring to life again all this poor people. The day when we were among them, it was the first day of the week, and so I begin to do my duty unto the Lord to preach to them the Lord's words, and they listened to me. After we had done it, they all come to me, and confess each one of their fault, and so I found nearly all to be in the state of wickedness, except five couple. But I see they come again to life. We prepare to celebrate the Lord's Supper on the next week, and I baptize four adult couples and six children. Now they are almost ready to join in the church, except thirty and one souls, big and small, but they all try to make ready for baptism on the next communion to come. Please pray much for

us all here, that the Lord may keep all these poor people here in his own course.

"We are now keeping all the adults and children in school, and the scholars here want slates, pencils, and hymn-books, and books of Mathew, books of Mark, and English spelling books, and some written paper. We start a *Kaloer* ("monthly concert") here at this month of January. It is very much improved, because they come all to *Kaloer*, big and small, except those little suckling ones; they do not come. The king make us a good house about 20 feet long, and 15 feet breadth and $7\frac{1}{2}$ high.

"Please remember me to all my children, and also to King Pol and to all the Christians, and also the church at Kiti.

"Yours respectfully

"N. D. SANTOS."
(Narcissus.)

GLEANINGS FROM LETTERS.

T. D. Christie, Adana, Central Turkey. — My wife began in December to visit from house to house, letting no week pass without seeing several women in their homes. This has had a most excellent effect. Although Mrs. Christie's Turkish is not of the best, yet in some way or other the poor women have been greatly attracted toward her and the truth she brought them. We established a Thursday noon prayer-meeting for women in our parlor, thus continuing a similar meeting at the school-house, started by Mrs. Coffing. At first only eight or nine were in the habit of coming, and of these not more than two would take part. But for several weeks now the attendance has ranged from forty to sixty, with prayer or remark from eight or ten women. Our parlor yesterday was crowded to overflowing; many are the indications given us of the good accomplished in these meetings. Our practice has been for me to open the meeting with prayer and explanation of a passage of Scripture, and then go away, leaving Mrs. Christie in charge; thus the women were encouraged to take part with freedom. They have given the closest attention to the truth;

this is the more encouraging, as perhaps half of those attending are non-Protestants.

A. P. Peck, M. D., Pao-ting-fu, North China. — I can say with pleasure that I do not find the language as difficult as I had expected. In spite of the constant interruptions, and the varied cares I have on my mind which prevent a close application to study, I can hold my own fairly well in conversation, and for nearly a year have dispensed with the services of an interpreter in the dispensary. I have now lengthened the hours of my clinic on the regular days, go also every day to the dispensary to attend to those coming from a great distance whom it would be cruel to turn away, and besides I practically have to give up Thursday, P. M., to surgical cases which I cannot attend to properly in the rush of a regular clinic. I am afraid I have appointed more for to-morrow afternoon than I can do. I recollect now two cases of necrosis of the tibia, several eye operations, and others, which will make a big half day's work.

L. D. Chapin, Tung-cho, North China. — At the opening of the new year we felt

conscious of the special presence of the Spirit of God. The hearts of many of the church members were greatly quickened, and a very few were led to declare their purpose to live a Christian life. The Chinese students lately returned from America are doing a good work, some at the arsenals, some studying medicine, some connected with the telegraph from Tientsin to Shanghai, which is now in successful operation. A few seem to be sincere Christians.

Miss M. A. Holbrook, M. D., Tung-cho, North China. — For four years, having this work in view, through books of travel and missionary intelligence, I had been slowly but gradually imbibing ideas of China and its people; so the sights and sounds of heathenism seemed but a nearer view and a closer acquaintance. I do not remember any single impression that was particularly marked, but it was the combination, the "nothing but" heathenism that left its imprint. The women listen attentively, and a few seem really interested and attend chapel; and though we can report but one conversion as yet through the influence of the dispensary since it was opened, it gives hope of doing a good work. It certainly is a

means of reaching those who otherwise would never hear of Christ. I do not think the misery of this people weighs upon me so heavily as it would have done had I known nothing of civilized heathenism. Having been accustomed in my dispensary work in Boston to visit the most wretched of the city's poor, I was in a measure prepared for these experiences. I think my preconceived ideas of heathenism on the whole quite correct, but I am surprised to find so many sunny spots, so many warm hearts. I am often affected by the heartfelt thanks of some poor creature whose misery has been relieved. The work carries its own blessing, but I long to tell with my own lips the story of the Physician of souls.

J. C. Berry, M. D., Okayama, Japan. — There is nothing startling in our work, but rather a steady onward progress of those precious truths which are moulding and transforming the public and private life of Japan, and bringing it under the restraining and developing influences of Divine love. God is with us. May he grant that that Word, explained by us in weakness, may receive constant and strong evidences of Divine power, and quickly subdue this rebellious land to his will!

NOTES FROM THE WIDE FIELD.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF THE UNITED STATES.

THE following table shows the work of the United Presbyterians of the United States in its two mission fields. Egypt and India. The Report covers the year 1881: —

	Stations.	Out-stations.	Missionaries Ordained.	Females.	Native Ord. Ministers.	Licentiates.	Teachers and Helpers.	Churches.	Communicants.	Contributions from Natives.
Egypt	4	54	9	15	6	4	136	13	1,168	\$22,541
India	4	15	4	12	2	1	48	3	397	731
Total	8	69	13	27	8	5	184	16	1,565	\$23,272

THE LONDON MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held May 11, and from the Report then presented it appears that the total income for the year was \$562,435, in which sum, however, is included the contributions at mission stations amounting to \$101,575.

The expenditures were \$556,115. The gifts of the children, appropriated chiefly, if not wholly, to the missionary ships, reached the noble sum of \$25,270. A change is noticed in the policy of the Society in regard to candidates for missionary service. Heretofore it has educated, largely at its own expense, those who proposed to enter its service. In the future no offer of service is to be considered until the student is at least half through his college course. Notices of this Society's work in Madagascar and Polynesia are to be found under those headings.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE Seventy-eighth Annual meeting of this noble society was held in London, May 3. The Report shows the remarkable fact that notwithstanding the immense sale of the Revised Version, which it was expected would greatly reduce the call for the old version, the issues of the Society, which are in English confined to King James' version, were larger than during the previous year. The total issues at home for the year were 1,509,000 copies, and those abroad 1,429,000, in all 2,938,000 copies, or nearly 10,000 a day for the working days of a year. The free income amounted to \$524,185, and the receipts from sales were \$474,210. The Society employs about 300 colporters in Europe, and 200 more in other parts of the world.

MORAVIAN MISSIONS.

A JUBILEE. — The first missionaries of the United Brethren went forth one hundred and fifty years ago. In an appeal for a Jubilee Fund to commemorate this event, the fund to be appropriated for new missions, the following statement is made: "In 1732 two men represented the Moravian church among the heathen; now there are 322 missionaries in the service, and the sphere of labor embraces Esquimaux in Greenland and Labrador; Indians in North America, and the Mosquito Coast of Central America; Negroes in Dutch and British Guiana and the West Indies; Hottentots and Kafirs in South Africa; Tibetans in the Himalayan regions of Central Asia, and the aborigines of Australia; in all nearly 75,000 souls."

The total receipts of the year amounted to \$92,580. Of this sum a very large portion came from "societies and friends of other Christian denominations," namely, \$29,315, or about one third of all; \$24,700 came from Moravian Congregations, and \$9,755 from legacies. These facts should be borne in mind in reference to statements often made respecting the comparative rate of giving among the Moravians and other Christian denominations.

MADAGASCAR.

INCREASING KNOWLEDGE. — The Report of the London Missionary Society says: "A change is being wrought among the Christian community in Madagascar by the spread of education. The generation now growing up will be in a better position than their fathers for understanding the real nature of Christianity. The growth of an intelligent, educated native ministry, which is provided for by the selection of the most promising in the band of native workers in every district, and sending them to the Central College at Antananarivo for a course of special training, is sure to have a most beneficial effect on the churches. The days of ignorance and incompetence on the part of the native workers are fast passing away. The directors do not intend to limit their operations in Madagascar to the districts now occupied. There are wide districts inhabited by tribes subject to the Hovas, lying to the southeast, northeast, and northwest of our present missions, and which are as yet quite untouched by Christianity, which need to be explored."

WHAT HAS BEEN ACCOMPLISHED. — In an address at the May meeting of the London Missionary Society, Rev. J. Peill, a missionary from Madagascar, gave the following *résumé* of the Christian work done on that island. The speech is given in full in the *Nonconformist*. "You must remember that our missionaries have reduced the

language to writing. Previously to our arrival there were no books ; the people were barbarians. The first Malagasy who ever learnt the alphabet died only last January, an old man full of years. He was ten years old when the first missionary settled in the capital in 1820, and he died at the age of 72. What has been done within the life-time of that one man ? To-day in Madagascar we have 862 elementary schools at work, with 43,904 scholars, in connection with our society and the Friends' Foreign Mission Association, which works in harmony with us. We have 26,000 adults able to read, and 25,600 children who can read the New Testament — in all, more than 50,000 people able to read within the life-time of that one man. Then we have 1,200 churches, and 71,585 church members. I have not concealed from you the condition of many of those church members ; I wish you to understand how ignorant and how degraded some of them are ; but there is the fact that they number nearly 72,000. The contributions by natives during the last ten years for the spread of Christianity have amounted to £40,000, or two hundred thousand dollars, and that among a people who cut a dollar into 720 parts, so that the 720th part of a dollar will buy something in a Malagasy market. When people are prepared to put their hands into their pockets and give of their substance for the spread of Christianity, it shows that they are in earnest. The number of Bibles sold within the last six years at a shilling each in Madagascar, is 20,000 ; and the number of copies that we know to be in the hands of the people, is 38,090. A calculation has been made that in Madagascar every missionary represents between £2,000 and £3,000 a year in commerce, so that on the lowest grounds missions pay."

POLYNESIA.

"THE JOHN WILLIAMS." — Three vessels by this name have been in the employ of the London Missionary Society in caring for its work in the South Seas. In May last Captain Turpie, who has sailed in this service for twenty-six years, made an address in London giving an interesting account of the work he has witnessed while in command of the *John Williams*. The home port of the vessel is Sydney, Australia, from which place she sails, usually in March, for Tahiti, four thousand miles, and the missionary on board visit the islands in the Austral and Society groups. Captain Turpie says that in the Austral group instead of heathen temples with human sacrifices, the natives build ships, and sail them, export their own products, and import cotton, and that they have chartered vessels to go to San Francisco and *bring chapels*, paying for them before they are opened. Of one dark island of the Ellis group Captain Turpie says : "I think we were the first white men that they had ever seen. We were two hours in effecting a landing amongst them, and when we did so we had to stand another hour to be put through heathenish ceremonies to propitiate the gods, lest we should bring disease into the island. When we asked the old king to allow Christianity to be introduced into the island, he said, 'No ; the gods of Nanomango are my gods ; we know of no other, and do not want you or your message.' They were herding together at that time like beasts, and that is a mild way of putting it. In that island now, under the care of a young Samoan teacher, named John, the people have learned to read and write, and they are reading the Word of God in their own tongue, for you will bear in mind that the Scriptures were translated into their language, as they speak nearly the Samoan tongue. All this has taken place in less than eleven years, and shows the readiness with which the people turn aside from their false gods, and lay hold of the Gospel." Of New Guinea, and what has been accomplished there, Captain Turpie says : "Two years ago I was returning from New Guinea to the Loyalty group, after landing a devoted band of teachers there, and in conversation with one of the teachers belonging to Murray, I said to him, 'Did you not feel nervous when you were landed, to do your best at East Cape ?' He said, 'No, I did not.' I said, 'I think I should.' 'Well,' he said, 'here is the difference between

you and me. I know in my own experience what the Gospel has done for myself. I was born in heathenism, I lived almost to maturity in heathenism, and I know what the Gospel has done at Murray. It has changed the people of Murray entirely, and I have full faith that it can change the people of New Guinea. On that faith I went, and on that faith I will go back.' I speak from experience as a ship-master when I say that ships from Australia bound to China, to the East Indies, to Ceylon, to Mauritius, avoided the New Guinea coast as they would the pestilence, and that little or none of it was known until the London Missionary Society commenced its work there, and now a shipwrecked crew may find succor and help from its inhabitants. All this has been secured, though the society only commenced its operations there some seven years ago. I do not mean that you will find these people assembled to hear the Word of God, but an influence has been brought to bear upon them, showing that we are their friends; that we advise them for their own good; our advice to them being that they should live in peace with all men if possible."

CHINA.

SZE-CHUEN. — Dr. Gulick, of the American Bible Society, has forwarded us some letters he has received from the Methodist Missionaries who have recently gone up the Yang-tse River to commence a mission in the province of Sze-chuen. The journey up the river was difficult and somewhat perilous on account of the rapids amid rocks. The scenery is spoken of as surpassing in magnificence anything to be found elsewhere. As to Sze-chuen, Dr. Wheeler calls it a splendid province and fairly open for missionary labor. The people seem friendly and approachable. Chung-king, the chief city of the province, is the great commercial emporium of Western China. Mr. Bagnall, formerly a Bible colporter with Dr. Gulick, but now connected with the Methodist Mission with Dr. Wheeler, writes that "the fields are white for the harvest. I do not mean that the people are thirsting to hear the gospel, but that they are more approachable and easier to get along with than those of any province I have visited. They are much less suspicious, and have a pleasing freeness of manner different from any other part of China." The China Inland Mission has occupied Chung-king for four years by both male and female missionaries, and they find the work more encouraging among the women than among the men. The Methodist Mission has already secured premises at Chung-king.

PERSIA.

REV. J. N. WRIGHT, of the American Presbyterian Mission, sends a remarkably hopeful report from the region west of the Caspian Sea in and near the city of Senkoran. The Mohammedans of this region are intelligent, and many are now reading the Bible, and are quite ready to converse as to its meaning. Several times have they closed their shops *en masse* to attend preaching. The head mullah entertained the evangelist as his guest, and several cases of conviction and conversion are reported. Mr. Wright affirms that if efficient men could be stationed at Tiflis and Senkoran they would soon be entirely supported by the people. At Shamaku there is a congregation of from four to six hundred every Sunday.

AFRICA.

THE CONGO AND CENTRAL AFRICAN COMPANY. — The *African Times* for May contains the prospectus of this commercial company, which proposes to engage actively in trade on the West African Coast, and especially upon the Congo River, using the road which Mr. Stanley is now engaged in constructing. With a capital of \$1,000,000 it has in contemplation the purchase of several trading establishments already in operation. Mr. Stanley reports that these countries near Stanley Pool are fairly open to commerce, and that rich harvests are to be reaped by those who engage in trade.

THE HIGHWAY BETWEEN NYASSA AND TANGANYIKA.—It will be remembered that through the liberality of a Scotch gentleman, James Stevenson, Esq., provision has been made for the construction of a carriage-road between these two great African lakes, a distance of about 220 miles. The work has been progressing well with native laborers under the direction of a Scotch engineer, but a quarrel among the natives has now temporarily interrupted the undertaking. The *Free Church Monthly* reports that "of twenty-three native porters, sent from Chiwinda's, half-way between the lakes, to the head of Nyassa—men who had previously made the journey alone in safety—nineteen were cruelly massacred in cold blood on 23d of November last by Mwembara, at the instigation, it is believed, of slave-traders. Mr. James Stewart, the engineer, and his assistant, and Mr. F. Moir and Captain Fairlie of the African Lakes Company, with several men supplied by the other chiefs, indignant at Mwembara's cruelty, visited the sad spot. In a tussle one native was shot; and Mwembara has since offered compensation to Chiwinda for the murdered men. Beyond some delay, no further evil is anticipated, unless the slave-trade continues to increase in this virgin territory. The party of Mr. Stevenson and the Company hope to return good for evil by pushing on at once the highway for the Christian missionary and the civilizing trader."

LIVINGSTONIA.—Dr. Laws gives a cheering account of the energy and fidelity of the young native converts connected with the Free Church Mission on Lake Nyassa: "Andrew Mwana Njobru, at Cape Maclear, meantime continues the service there on Sundays, and itinerates more or less frequently during the week. Komani is teacher there, thus giving out the knowledge he has received. Then again the other boys who have been at school, in a secondary way by the fireside, engage in conversations more or less tending to diffuse the desire for knowledge. At Bandawé, when health and weather permit, one lad accompanies each of the white men to the places at a distance where services are held, in which he takes part. The younger ones I take with myself, the more advanced going with Mr. Sutherland and Mr. M'Callum. Those too young to be asked to address old people help in singing the hymns, and in going round the huts of a village to call the people to assemble, thus being initiated into what may be their future work."

MISCELLANY.

MINISTERS AND MISSIONS.

MORE than twenty years ago, in common with many others, the writer was compelled to face this question of duty to the heathen world. He heard it talked over among his fellow-students of theology; heard arguments used and motives appealed to, as grounds for the choice of home fields, which he trembles now to think of as the basis of so momentous a decision. Disguised in the garb of plausible language, or veiled in ambiguity, they were often simply the pleadings of conceit, pride, avarice, and ambition. Let us strip them of their disguises. Some of us at heart said: "We have gifts and graces that would be wasted on a mission field,—let the rude, rough, uncultured

men bear the gospel to the brutal pagans; we who have refinement, accomplishment, urbane culture, will remain at home." Ah, we forgot the graceful urbanity and exquisite polish of a Henry Martyn, a Stoddard, a Riggs, a Jessup; and that some of the heroes of modern missions have been models of manners as well as morals. Others of us argued with ourselves that the home field offers the amplest yield in honors, salaries, and temporal awards. Brethren, the writer of these paragraphs brings no railing accusation against others. He confesses to the deepest humiliation before God, because he gave this matter a summary dismissal, far too much under control of worldly motives. And he found it in later

years a necessary condition of real growth in grace, joy in God, and larger service in saving souls, that he should retrace his steps, review the whole question, and reconsider the superficial and shallow decision made in 1859. So far as he knows, God has brought him to feel a readiness to go wherever he is sent of him. And so weighty appear the claims of the foreign field, that he would be glad even now to begin anew and go to the heathen. Since God wrought this simple, candid review of duty to him, and this resolve to yield wholly to his will, a great blessing has come to his own soul, and in his own work. This alone moves the writer to this confession, this witness, and this exhortation. With some of us there may be even now no real obstacle to a missionary life; and if every minister of Christ, on his knees in his closet, should yield himself wholly to God, and candidly consider whether or not he is called to go to those millions yet in the death shade, our churches might be startled from slumber by the resignations of some pastors who could no longer resist

the mute appeal of a dying world, but must give up worldly honors and emoluments for obedience to conscience and loyalty to Christ. To all of us such radical self-dedication would bring a new inspiration in missionary work. If not transformed into foreign missionaries, we should be transfigured into missionary pastors, under whose glowing example, burning appeals, and contagious enthusiasm the dull, dead churches would rouse to a new life. We should no longer see congregations leaving more than a thousand millions to perish of soul-hunger without even stretching out to them a helping hand; no longer see converts gathered by scores and hundreds in times of revival, and yet yielding not one new candidate for the ministry or the missionary life; no longer see the monthly concert forsaken, the mission treasury empty, mothers withholding the fruit of their womb from the Lord's service, or abounding apathy as to the vast destitution of a famishing world! — *Rev. A. T. Pierson, D. D., in Gospel in all Lands.*

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Our Indian Tribes. — That they may have a place habitually in the devout interest of Christian people; that our government may have wisdom, right sentiments and motives in all dealings with them; that our national legislation relating to them may be righteous and generous; that the protection and restraints of law may be extended to them; that treaty engagements may be fulfilled; that these rude and improvident peoples may be kept from the tender mercies of the wicked which are cruel. Thanksgiving should be rendered that so much has already been accomplished by philanthropic and Christian endeavors; that many who were savages have become civilized; that many who were heathen have been gathered into Christian churches; that there are now not a few faithful men and women who devote themselves, notwithstanding great discouragements, to making known amidst the aboriginal tribes the gospel of salvation. For them should earnest entreaties go up to Heaven that their faith and zeal may not flag; but that they may be steadfast, immovable, always abounding in the work of the Lord, forasmuch as their labor is not in vain in the Lord.

For the young men now graduating from college. — That large numbers of them may be led into Christian, ministerial, and missionary service at home and abroad.

ARRIVALS.

May — At Samokov, Bulgaria, Rev. J. H. House and wife.

May 12. At St. Vincent, on their way to West Central Africa, Messrs. Fay and Stover, and Miss Mawhir, all well.

ARRIVALS IN THE UNITED STATES.

April 7. At San Francisco, Rev. J. H. De Forest and wife, of Japan.

May 24. At New York, Miss Martha S. Taylor of the Madura Mission.

June 10. At New York, Rev. M. H. Hitchcock and wife, of the Western Turkey Mission.

June 11. At New York, Rev. E. A. Adams and wife, of the Austrian Mission.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. Give an account of the controversy of the missionaries at Bailunda with King Kwikwi. What of Mr. Miller's school? (Pages 261-263.)
2. What report is given of the zeal of Spanish Christians and of the persecutions they endure. (Page 264.)
3. What is said of the Bulgarian Evangelical Society and of a new church at Kayaludere? (Page 265.)
4. What special forms of opposition now confront our missionaries in Turkey? (Page 266.) What of the financial distress in Turkey? (Pages 253 and 268.)
5. What reception did Mr. Abbott receive from the Jews of Rohé near Bombay? (Page 268.)
6. What report is given of some of the churches of the Madura Mission? (Page 269.)
7. What statements are made concerning the revival in Jaffna College and concerning the schools? (Page 271.)
8. Report the services connected with the organization of a fourth church at Osaka, Japan. (Page 272.)
9. In what ways has the King of Ponape shown his Christian character? (Page 273.)
10. Give some account of early Romish Missions in China. (Page 258.)

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch.	8 00
Portland, St. Lawrence St. Ch.	16 04
Yarmouth, 1st Cong. ch.	77 00—101 04
Franklin county.	
Temple, Cong. ch. and so.	5 20
Hancock county.	
Bucksport, Elm St. ch.	60 00
Kennebec county.	
Winthrop, Mrs. Otis Packard, to const. her granddaughter, MABEL M. PACKARD, H. M.,	100 00
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch.	70 00
Thomaston, Cong. ch. and so.	10 00
Wiscasset, Cong. ch. and so.	10 00—90 00
Oxford county.	
Bethel, 1st Cong. ch.	17 20
Penobscot county.	
Brewer, 1st Cong. ch.	16 05
Hampden, Cong. ch. and so.	5 75
Oldtown, Cong. ch. and so.	5 00—26 80
Somerset county.	
Norridgewock, Cong. ch. m. c.	28 55
St. Albans, Rev. Wm. S. Sewall, 3; two friends of missions, 5c.,	3 50—32 05
Washington county.	
Calais, 1st Cong. ch.	24 00
Machias, Centre St. Cong. ch.	7 00—31 00
York county.	
Limington, Cong. ch. and so.	9 39
Sanford, Cong. ch. and so.	1 00—10 39
	473 68

NEW HAMPSHIRE.

Coos county.	
Berlin, Ch. of Christ,	5 00
Gorham, Cong. ch. and so.	4 50—9 50
Grafton county.	
Haverhill, Cong. ch. and so.	23 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so.	11 62
New Ipswich, A member of Cong. ch.	30 00
So. Merrimack, A friend, for Austria,	5 00—46 62
Merrimack county Aux. Society.	
Pembroke, Cong. ch. and so.	25 00
Pittsfield, John L. Thorndike,	10 00
Sanbornton, Cong. ch. and so. m. c.	9 20—44 20

Rockingham county.

Exeter, Union m. c. at the 2d Ch.	7 43
No. Hampton, Cong. ch. and so.	14 00—21 43
Strafford county.	
Dover, 1st Ch., to const. ELISHA R. BROWN, H. M.,	156 32
	301 07

VERMONT.

Orange county.	
No. Thetford, Cong. ch. and so.	7 00
Orleans county.	
Derby, Cong. ch., m. c.	2 75
Lowell, Cong. ch. and s. s.	4 00
Newport, Cong. ch. and so.	18 50—25 25
Windham county, Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch., m. c.	23 00
	55 25
Legacies. — Jericho Centre, Ezra Elliot, to const. Mrs. J. W. HART, H. M., by Rev. L. H. Elliot, Adm'r.,	104 00
	159 25

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch., to const. MARTHA L. BUTLER, H. M., 125; A friend, 10;	135 00
Bristol county.	
Attleboro', Central ch.	2 50
Mansfield, Solomon Briggs,	5 00
Norton, Trin. Cong. ch. and so.	13 00—20 50
Brookfield Asso'n. William Hyde, Tr.	
Barre, Ev. Cong. ch., to const. Geo. D. FOWLER, H. M., 110.82; Cong. ch. and so., add'l, 37.57;	148 39
North Brookfield, 1st Cong. ch.	100 00—248 39
Essex county.	
Lawrence, Samuel White,	10 00
Essex county, North.	
Amesbury, Cong. ch. and so.	10 00
Amesbury and Salisbury, Un. Ev. ch.	5 53
Groveland, Cong. ch. and so.	10 00
Newburyport, Ann P. Bassett,	5 00—30 53
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch., m. c., 29.43; Mrs. E. C. Tracy, 5;	34 43

Danvers, Maple St. ch. and so.	89 00
Marblehead, 1st Cong. ch.	100 00
Salem, Tabernacle ch. (of which, m. c., 21.55), to const. HANNAH E. CHOATE, H. M.,	669 67—893 10
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Buckland, Cong. ch., Mrs. Sally Gillett, to const. Rev. A. C. HODGES, H. M.,	50 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Blandford, Cong. ch. and so.	40 10
Longmeadow, S. C. Booth,	10 00
Tolland, Mrs. D. Spring,	20 00
Westfield, 1st Cong. ch., 95.92; do. N. T. Leonard, for Eastern Turkey Mission, 40; 2d Cong. ch., 52.76;	188 68
West Springfield, Park St. ch.	38 00—296 78
Hampshire co. Aux. Society.	
Hadley, Russell ch., m. c.	11 24
Northampton, Edwards ch., m. c.	25 18
South Amherst, Cong. ch. and so.	15 00—51 42
Middlesex county.	
Concord, Trin. Cong. ch.	26 00
Everett, Cong. ch. and so., m. c.	8 11
Melrose Highlands, Cong. ch. and so.	15 00
Natick, Cong. ch. and so.	95 41
Newton Highlands, Cong. ch. and so., to const. Rev. WM. H. PHIPPS, H. M.,	50 00
Sherborn, Pilgrim ch. and so.	27 00
Somerville, Prospect Hill ch.	3 63—225 15
Norfolk county.	
Dover, Cong. ch. and so.	5 30
Hyde Park, 1st Cong. ch., 39.84; do., m. c., 68.07,	107 91
So. Walpole, G. F. W.	1 00
Weymouth, 1st Cong. ch.	56 55—170 76
Old Colony Auxiliary.	
New Bedford, 1st Cong. ch.	56 50
Plymouth county.	
Middleboro', Central ch., M. H. Swift,	7 00
Plymouth, Amasa Holmes,	4 00—11 00
Suffolk county.	
Boston, Park St. ch., 153; Mt. Vernon ch., Mrs. E. C. Parkhurst, 20; Eliot ch., m. c., 15.05; Highland ch., 5.25; Union ch., 3.12; Boylston ch., 1.50; Mrs. B. Perkins, 20; John P. Nichols, 12; H. M. Vining, 3;	232 92
Worcester county, North.	
Winchendon, North Cong. ch., 113.60; do., m. c., 20.40;	134 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Northboro', Ev. Cong. ch.	30 00
Rutland, 1st Cong. ch.	15 00
Webster, Cong. ch. and so.	25 00—70 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Uxbridge, Cong. ch. and so., 45;	55 00
John Williams, 10;	133 51—188 51
Westboro, Ev. Cong. ch.	2,824 56
Legacies.—Andover, Herman Abbott,	300 00
Lowell, Mrs. C. C. Hatch, by Gilman G. Cook, Ex'r,	250 00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'r,	169 60
Salem, Caroline Baldwin, by James A. Gillis, Ex'r,	500 00
Worcester, Calvin Taft, by E. C. Taft, Ex'r,	5,000 00—6,219 60
	9,044 16
RHODE ISLAND.	
Providence, North Cong. ch., 33.16;	
State Farm, Rev. Marcus Ames, 30;	63 16
CONNECTICUT.	
Fairfield county.	
Bridgeport, 2d Cong. ch., 83.77; Park St. Cong. ch., 31.14;	114 91
Southport, Cong. ch., for work in Van, Turkey,	8 00
Stamford, 1st Cong. ch.	43 81—166 72

Hartford county. E. W. Parsons, Tr.	
Glastonbury, J. B. and W. S. Williams,	1,000 00
Hartford Theol. Sem'y, m. c., 85.50; a thank-offering, from a friend, 100;	
Erastus Phelps, 2;	187 50
Manchester, 2d Cong. ch.	175 00—1,362 50
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	62 87
Winsted, 1st Cong. ch., 23; D. Strong, 10;	33 00—95 87
New Haven co. F. T. Jarman, Agent.	
Meriden, Centre Cong. ch., 17.60; 1st Cong. ch., to const. A. L. BRADLEY, NELSON H. CAMP, and JOHN L. BILLARD, H. M., 300;	317 60
New Haven, North ch., m. c., 5.10; 1st ch., m. c., 4.53; Miss I. A. Maltby, to const. E. CHAPMAN MALTBY, H. M., 100; Rev. S. W. Barnum, 3.60;	113 23—430 83
Tolland county. E. C. Chapman, Tr.	
Rockville, 2d Cong. ch.	91 41
Windham county.	
Pomfret, 1st Cong. ch., to const. EDWARD P. MATHEWSON, H. M.,	100 00
	2,247 33
Legacies.—Coventry, Lester Brewster, by Jane B. Porter, Exec'r,	
Greenwich, Sarah Mead, by S. D. Mead, Ex'r,	3,000 00
200 00	
Hartford, Samuel Hamilton, by John A. Hamilton and John W. Bacon, Ex'rs,	1,000 00
Harwinton, Phebe Beach, by S. J. Beach, Ex'r,	333 08
Windsorville, Miss Lois B. Richardson, by Allen P. Barber, Ex'r,	100 00—4,633 08
	6,880 41

NEW YORK.

Albany, Geo. C. Treadwell,	250 00
Broome Co., "A friend who wishes the great command obeyed,"	1,000 00
Buffalo, 1st Cong. ch., R. W. B., to const. EDWARD FAIRBAIRN and GEORGE B. JACKSON, H. M.,	250 00
Coventryville, Cong. ch. and so.	25 00
Gaines, Cong. ch. and so.	31 76
Honeoye, Cong. ch. and so.	75 00
Maine, C. S. S., for "Morning Star,"	50
Mannsville, Rev. W. J. Cuthbertson, Miller's Place, Cong. ch., m. c.	5 00
11 00	
New York, A lady in Madison Sq. Pres. ch.	10 00
North Pitcher, Cong. ch. and so.	2 50
Nunda, Rev. N. H. Bell, for Mardin, Pitcher, Cong. ch. and so.	3 00
24 62	
Ticonderoga, 1st Cong. ch.	5 00
Warsaw, E. D. Merriman,	1 00
West Groton, Cong. ch. and so.	16 63
Westport, Mrs. Mary Spencer,	10 00—1,721 06
Legacies.—Bernhards Bay, Harriet N. Bernhard, by Cyrus Whitney, Ex'r,	
Delhi, Zeruah Dennis, add'l, by Rev. H. C. Haydn, 290.23, less legal expenses, 283.56; Mary Dennis, by Rev. H. C. Haydn, 43.10;	67 85
	326 66—394 51
	2,115 57

NEW JERSEY.

Jersey City, 1st Cong. ch.	88 29 1
Plainfield, Mrs. Oren Johnson,	10 00—98 29

PENNSYLVANIA.

Hyde Park, Thomas Eynon,	75 00
Philadelphia, A member of Calvary Pres. ch., 5; Miss I. Bayard, 30;	35 00
Shenandoah, Cong. ch.	15 00—125 00

Legacies.—Pittsburgh, Nancy D. Caldwell, by Robert Dickey, Exec'r, 100, less state tax,	95 00
	220 00

DISTRICT OF COLUMBIA.

Washington, Howard University, m. c. 7 25

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Herndon, Cong. ch. 5 00
—, two friends, 10 00—15 00

NORTH CAROLINA.

McLeansville, Bethany, Cong. ch. 5 00

FLORIDA.

Fernandina, A friend, for W. C. Africa,
to const. R. S. HOLLINS, Sr., H. M. 100 00

ALABAMA.

Mobile, Emersonian Mission Band, for
work of Rev. E. H. Richards, in
Africa, 20 00

OHIO.

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A. EAMES, Rev. WM. F. MILLIKAN,
and Rev. S. B. HERSHY, H. M. 400 00Berea, Mr. and Mrs. F. S. Smedley, for
Bihé, 5 00Chardon, Cong. ch. (of which from Rev.
A. T. Reed, 5), 17 57Cincinnati, Seventh St. Cong. ch., to
const. Mrs. MARY TURNER, H. M. 100 00

Claridon, Cong. ch. 17 00

Cleveland, Franklin Ave. Cong. ch.
and s. s., 15; T. P. Handy, 10c; 115 00

Collamer, Ansel R. Clark, 1 00

Dover, Cong. ch. 25 00

Fitchville, Cong. ch., 8; Rev. J. C.
Thompson, 7; 15 00

Geneva, Mrs. Mary N. Kingsbury, 25 00

Hudson, Cong. ch. 63 34

Painesville, Rev. Sam'l W. Pierson, 5 00

Parisville, Welsh Cong. ch. 25 55

Parkman, Cong. ch. 1 87—816 33

ILLINOIS.

Amboy, 1st Cong. ch., to const. Rev.
S. A. NORTON, H. M. 50 00

Brimfield, Cong. ch. 19 06

Buda, Cong. ch. 27 66

Chicago, Western Ave. Cong. Chapel,
for work at Mardin, Turkey, 2.50; 1st
Cong. ch., 144.96; U. P. Cong. ch.,
m. c., 8.81; 156 27

Crescent City, Cong. ch. 6 00

Evanston, Cong. ch. 77 12

Granville, Cong. ch. 10 60

Joliet, Rev. S. Penfield, 2 00

Marseilles, Cong. ch. 16 69

Roberts, Cong. ch. 17 00

Rock Falls, Cong. ch. 7 00

St. Charles, Cong. ch. 14 15

Stillman Valley, S. F. Ballard, 20 00

Thawville, Cong. ch. 30 00

Wayne, Cong. ch. 6 30

Winnetka, Cong. ch. 44 20—504 05

MICHIGAN.

Canandaigua, Cong. ch. 5 00

Manistee, 1st Cong. ch., with other
don., to const. R. BARNES, H. M. 24 37

Morenci, Cong. ch. 3 50

Old Mission, Cong. ch. 8 00

Olivet, Cong. ch. 127 25

Romeo, Miss E. B. Dickinson, 100 00

Sugar Island, Cong. ch. 4 00—272 12

MISSOURI.

Pierce City, Cong. ch. 16 25

MINNESOTA.

Detroit, Cong. ch. and s. s. 7 72

Leech Lake, Henry J. King, 25 00

Minneapolis, Plymouth ch., 30.14; 2d
Cong. ch., 5; 35 14

Owatonna, 1st Cong. ch. 6 75—74 61

IOWA.

Clay, Cong. ch. and s. s. 6 00

Farragut, Cong. ch. 22 00

Ft. Madison, Francis Sawyer, 25 00

Gilman, Cong. ch. 24 86

Grinnell, Cong. ch. 118 00

Muscatine, Cong. ch. 63 57
Red Oak, Cong. ch. 16 18—275 61

WISCONSIN.

Beloit, 2d Cong. ch. 40 00

Dodgeville, Mrs. Jane H. Jones, 4 00

Emerald Grove, A friend, 10 00

Ft. Atkinson, Cong. ch. 11 65

Milton, Cong. ch. 17 00

Milwaukee, Grand Ave. Cong. ch. 85 00

Neenah, Andrew Frederickson, 10 00

New Lisbon, Pres. ch., an Easter offer-
ing, 27 25

Oshkosh, 1st Cong. ch. 50 19

Ripon, Cong. ch. 28 56

Sparta, Cong. ch. 65 72—350 57

KANSAS.

Atchison, Cong. ch. 30 00

Hiawatha, Cong. ch. 20 00

Manhattan, Mr. and Mrs. Harvey Mar-
shall, 5 00

Osawatomie, Cong. ch. 10 00—65 00

NEBRASKA.

Ashland, Cong. ch. 5 71

Crete, Cong. ch. 10 00

Lincoln, Mary Nicholson, 10 00

Mainland, Cong. ch. 2 61—28 32

OREGON.

Albany, Cong. ch. 7 00

The Dalles, 1st Cong. ch. 11 50—18 50

COLORADO.

Manitou, Cong. ch. 2 00

DAKOTA TERRITORY.

Bethel, Mrs. M. B. Rich, 4 00

NEVADA TERRITORY.

Reno, 1st Cong. ch. 10 00

NOVA SCOTIA.

Yarmouth, Nath'l Currier, 1 50

CANADA.

Province of Ontario.

Fingal, Thos. Smith, 4 00

Province of Quebec.

Danville, Cong. ch. 16 00—20 00

FOREIGN LANDS AND MISSIONARY
STATIONS.China, Tung-cho, A thank-offering from
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Waterford, Centre s. s., 10; Yarmouth, 1st
Cong. ch., 15.11; 36 61

NEW HAMPSHIRE. — Alstead, 2d Cong. s. s.,

10; Derry, 1st Cong. s. s., 17.46; Fisherville,

Young Ladies' Miss'y Circle, for a school in

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a school at Harpoot, 30; Sanbornion, Cong.

s. s., 29; 138 71

VERMONT.—Cabot, Cong. s. s., 10; West Dover, Cong. s. s., 69 c;	10 69	ILLINOIS.—Oak Park, 1st Cong. s. s., Little Sunbeams,	10 00
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RHODE ISLAND.—Little Compton, Cong. s. s., 3; No. Scituate, 1st Cong. s. s., 9; Woonsocket, Globe s. s., 6.40;	18 40	MINNESOTA.—Sherburne, Cong. s. s.	2 19
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OHIO.—Kelley's Island, Cong. s. s.	6 13		28 45
		Donations received in May,	22,979 52
		Legacies " " "	11,446 19
			\$34,425 71
		Total from September 1st, 1881, to May 31st, 1882, Donations, \$236,029.55; Legacies, \$87,099.90 = \$323,129.45.	
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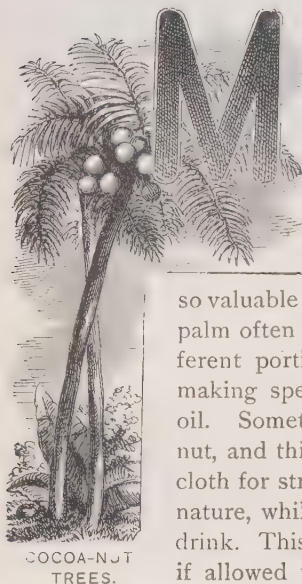
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FOR YOUNG PEOPLE.

NOTES CONCERNING THE MARSHALL ISLANDS OF MICRONESIA.



ANY islands of Micronesia would not be habitable by men were it not for certain wonderful trees which God has made to flourish even on the sandy reefs of the Pacific. Chief among these trees are the cocoa-nut, the pandanus, and, on the more fertile islands, the bread-fruit. In a picture of Ebon, or of one of the better class of coral islands, the bread-fruit tree would be seen towering over all others. Though this tree is a great blessing to the people, it is not

so valuable as the cocoa-nut, which is the staff of life. The cocoa-palm often grows to the height of sixty feet or over. From different portions the natives obtain timber for building and for making spears, thatch, door-mats, torches, fuel, medicine, and oil. Something like milk is made from the grated meat of the nut, and this milk is used in various ways in preparing food. A cloth for straining the milk is found in the tree, ready woven by nature, while the sap from the bud is a sweet and nourishing drink. This same sap when boiled fresh makes a good syrup, but if allowed to ferment a little, it gives yeast for making bread.

When fermented still more it becomes intoxicating, and is the beer or "toddy" which the natives drink. The water of the young cocoa-nut makes a cool and refreshing drink. From the fiber of the husk are manufactured cords, ropes, scrubbing-brushes, and door-mats. The shells are used as bottles for water, oil, and sap, as well as dishes of various kinds. The meat of the nut when young is a very palatable article of food. When ripe, this meat is dried and sold. It is almost the only thing the natives have to sell or trade with for cloth, or knives, or needful tools.

So valuable is the cocoa-nut tree to the islanders of Micronesia. While it flourishes in the East Indies and West Indies, and in all tropical lands, it is found in its greatest luxuriance on the shores of the sea. Its wide distribution, and the fact that it is found on the smallest coral islets of the Pacific, is accounted for by the peculiar shape of the fruit, which enables it to float on the water, so that, falling from the trees into the sea, it is carried by the currents far and near, and when thrown by the waves upon any land, it becomes the seed of a forest.

The pictures on this page and the next show the pandanus tree and its fruit. It is an awkward-looking tree, but very useful. The fruit is as large as a good-sized pumpkin, and is made up of separate pieces or drupes, each about as large as a man's fist, and all growing on the pith or core at the center, like the seeds of a blackberry. In the picture of the fruit some of the drupes are removed so as to show the pith. This fruit is of a rich golden color, and is juicy, sweet, and nourishing. The outside of these drupes is hard, but the end nearest the pith is soft.



THE PANDANUS TREE.

The natives chew up this soft end to get the juicy pulp, and so the sailors have given them the name of "chew-ups." They also call them shaving-brushes, for after being washed by rain and dried by sun, they make very handy little brushes.

The fruit of the pandanus when cooked makes a very good substitute for pumpkin. The natives dry it, and keep it for their long voyages, or for times of scarcity. The leaves of this tree are used in making mats, sails, thatch, hats, etc. The trunk when fully grown, is hollow, and makes very strong and hard timber.

How wisely has God provided for the needs of his creatures in all parts of the earth!

Whatever may be said of the native character of the islanders of Micronesia, it is a fact that they have learned much that is bad from those who have come among them from civilized lands. We cannot here tell of all the evils which

white men have added to those of heathenism. Intemperance now prevails among many of the chiefs and the people. This vice was unknown throughout the Marshall Islands until the year 1875. It is sad to think that this destroying evil has been introduced from Christian lands.

A while ago the chiefs and people at the island of Ebon enacted a temperance law, and when last heard from the law was still in force. Kabua, a



FRUIT OF THE PANDANUS.

chief of Ralik, whose picture was given in the *Missionary Herald* for January, has forbidden foreigners to sell liquor or to give it to natives. The American and English consuls at Samoa have issued proclamations calling upon citizens of their countries to respect this command of Kabua, but at last accounts German beer was producing intoxication at Jaluij. What will not bad men do for the sake of money? On this island of Jaluij there is a little persecuted tempted band of Christians, sheep without a shepherd, with no missionary and no teacher. Do not forget to pray for them that they may not be wholly lost and given over to the evil one.

In the days of their heathenism neither the men nor women wore any clothing on the upper part of the body. See how the shoulders and arms of the women were sometimes tattooed. This tattooing was often very elaborate, and it seemed to do something towards covering the nakedness of this portion of the body. How the poor creatures must have suffered in being cut so much as was necessary to drive the coloring matter under the skin! But they have learned better now, and on some of the islands there is much improvement in dress.



TATTOO WORK.

The native dress consists of two mats, each about a yard square, fastened

around the waist with a cord. These mats are a marvel of skill, and show great industry. They are braided by hand (not woven) from the leaves of the pandanus, and are soft and durable. The edge is embroidered with bark, dyed brown, black, or yellow. With these colors the natives work an endless variety of patterns, the work being equally perfect on both sides.

The picture given below shows a woman clad in the native mats, to which is added a calico sack. This sack is one of the outward results of the preaching of the gospel, and it is a sign of the change wrought in the heart. The new truth received has led to the better covering of the body, and to a better life in many ways. These outward signs of Christian work are very marked on the islands where the gospel has been received. The houses are larger and better made; the grounds around the houses are more tidily kept; the natives are more cleanly, and are clad in such clothing as they are able to procure. Like the demoniac whom the Saviour cured, they are clothed and in their right mind, while they sit and listen to the Word of God.

On the trunk of the cocoa-nut tree against which this woman rests her hand, you may see the scars where successive branches have grown and fallen off. The tree grows no larger round as it increases in age, but only taller; each new branch and cluster of fruit adding to its height. You may see also on this tree

a curious looking parasitic fern. In Micronesia many kinds of ferns and other plants grow in this way on the trunks of trees.

Now may this brief story of what can be seen among the far-off islands of the Pacific lead those who read these words to think more of the people who dwell there. They are a simple people, kindly disposed, and ready to be taught. God has provided food for their bodies in the wonderful trees we have described. The food for their souls he has also provided, but he has intrusted it with us to carry to them. Shall we not be ready so to carry it? Your missionary vessel, the *Morning Star*, goes through these island groups every year, generally adding on each voyage some new island to the number of those that have received the gospel.



A NATIVE CHRISTIAN WOMAN.

She has just sailed again on her errand of love and mercy. How many hearts will be made glad by her coming! Be sure you follow her with your prayers.

THE MISSIONARY HERALD.

VOL. LXXVIII.—AUGUST, 1882.—No. VIII.

Too late for use in this issue of the *Herald*, letters have been received from Mr. Sanders of the West Central Africa Mission, who, on the 6th of May, was at Benguela, whither he had gone to meet the party of reinforcements then expected. He had at last been able to reach Bihé, and had seen the king, Chil-emo, who welcomed him, and told him to select any spot he might choose for a dwelling place. Mr. Sanders's stay at Bihé was short, as he quickly accomplished the object for which he went. The work at Bailunda is progressing as usual, though both Dr. and Mrs. Nichols had been suffering from the fever. Mr. Sanders' letter will be given next month.

ATTENTION is called to the notice of the annual meeting, to be found on the fourth page of the cover.

TOO CLOSE A FIT.—We must remind the donations of the first ten months of the financial year of the peril of trying to make so close a fit to those of the same period of last year,—an advance of only \$198.99. Is this the long talked of twenty-five per cent. advance? This will never do. Consider the risk of putting upon the last two months of the year the trust of contributing at least \$100,000. However, it can be done if all interested will heartily unite. But the donation account needs from some quarter a most vigorous forward movement, possibly a few pastoral sermons from the text, "Be ye also enlarged."

FROM the famine district in Turkey we learn that the aid forwarded from this country has been distributed with great care, and has relieved much distress. Early vegetables and berries have afforded some help before the harvest is ready. But the question arises whether there will be any harvest. Mr. Greene writes from Constantinople that they hear again of the coming of the locusts, which by the destruction of the crops last year caused the famine. Should these locusts appear in force the distress will be terrible.

WHEREVER the Bible goes its power over men is recognized by all thoughtful observers. It changes character, it transforms the outward life. Yet some men do not welcome such transformations, either in themselves or others. "Madam," said a Hindu gentleman to one of our missionaries in India, "Madam, you should be most welcome in all the houses of the Brahmins, *but we are afraid of the Bible.*"

INTELLIGENCE and superstition seem to dwell side by side in the Chinese mind. No one can doubt the keenness and vigor of many officials in China, and yet they are the subjects of the most singular delusions. One of our missionaries says that a censor has recently addressed a memorial to the emperor, stating that the deep mining operations at the K'ai-ping mines, which are conducted according to foreign methods, have so disturbed the earth dragon that the deceased empress cannot rest quietly, and that consequently mining should be stopped. The matter is being seriously discussed, not as to whether there is any such dragon to be disturbed, but whether deep mining disturbs him.

ONE of the most vigorous and convincing papers we have seen on the opium traffic appears in a supplement of the English *Nonconformist and Independent* for June 8, from the pen of Rev. Griffith John of China. The grave matter here discussed is now specially before the public, and Mr. John is admirably qualified to speak upon it. He knows the Chinese far better than do the diplomats, who, by their very position, are kept apart from the homes and hearts of the common people. He takes strong ground as to the responsibility of England for the introduction and fostering of the vice, and declares that the results of the use of the drug are evil, and only evil, upon the physical and moral character of the Chinese. It is the greatest foe to the welfare of the nation, and the most serious obstacle to the progress of Christianity. The recent utterances of Sir Rutherford Alcock, and other apologists for the traffic, are met in a candid, yet convincing way. The article is necessarily of great length, but we hope it will be scattered far and wide, that it may serve to quicken a public sentiment against the iniquitous traffic.

THE recent outbreak in Egypt seems to threaten seriously the very efficient work of the American United Presbyterians in that land. They have in Egypt thirteen churches with fifty-four out-stations, and 1,168 communicants. Their force from this country consists of nine ordained missionaries and fifteen female missionaries. The United States Consul General in Egypt, himself a Hebrew, bears witness to the value of their missionary labors. He recently remarked, "There is one factor in the Egyptian problem which gives promise of future light. The Board of Foreign Missionaries of the United Presbyterian Church of this country are doing a great and good work, doing it quietly, unostentatiously, unselfishly, and doing it thoroughly and well. They are educating the Egyptians in the principles of honor and morality, and the influence of the principles they are disseminating is vast, beneficial, and wide spreading." All Christians should pray that in the present turmoil in that land the lives of the missionaries may be preserved and their labors uninterrupted.

THERE are indications in some portions of Turkey that the Mohammedans are becoming more and more intolerant in spirit. They throw every obstacle they can find or create in the way of evangelical labors. Recently the officials in Mezereh, near Harpoot, ordered that the bell on the school house, which is also used as a church, should be rung no more, and that the school be closed. It is affirmed that this order came from Constantinople. The sound of a Christian bell seems to be peculiarly offensive to a Moslem. But these bells are yet to ring all over Turkey.

THERE is much dispute as to the number of opium smokers in China. The Chinese Inspector General of Customs has expressed an opinion, based upon the amount of opium imported, which is a known quantity amounting to 100,000 chests. He then *guesses* that there is as much produced in the Empire as is imported. Assuming then that each smoker requires a certain amount each day, he estimates that there are about 2,000,000 smokers of the drug. A writer in the *Chinese Recorder* asserts that the quantity named by the inspector as the average daily consumption of each smoker is about three times too large, and with this and other corrections he declares that 8,000,000 of smokers is a probable estimate. When the production of the drug extends over several provinces, with no census returns, it is of course mere guessing to call the native product equal to the amount imported. Griffith John, in the article already referred to, says incidentally that in Sze-chuen, which he visited in 1868, where the poppy is largely cultivated, seven out of every ten of the men, and three out of every ten of the women, are opium smokers. This would make more than the 8,000,000 smokers in the single province of Sze-chuen. Whatever the exact facts are, the number of slaves to the vice is terrible.

THE newspaper reports of the assault made upon Rev. Mr. Watkins, formerly connected with the American Board at Guadalajara, Mexico, but now prosecuting an independent mission in that city, can hardly be credited, though we have no information as to the exact facts in the case. It would seem that Mr. Watkins was making a tour of the villages with a mixed company of men, women, and children, some forty in number, and that at Atengo, one hundred and twenty miles from Guadalajara, they were assaulted, and after retreating to the shelter of a house, were besieged for a night. The statement is made that some members of the besieged party fired upon the mob outside, and that two persons were killed. A suspension of judgment as to the affair seems to be called for until all the facts in the case are known.

SINCE the departure of Rev. Joseph Cook from Japan, our missionaries report that the results of his bold utterances have proved even better than they anticipated at the time. This appears from the expressions of prominent men, and from the increased sales of Bibles and other Christian books. On the first Sabbath of June Dr. Greene baptized twenty persons at Kioto, fifteen of whom were from the Training School. All who this year finish their course in the Training School are now church members, and the only two out of the eighteen who graduated in the scientific course last year who were not Christians then have since come into the church.

SUNDAY-SCHOOLS AT HOME AND MISSION SCHOOLS ABROAD.—A pastor writes as follows: "Our Sabbath-school supported a native mission school about twelve years, but by unfortunate management in our Sabbath-school, the school was abandoned, and nothing of the kind has since been done by us. But it is a noticeable fact our Sabbath-school has never been so prosperous in numbers and interest as during the time they were supporting a mission school in India. The Lord prospers Sabbath-schools and churches in proportion to their fidelity in sustaining and extending the missionary enterprise for the world's conversion."

THE *Harpoon News* for May, which is crowded with interesting communications from many contributors, reports that during the last term of Armenia College, the students in the male department numbered fifty-three; in the female department fifteen. In both the preparatory departments there were one hundred and forty-seven pupils. There were also five theological students, making a total of two hundred and twenty connected with the college.

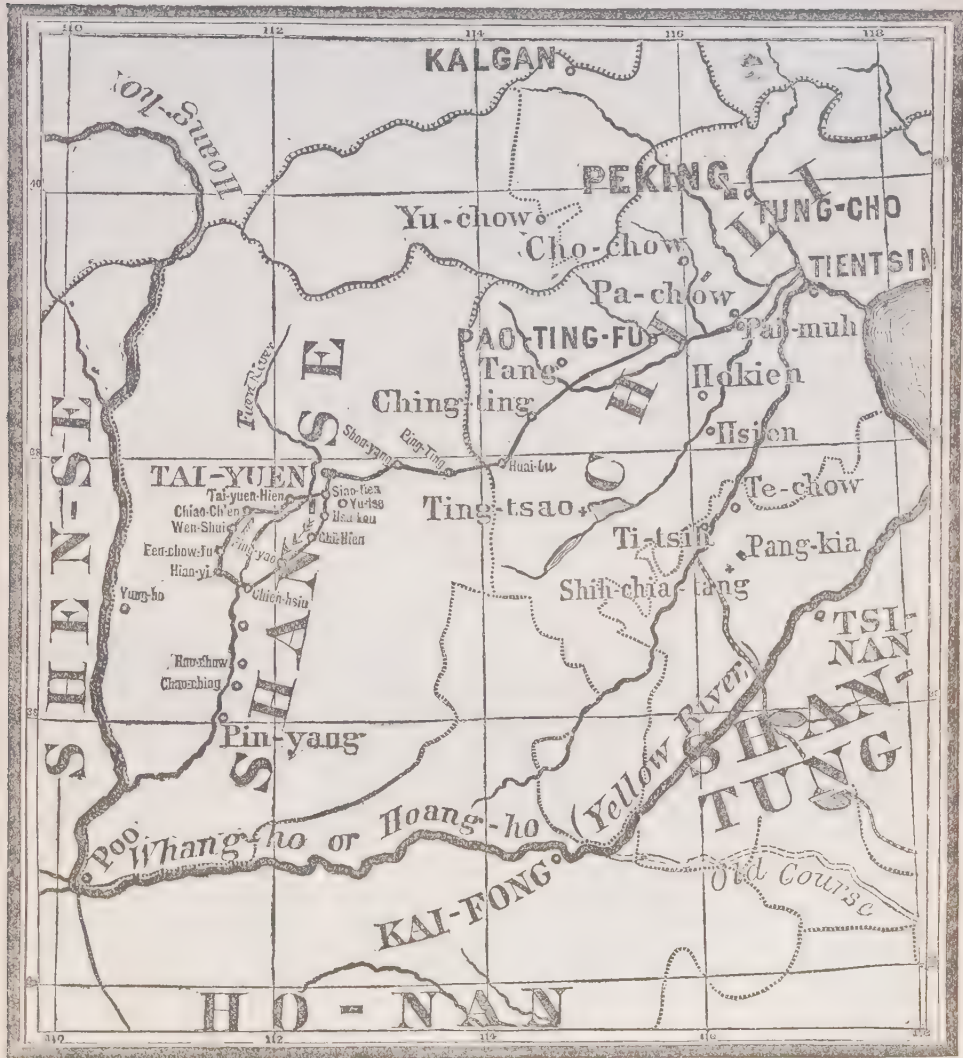
THE value of Mission Bands is seen not alone in the gifts secured, but in the new ideas imparted as to what is the true end of living. We see it reported of one Mission Band of girls that all but one of the fourteen members united with the church on one Sabbath, the interest having commenced in the Band meetings; and of another, "When we commenced our work there were none who were members of the church; now they are all in the fold." This is a natural result of such thoughts as these organizations are calculated to inspire. To awaken in any soul a true interest in the welfare of others will surely result in leading that soul to a thoughtful life. Many children will learn the worth of Christ's gospel to themselves when they try to give it to others.

THE search for light among the Brahmins of India on the part of the so-called "Theosophists" of New York has ended almost as comically as it began. It will be remembered that this little coterie of people, who, two or three years ago, had pronounced Christianity a failure, became enamored with what they had heard of Brahmanism, and wrote to a noted Brahmin pundit in India of their purpose to come and sit at his feet, that they might there learn the glorious truths contained in the *Vedas*. And so these pilgrims went, and their progress was heralded in India as a sign of the times that men trained as Christians were turning away dissatisfied, to find light and peace in the ancient faith of Brahmanism. Ludicrous as it seems, it is doubtless true that many Hindus were persuaded by the noisy demonstrations made by these ardent admirers of the *Vedas* that the Bible must yield to their sacred books, and that the Christian world was about to come to them for light. But the short race of the Theosophists has been run, and the airy nature of their convictions has been revealed. They have tired of Brahmanism, and now go into raptures over Buddhism; and so the pundit, whom they at the first lauded so extravagantly, announces that they hold nothing in common with him, and he has practically excommunicated them. This farce may possibly have another short act, in which Buddhism shall be substituted for Brahmanism, but it can hardly be as amusing as what has occurred, and we shall soon hear no more of these pretentious "Theosophists."

It is an interesting fact that two new churches in Japan, one at Kobe, and the other at Osaka, have called and settled as their pastors young men who are still pursuing the course of study at the Kyoto Training School. These churches are supporting their pastors through their theological education, and are content to receive such service from them as they can render while pursuing their studies. The fact illustrates both the scarcity of ministers in Japan and the eagerness of the churches to obtain them.

MISSIONARY EXPLORATION IN SHANSE, NORTH CHINA.

THE decision to form a new mission of the American Board in some new sections of China was made more than a year ago, but while openings in several directions were presented, the special field to be entered was not definitely fixed upon. For the purpose of gaining information respecting the province of Shanse,



MAP SHOWING THE ROUTE OF MESSRS. PIERSON AND STIMSON.

toward which attention had been particularly directed, Mr. Pierson, of Pao-ting-fu, and Mr. Stimson, the first of the Oberlin "China Band" to reach China, undertook, in February last, a tour through a portion of the Tai-yuen plain, in Shanse, and extracts from their report will here be given. They send a copy of

a map of Shanse, just issued by the governor of the province, from which and from their notes the map on the preceding page has been prepared, their route from Pao-ting-fu being marked by a black line. The distance from Pao-ting-fu to Tai-yuen-fu, the chief city of Shanse, is about two hundred and fifty miles, and in their circuit from Tai-yuen-fu and back they traveled over the great plain about one hundred and ninety miles.

It will be seen by their report that they found a large and hopeful opening for missionary labor. There are within easy reach several populous cities and numberless villages, with apparently little hostility to foreigners. It is a notable fact that our brethren moved about for many days in this portion of China, where foreigners are seldom seen, receiving only kind attentions from the people. The missionaries of the English Baptist, and of the China Inland Missions at Tai-yuen-fu, most cordially welcomed our brethren, and assured them that the field to the south of that city was large enough for all Christian workers who might come. So clear did it seem to Messrs. Stimson and Pierson, after their explorations, that a wide door was open among the cities of the Tai-yuen plain for the establishment of the new mission, that they secured a house at Tai-yuen-fu, in which the new missionaries can live while learning the language, or until the points they shall ultimately occupy shall be decided upon.

The journey between Pao-ting-fu and Tai-yuen-fu, usually occupying thirteen days, was made in eight days of travel, one day having been lost on account of a snow-storm which made the road dangerous. The mountain passes in Shanse, just west of the borders of Chihli, are very narrow, and at Chingting carts had to be exchanged for pack-mules. The highest section of the road is more than 4,000 feet above Huai-lu, the starting-point in Chihli. This narrow road will, of course, render access to Shanse difficult and transportation expensive, but as a compensation it is found that when once reached, excellent houses can be secured, and provisions and coal are abundant and cheap.

After three days spent at Tai-yuen-fu, a city of 250,000 inhabitants, the brethren commenced their explorations towards the south. The account of their journey from Tai-yuen-fu is from Mr. Stimson's report:—

"We left Wednesday, March 1, at 3 P. M., and rode ten miles to Siao-tien. This is a large market town, where, upon market days, the country people from a large district could be reached. On our return we passed through there on such a day. It was late in the afternoon, but the town was quite crowded. Though we could only stop for the mules to feed a little, Mr. Pierson sold quite a package of books and tracts.

"Thursday noon we were in Hsü-kou, where we spent two or three hours. Williamson estimated the population of this place at 20,000. I doubt if there are now more than 12,000. It is a pleasant place, however, well-built, and having numbers of tower houses, which are very common in the northern part of the plain. The wall was in good repair, and there was a general appearance of quiet prosperity."

On the way to Tai-kou, Mr. Stimson and his servant, through some misunderstanding as to the road, became separated from the party, and not until the next day at noon, and after wandering through many villages and up and down the city of Tai-kou, was the company reunited. The misadventure, however, afforded some special opportunities for seeing the people. Of Tai-kou, which lies a little east of the direct road between Hsü-kou and Chi-Hien, Mr. Stimson says:—

"Both Mr. Pierson and myself were much pleased with the city. It is full of business, well and closely built, with a very large and busy south suburb and a large east suburb. I noticed many fine two-story stores. The population of city and suburbs, I thought, might reasonably be set at 80,000, and it may reach 100,000.

"We arrived at Chi Hsien at dark, and made our observations in the morning. We found the walls, though not extensive, completely filled with buildings, with no waste land. The business places seemed confined to great streets in three directions from the center of the city. These presented a fine appearance, indicating general thrift. Other streets were unusually narrow, but well kept, and remarkably clean. The population cannot exceed 40,000, I think. Returning to our inn we stopped at a central spot, and soon had around us a large but courteous and pleasant crowd, who bought out our few books and tracts, and clamored for more. They listened very respectfully to Mr. Pierson's address. I may remark here once for all, the extreme courtesy of the people in almost every place, city and country village alike, showing that they are not generally hostile to foreigners.

"Leaving Chi at 11.30 A. M., we arrived at night at Ping-yao-sien. Mr. Drake, a China Inland Missionary, overtook us here, and we spent the Sabbath pleasantly together. Ping Yao is a very large city, although it shows plainly the marks of famine devastation. We found one quite remarkable street, not, properly speaking, a great street, that is, it does not extend from the drum-tower to a gate. It is a side street, but wide, and for a mile or so presents one of the finest displays of shop fronts seen on the trip. Another street which we did not see is noticeable for the number of its banks. Indeed this city is the banking and exchange center for the whole province. Here we can obtain exchange on all the principal cities of China. Iron mines must be near, for foundry yards were abundant. Evening found us at Ch'ieh Hsiu Hsien, another very large and densely built city. Though I rode through it in every direction I have no idea of the plan of the place. The walls are irregular, and have eight gates. My impression is that the city is divided by a strong wall, and that while in the one part there is an immense amount of business, with street after street of shop-fronts, the other part is a quiet city full of fine houses. The streets are none of them wide, and the back streets are mere alleys, but almost all of them are nicely paved, and, more remarkable still, are swept every sunset. I think there are no suburbs proper, but there is a large walled village about a third of a mile from the east(?) gate. I am told that this city very much resembles those of Southern China, and I am quite curious to see it again, and learn more about it. There is a queer story about the founding and name of Ch'ieh Hsiu.

"We parted here with Messrs. Drake and Landale, who went on their journey through Ling Shih to Ping-yang-fu, their missionary station. Ling Shih Hsien is a small city close to the narrows, which lead through into the lower plain. It was not thought worth while to visit it.

"The district already traversed is a delightful farming region. Each of the Hsien cities governs an immense number of villages, one of them having over four hundred villages connected with it. In the northern half the villages appeared prosperous, but in the south some are now only immense ruins, the remnants of house walls indicating a great many families of wealth as their former occupants. The line of the cities follows closely that of the base of the mountains. In most of them wells are numerous, but at Tai-kou water is brought in tank-carts, a distance of over three miles, we were told.

"Leaving Ch'ieh Hsiu on the morning of Tuesday, the 14th, we crossed the river, and started up the great road to Fen-chou-fu. We rode through a marshy region where wild geese and other game were abundant, until we reached a higher level, having ascended to low but well-marked 'bluffs.' At 10 o'clock we breakfasted at Hsiao-yi Hsien, a small and unimportant city. Here we found the ruins of famine times drawn away into immense heaps, making way for new buildings.

"We spent the night at Fen-chou-fu. The city within the walls is not large, and is for the most part devoted to residences and homes, with quiet streets. But the suburbs are large, the east suburb doing a large business. Both city and suburbs showed distinct signs of the famine. The city government gave great assistance to its population, and only three out of ten died. In each corner of the city we saw heaps of broken bricks and rubbish twenty feet high, and perhaps five or six rods square. Houses now building indicate returning prosperity. The population may be estimated at 40,000, more rather than less, though these estimates do not claim for themselves great reliability.

"Leaving Fen-chou-fu we soon discovered that our road passed through a farming region, now neglected, about two miles east of the numerous walled towns which skirted the foot-hills of the mountains. Some of them appeared large and attractive in the distance, with their towers and imposing gates. At length we determined to cross over to the other road and make our journey through the towns.

"We approached an attractive-looking walled town. Entering at the south gate all that our eyes could see testified to dreadful ravages of the famine. More than half the town is completely ruined. Some house plots had been cleared, the whole bricks piled up for fences, and were now planted for gardens. The northwest corner of the town was in better condition. A gentleman informed us that more than one half the population died during the famine, and that even now laborers could not be found sufficient to work the farms. Wolves, too, commit great depredations upon the crops, and often destroy human life. Northward from Fen-chou-fu, for about thirty miles, we found a somewhat similar state of affairs, some villages having recovered much more rapidly than others, and possibly at the expense of neighboring communities.

"Wednesday noon (15th) we breakfasted at a small village, and slept a few miles beyond Wên-shui Hsien, a city smaller and duller than many others, but a pleasant place, and well situated. Thursday (16th) we entered a splendid farming and fruit region which continued all the way to Tai-yuen Hsien, splendidly irrigated from the river and its mountain feeders, and already showing the green blades of grain. Men were everywhere at work in the fields. At 10 o'clock we reached Chiao Ch'en Hsien. The walls are quite large, but the inclosure largely vacant land and ash-heaps. The night was spent at Ch'ing-yuan-cheu. This was formerly a Hsien city, but for some reason was degraded. The city is not large. In it are large ponds of water. Felt is the principal manufacture, and the vats gave to all the city an unpleasant odor. Population all told, perhaps, 40,000. Villages are very numerous in all this vicinity.

"Friday noon we were at Ching Su, a very good town of one principal street and two or three shorter ones. In the great temple inclosure are immense springs of water. The place is used as a place of rest and change by the missionaries at Tai-yuen. It is about three miles from Tai-yuen Hsien. Tai-yuen Hsien is not a very large city, but seemed to have a disproportionate amount of business. It is a center to numerous villages, and may prove, as doubtless other smaller Hsiens would, a convenient base for an extensive and important village work. It is eight miles from Siao-tien, mentioned near the beginning of my record. We slept in the suburbs, and reached Tai-yuen-fu on Saturday at 5 o'clock A. M."

Of the province of Shanse Mr. Stimson says:—

"The province of Shanse now contains a population of nine millions. Of this number over four millions are found in the plain of which I have written, and the larger part of this number inhabit the very numerous villages which fill the northern end and skirt the outside of the plain at the south. Two or three times I counted fifteen or sixteen villages in sight at the same moment. The area of the plain is very small. In the middle are no settlements on account of river overflows, but the land is all well

farmed, except in the southwest, as noted above. To the north of Tai-yuen-fu are two small valleys separated from each other by a mountain range and the great wall. Both contain a cluster of cities and towns, small as compared with towns of the same official rank in the Tai-yuen plain. The southern and more important valley is easily reached from Tai-yuen-fu, and contains two *chow* and six *hsien* cities and six or seven market towns."

Mr. Pierson confirms the report made by his associate, and adds the following interesting account of the "religiousness" of the people:—

"An encouraging fact for our new mission is that everywhere in Shanse, thus far seen, the people are 'very religious.' Hardly a dwelling but has just inside the gate a shrine, and often, perhaps generally, one or more beside in the inner court. In our search for a residence we visited one compound where the houses indicated wealth, and in a hidden corner I found a sort of prayer-room, where had been a shrine at one end. Three inscriptions, about two and one half feet by one foot large, lettered on red cambric, were still hanging on the wall. In the wall, on one side of the room, the bricks were so laid as to leave room for a narrow flight of steps which bent around the end of the room, and ended in a place just large enough to kneel. The lowest step was so high as to be hard of ascent, but the steps were *worn about a half inch*. Poor unknown worshiper, seeking in darkness for the Protector!

"About Tai-yuen-fu and over the whole plain are old trees which are worshiped as gods. Incense and inscriptions mark them. A frequent inscription upon their trunks is, 'The sylvan god looks down from aloft.' Some trunks are fairly draped or clad with inscriptions, ten or twelve feet high, and an inch or more thick. In Tai-kou I noticed a spot where a temple had once stood, but which was now bare. A table and incense bowl alone stood for the temple, but the walls about were draped with nearly a thousand inscriptions. We saw one shrine at the foot of a tree with 2,000 or more worshipful inscriptions hung about on the adjoining walls, 215 of these were on wooden tablets. May this evident tendency of this benighted province be the harbinger of a seeking for the truth and Him who alone is worthy of worship."

MISPLACED BENEVOLENCE.

THE sympathies of Christian people are always deeply stirred when they come into personal contact with individuals who, in foreign lands, have come out of the superstitions and darkness in which they were reared and are seeking help for themselves or their people in this country. The touching stories that can be truthfully told of struggles in the past, and of difficulties under which they now labor, appeal strongly to all who hear them, and it is quite natural that gifts should be made in response to these pleas with little thought of certain nearly inevitable results which, were they aware of them, the donors would deeply deplore. The matter is a delicate one to treat. On the one hand, we would have earnest sympathy expressed for those who are seeking to elevate themselves and their people, whether educationally or religiously, and would have them wisely aided. It seems ungracious to do or say anything to check the outpouring of money in response to these appeals. But, on the other hand, when we see how, by reason of the reception given to these special appeals, the work of our missionaries is hindered, and their plans for the education and elevation of the people to whom they are sent are imperiled, we are constrained to utter again a word of caution.

One of the missionaries of the American Board in Turkey writes, in respect to the aid obtained in the United States by certain persons whom the missionaries had urged not to come to this country: "The course taken causes us unspeakable pain and leads us to exclaim, 'Deliver us from the cruel mercies of our friends.' The Lord give us grace to endure this trial also."

Aside from the three colleges in Turkey under the direction of Christian men from America, and aside also from the eighteen girls' high schools, there are within the Empire, and under the care of the American Board, twenty-one seminaries and high schools for young men, where they may obtain, it is confidently believed, the best education possible for them to fit them for Christian work in their own land. It is exceedingly undesirable to educate them away from their people, and in such a manner that they will be restless in returning to their homes. A very few must seek a superior education to qualify them for instructors in the colleges and higher seminaries. To suitable candidates for such positions our missionaries are ever ready to give letters of commendation. But they deplore the leaving of many whose presence is greatly needed in their schools, and who, they fear, will not be made ready for service in Turkey by a few years of life in America.

A recent letter from a missionary says: "From glowing representations and invitations from their friends now seeking their fortunes in America, four more of our young men are on the eve of starting thither, and we find it impossible to dissuade them from going. Our church does not want them to go, and tries in vain to break the magic spell that has come upon them. Our pastor is under strong temptation to send his two little sons, for friends in America write them to come, and promise to care for them." This process tends directly to break up the existing schools in that land. It takes from them some of their best pupils who would give character to these schools. It makes those who remain restless. It discourages the teachers. It robs the churches of some of their best sons. It greatly, and quite unnecessarily, increases the expenses of education, and, as already intimated, a few years of life in this country usually unfits these young men to return to the self-denying life necessary in laboring among their own people.

The work our missionaries have already done for these young men in leading them to Christ, and in starting them upon a course of education, is a guarantee that they will seek, and in no narrow way, the true interests both of the young men and of the kingdom of Christ about them. These missionaries understand the whole case, and their motives can hardly be questioned. Is it not true wisdom to ask their counsel in what pertains to their work?

We are glad to say that quite recently there have appeared among native clutches in certain sections indications of a change of feeling respecting the matter here referred to. A new sentiment is manifesting itself in some of our missions in favor of retaining their young men at home, and so helping to build up among themselves the institutions needed for the education of their children. If now friends in this country will further the new movement by refraining from unwise offers of aid to such as shall come here, we may look for more vigorous training schools in the several missions and a much larger number of young men coming forward as preachers and Christian teachers among their own people.

MUNIFICENT GIFTS WISELY BESTOWED.

WORD has just been received from England that Walter C. Jones, Esq., of Warrington, has given to the Church Missionary Society the sum of \$360,000, to be used for the development of a native Christian agency in Japan and China. The exact conditions on which this noble gift has been made are not known to us, but we presume they are similar to those affixed to previous gifts for missionary purposes made by the same munificent donor. Some nine years ago Mr. Jones made a thank-offering of \$100,000 for the recovery of a beloved son from dangerous sickness, the interest of this fund to be applied to the support of additional native agency in India, Africa, and Palestine. Four years ago he founded the INDIA NATIVE CHURCH MISSIONARY FUND, with \$175,000. The income of this fund is used for the support, not of foreign-born missionaries, but solely of those who should be commissioned by native church councils. No council can receive a grant from this fund unless it raises, from purely local sources, at least two fifths of the cost of maintaining religious work within its own district, and also maintains a native missionary association for evangelistic work among the heathen. The helpers supported from this fund are required "to devote their whole time to laboring among the heathen, in regions where no other Protestant missionary effort is carried on." Under this liberal and wise arrangement a hopeful work of evangelization has been begun, chiefly in Tinnevely, Southern India, in connection with the Church Missionary Society. Several district councils have engaged in the direction of this work, and many native Christians have been sent out to labor in sections where only heathenism prevails.

Last year Mr. Jones responded to an appeal from Bishop Moule, of China, and gave \$11,000 to establish a training school for native evangelists, at Hangchow. And now comes this further gift of \$360,000, apparently in the line of former benefactions, for the development of the native agency in Japan and China.

Munificent as these gifts are, amounting to \$646,000, bestowed by one man, while he yet lives, their munificence is quite matched by the wisdom shown in the objects selected for aid. It would be quite possible to offer this large sum of money for seemingly good ends, and yet the gift prove a curse rather than a blessing. Any aid given which robs an individual or a church of the true spirit of self-reliance is an unmitigated evil. No single peril connected with missionary effort is greater than that of weakening and pauperizing the native communities by giving them aid in such ways that they are led to depend upon others rather than upon themselves. The utmost wisdom is needed in determining where and how to render assistance. The perplexities in this matter some would solve by altogether withholding pecuniary aid from natives. But who can tell us why we should prepare and send out missionaries from Christian lands, and not help prepare them in the lands where their services are needed, and where the men can be found and sent forth at a tithe of the cost involved in sending foreigners?

Such schemes as those adopted by this liberal English donor seem preëminently wise, inasmuch as they seek to stimulate the native agency, and raise

up on the ground the forces which shall evangelize the several nations. And this, so far as we understand the conditions imposed, is to be done only through the coöperation and, in some good degree, under the direction of the native evangelical organizations, in connection with missionary supervision.

Are there not other men of wealth who will as generously and wisely help forward the work of evangelizing the world? The Christian colleges and seminaries, connected with the missions of the American Board, are preparing a great number of persons for evangelistic work, a far larger number than we can, in this generation, hope to send forth from this land as missionaries of the cross. The sum of money needed to found a single professorship in an American university would nearly suffice for the complete endowment of a college, including a theological department, in some of our mission fields. Who can estimate the blessing that would follow the establishment of such institutions for the development of a Christian native agency in lands where the light of the gospel has recently dawned! What the Jones funds will do for English missions in Africa, India, Japan, and China, what the munificent gift of \$1,000,000 of Mr. Slater will do for the education of the freedmen of the South, that it is greatly to be desired some of our men of wealth should do for the raising up of evangelists and teachers in connection with the work of the American Board, in various parts of the world?

MEMORANDA OF MISSIONARIES CONNECTED WITH THE MADURA MISSION OF THE A. B. C. F. M.

HERRICK, JAMES. Born Broome, P. Q., Canada, 1814, Mar. 19. Williams C., '41; And. Sem., '45; ord. Brattleboro, Vt., '45, Oct. 10; sailed, '45, Nov. 12. Stations, Tirumangalam, '46-'50, and since '54; Pasumalai, '50-'54. In America, '64-'66. Married, '45, Nov. 2, Elizabeth H. Crosby, who was born in Brattleboro West, Vt., '17, Jan. 27.

RENDALL, JOHN. Born Halifax, N. S., 1821, Jan. 21; lived in Utica, N. Y. Mission Inst., Quincy, Ill., '42; theol. stud., Quincy, until '45; ord. Boxboro, Mass., '45, Oct. 15; sailed, '45, Nov. 12. Stations, Dindigul, '46-'50; Madura, '50—. In America, '67-'70. Married, '45, Aug. 18, Jane Ballard, of Quincy, born Athol, Mass., '26, Mar. 4; died at sea, between Alexandria and Marseilles, '67, Sept. 4.

CHANDLER, JOHN EDDY. Born North Woodstock, Ct., 1817, June 12. Yale C., 3 years; Lane Sem., '46; ord. Cincinnati, '46, Sept. 14; sailed, '46, Nov. 16. Stations, Madura, '47-'50; Sivagunga, '50-'54; Dindigul, '54-'55; Battalagundu, '55-'61; Tirumangalam, '64-'68; Madura, '68-'74; Pulney, '76—. In America, '61-64, and '74-'76. Married, '46, Sept. 10, Charlotte Maria Hopkins, of Cincinnati, born Le Roy, N. Y., '21, Nov. 16.

BURNELL, THOMAS SCOTT. Born Chesterfield, Mass., 1823, Feb. 3; a printer in Worcester; sailed, '48, Oct. 10; printer, Manepy, Ceylon, '49-'55; transferred to Madura Mission, '55; ord. Madura, '56, Sept. 10. Stations, Usulumputty, '56-'57; Melur, '57—. In America, '69-'71. Married, '47, Feb. 4, Martha Sawyer, of Worcester, born Heath, Mass., '20, Apr. 3.

NOYES, JOSEPH THOMAS. Born Newburyport, Mass., 1818, Mar. 4. Amh. Col., '45; And. Sem., '48; ord. Newburyport, '48, Sept. 20; sailed '48, Oct. 10, for Ceylon Mission; Chavagacherry, '48-'53; transferred to Madura Mission, '53. Stations, Tir-

umangalam, '53-'54; Periakulam, '54-'62; Kambam, '62-'71; Periakulam, '73—. In America, '71-'73 and '81. Married, '48, Sept. 12, Elizabeth Achsah Smith, born Amherst, Mass., '22, Sept. 19; Mt. Holyoke Sem; died, '80, Apr. 10; married (2d), '81, May 30, Mary J. Mandeville, of the Arcot Mission.

CAPRON, MRS. SARAH B. (Hooker), widow of Rev. William B. Capron, of this mission, who died '76, Oct. 6. She was daughter of Rev. Henry B. Hooker, D. D., and born in Lanesborough, Mass., '28, Apr. 24. Married, '56, Oct. 1; sailed, '56, Nov. 24. Stations, Mana Madura, '57-'76; Madura, '76. In America, '72-'74.

CHESTER, EDWARD, M. D. Born New York city, 1828, July 12. Union Sem., '57; ord. '57, May 31; sailed, '58, Dec. 8. Stations, Tirupuvanam, '59-'63; Madura, '63; Dindigul, '64—. In America, '73. Married, '48, Aug. 15, Sophia Hoffman, born in New York, '30, Dec. 5.

WASHBURN, GEORGE THOMAS. Born, Lenox, Mass., 1832, Sept. 5. Williams C., '55; And. Sem., '58; ord. Lenox, '59, Mar. '24; sailed, '60, Jan. 2. Stations, Battalagundu, '60-'68; Pasumalai, '69—. In America, '72-'74. Married, '59, Sept. 1, Eliza Ellen Case, of Gloversville, N. Y., born Kingsborough, N. Y., '33, Sept. '27.

TAYLOR, MISS MARTHA STURTEVANT, dau. of Rev. Horace S. Taylor, born Madura, 1846, Mar. 31. Student and teacher, Lake Erie Fem. Sem.; sailed, '67, Aug. 10. Station, Mandapasalai.

HOWLAND, WILLIAM SOUTHWORTH. Born Batticotta, 1846, July 8, son of Rev. William W. Howland, of the Ceylon Mission. Monson Acad.; Amh. C., '70; And. Sem., '73; ord. Conway, Mass., '73, May 7; sailed, '73, Sept. 17. Station, Mandapasalai, '73—. Married, '73, June 19, Mary Louise Carpenter, born Monson, '46, Feb. 3, a grad. and teacher, Mt. Holyoke Sem.

CHANDLER, JOHN SCUDDER. Born Madura, 1849, Apr. 12, son of Rev. John E. Chandler (above). Hopkins Grammar School, New Haven. Yale C., '70, and Sem., '73; ord. New Haven, '73, May 8; sailed, '73, Sept. 17. Stations, Madura, '73-'74; Battalagundu, '75—. Married, '73, May 21, Jane Elizal eth Minor, born Manepy, Ceylon, '49, June 8, dau. of Mr. Eastman S. Minor, formerly of the Ceylon Mission.

MINOR, MRS. JUDITH M. (Taylor), widow of Eastman S. Minor, formerly of Ceylon Mission. Born Madison, N. Y., 1815, Nov. 2; sailed for the Siam Mission, '39, July 6; married at Singapore, '39, Dec. 18; ret. to America in '51; and after her husband's death in '67, was reappointed to the Madura Mission, and sailed with her dau., Mrs. Chandler, '73.

TRACY, JAMES EDWARD. Born Pasumalai, 1850, July 4, son of Rev. William Tracy. Norwich Free Academy; Williams C., '74; Union Sem., '77; sailed, '77, Sept. 1. Station, Tirupuvanam. Married, '77, Aug. 1, Fanny Sabin Woodcock, born Williamstown, '46, Aug. 6.

RENDALL, HENRIETTA SHELTON. Born Madura, 1856, dau. of Rev. John Rendall (above). Oxford, Penn., and Wellesley College; sailed, '77, Sept. 1. Station, Madura.

JONES, JOHN PETER. Born Wrexham, Wales, 1847, Sept. 4. West. Res. C., '75; And. Sem., '78; ord. Hudson, O., '78, Aug. 20; sailed, '78, Sept. 7. Married, '78, Aug. 13, Sarah Amy Hosford, dau. of Rev. Henry B. Hosford, of Hudson, born Sunderland, Mass., '51, Aug. 8. Lake Erie Fem. Sem., Painesville, O.

GUTTERSON, GEORGE H. Born Andover, Mass., 1847, May 12. And. Sem., '78; ord. Andover, '78, Dec. 3; sailed, '78, Dec. 28. Stations, Madura, '77-'79; Periakulam, '80. Married, '78, Emma S. Wilder, dau. of Rev. H. A. Wilder, of the Zulu Mission, born Umwalumi, Natal, '53, April 24.

CHANDLER, MISS GERTRUDE A. Born Madura, 1857, May 26, dau. of Rev. J. E. Chandler (above). Wellesley Coll., '79. Sailed, '79, Oct. 11. Station, Pulney.

BURNELL, ALFRED HASTINGS. Born, Manepy, Ceylon, 1852, Aug. 12, son of Rev.

Thomas S. Burnell (above). Phillips Academy, Andover, and Kimball Union Academy, Meriden, N. H.; Williams C., '78; Aub. Sem., '81; sailed, '81, Nov. 19. Married, '81, Aug. 11, Abbie, dau. of Rev. Wm. W. Snell, of Rushford, Minn., and born there, '58, Sept. 22. Carleton College.

LETTERS FROM THE MISSIONS.

Maratha Mission.

MR. GATES, writing from Panchgani, April 20, says: —

"A pastor was ordained at Sholapur, January 12, and the church is in a prosperous condition so far as general good feeling and tithe giving are concerned. Most of the church members have given tithes regularly the past year. There are more than enough to pay the pastor's salary month by month, and the church is now considering what to do with the surplus. One man who had given his word that he would pay his tithe for a year wanted to stop at the end of three months, from no good reason. He was remonstrated with for wanting to break an agreement which would be considered binding in ordinary business matters.

"I am often reminded of what a Vermont farmer once said: 'It requires some *principle* for a farmer, weary with six days' work, to get up Sunday morning and resolve to go to church.' These people have not any well formed principle, and they are inclined to give or not according to the impulse of the moment when the tithe is asked. The pastor is a general favorite, and we hope for good under his ministry."

North China Mission.

THE OFFICIALS SUCCESSFULLY WITHSTOOD.

BOTH Mr. Smith and Dr. Porter report at length concerning a protracted controversy rendered necessary by the refusal of a magistrate to stamp the deed of a house given for a chapel in the village of Ti-chi, Shantung. The case is referred to in a letter of Dr. Porter's, printed in the *Herald* for March last. The matter has

received attention from the governor of the province, and the American Legation has kindly offered every possible aid. The local magistrate resisted and delayed as long as possible, but after numberless visits at the Yamen, and protracted examinations of witnesses, the affair has been settled by the stamping of the original deed. The case is an important one in many ways. It settles for this section of Shantung the right of the "Jesus Church" to buy and hold any form of property, and it gives the "foreigners" much prestige among the natives as having successfully resisted their local magistrate. Dr. Porter writes: —

"It ought to be said that hitherto the only real hindrance has been official. The people over a wide district are full of praises respecting us and our work."

THE WORK IN THE VILLAGES.

"One of the pleasant places which we visit is the village home of a helper, Wang Fung Shau. The man is very earnest, and has kept the little company of believers together. They are very much attached to him. The extreme poverty of the villagers makes the steady interest there a matter of real satisfaction. Early in January I visited the village and baptized ten persons. The wife of the church member who died in July had also sickened and died very suddenly shortly before my visit.

"One of the candidates for baptism was the mother of a man received to membership at this time. A year before she had been bitterly opposed to her son's becoming an inquirer. She had gone into a most absurd passion about the matter, and reviled her son in a frightful way. But in the summer time the helper had expostulated with her, and had won her over to the truth. She had suddenly taken a

great interest in going to the Sunday meeting, and in learning all she could. I found her very penitent for her opposition to her son. She had learned a great deal about the doctrine, and seemed really to rejoice in the thought of entering the church with the son. And so the old mother with her son and grandson were all admitted together. The aged mother of the helper was also found to be a suitable candidate, and was added to the number of saints.

"About the middle of December I learned of a well-to-do man, six miles east of us, who was interested in the new doctrine. He had learned of it through the Dr. Mei, of whom I wrote last year. [See *Herald* for August, 1881, page 307.] The seed sown had had little result in the home of Dr. Mei, but it had awakened a little village a mile away. Three men came to P'ang Chia to hear and report. They sent a cordial invitation to us to visit the village. We went in force, and were welcomed in a large village school-house. The principal man, Mr. Chai, was especially attentive. The school-teacher, a man of more than ordinary scholarly ability, was quite polite, and very curious about the doctrine. It appears that this was one of the famine villages visited. They said they had long desired to know about our doctrine, but had no one to *give them an introduction*, a very essential point to the Chinese.

"The following Sunday nine persons came to service at P'ang Chia. They brought me a very pleasant letter from the school-teacher. We followed up this interest the next week, and shortly after Mr. Chai and the school-teacher paid me a visit, spending the day, and asking many intelligent questions. The teacher had the pride of a literary ancestry to overcome, and found many objections to the truth. But he took away many books, and asked if we should like to have any disciples in his native city and among his literary friends.

"Shortly after this Mr. Chai sent me the names of nine persons, all of whom desired to join the church, and they asked that we should set up a weekly meeting in their village. Mr. Chai seemed especially

honest and earnest, and I have hope that he has found the truth, and may lead the way for many others to come in."

PROMISING CONVERTS.

"In January seven persons were baptized at the communion service in P'ang Chia. One of these was a blacksmith, a fine appearing, intelligent man, who at one time served as a master armorer in the service of Li Hung Chang, and received a decoration. He had been one of my medical patients. He showed his gratitude by coming to church, and his earnestness by accepting the truth proclaimed. He is a man greatly respected in the region about. His own home is thirty miles east of Chi-nan-fu. At the new year he returned to his home, carrying his new found faith, and hoping to teach his wife and family friends. Another of the baptized was the young man always found with a catechism in his cap. [See *Herald* for September, 1881, page 359.] Latterly he has shown a like zeal in reading *Pilgrim's Progress*. He carried the book in his bosom, and at every leisure moment, particularly those he could secure at night when he worked in the brick-kiln and fed the furnace, he would pull out his book and read either to his own pleasure or the delight of the other workmen. There were a number of 'child's papers' from Shanghai, with a very good picture of John Bunyan. For a half month or so I had a great run on these papers, due to the night reading by the brick-kiln blaze. This young man is about twenty-one years old. I hope he may yet do much good work for the Master. Still a third person baptized was an old man from the village of Dr. Mei, the only real fruit of the work there. He had not missed a Sunday service for many months. He seemed earnest and intelligent, and we could refuse him no longer.

"In February a man appeared at Shih Chia T'ang from a village ten miles west of us. He came to see what this foreign doctrine was about. He belongs to one of the multitudinous Taoist sects about, or I might more suitably say, the 'Geomantic sects.' His is the sect of 'The Nine Merits.' His report to his sectaries

seemed to have been favorable, and they sent a committee to Tao Hua Tien, where we have a weekly Tuesday meeting, to see what the service was like. I met them there, and received a very urgent invitation to visit their village and preach to them. This is a pleasant indication of the way opportunities are presenting themselves for a wide preaching of the gospel."

Dr. Porter speaks of these incidents as aside from the regular village and Sunday work, and as indicating a general increase of interest within the past six months, but he anticipates many an ebb and flow before the current of a strong spiritual life shall be permanently felt.

A MOSLEM CONVERT.

Mr. Smith, writing April 13, refers to a street chapel near P'ang Chia, which has been secured at small cost through some private gifts:—

"It was built for a public school, in a village four miles south of here, where a general market is held every five days. It fell into private hands, those of a Mohammedan, who had read our books, and witnessed our famine relief. He wanted to sell the place, and would rather *we* have it than any one else. In 1878 I attended this fair regularly for two months. The crowd is enormous, and comes from great distances. The building is now paid for, and we preach there every market day. The *same people* come again and again, and as it is not far to either of three Sunday meeting places, it is easy to follow up such impressions. The man by whose instrumentality we got hold of the building at all, was himself first attracted by the preaching at this fair, and is now a very useful church member. It is singular that a chapel for the 'Jesus Doctrine' should have been opened directly across the road from the Mohammedan mosque, and that the place was made over to us by one of the leading and most influential Mohammedans! He was a fine old man, over eighty years of age, and since I came this time to Shantung, he has died."

ENCOURAGING INCIDENTS.

Mr. Pierson, on returning from his explorations in Shanse, with Mr. Stimson,

report of which will be found in another part of this number, writes, April 20, of what he had seen at some of the out-stations of Pao-ting-fu:—

"I have given you some dark pictures of our field, but am glad to say that I have observed throughout the field a greater readiness to hear the truth and admit its force than ever before. More are ready to condemn idolatry and ask for the truth. An incident at Shu-lu-hsien may be taken as one of many, and encourage us to keep on sowing and weeping and hoping. I had driven through the city and taken an inn in the north suburb. A crowd had followed and bought books. My servant, returning from the city, met three young men who had just left me. They were conversing on what they had heard. 'Well,' said one, 'I believe they are teaching the *truth*.' 'So do I,' said another, 'think of it; an *idol*, made of mud! What can it do?' The third responded, 'This doctrine is truer than ours,' and so they passed on. The light is breaking.

"Dr. Peck's work begins to bear a fruit which I have long expected. The highest class of officials are beginning to make friends with us. This afternoon General Yang, accompanied by Captain Wang and a civil official of the latter's rank, made a long call on us. Others of high rank and position are becoming frequent callers now, a secretary of the Viceroy among them. This latter is talking of starting a subscription paper for the benefit of our medical work."

Mr. Stanley, of Tientsin, writes of similar tokens of encouragement on a recent tour:—

"I had sent Helper Chao on in advance to visit two new places previous to my arrival. From one of these a man had come to Tientsin, professedly representing a sect of 1,000 or more members, and in search of a better doctrine than they had. I met a number of 'inquirers,' who, perhaps just now, are most conspicuous for their ignorance. Willingness to inquire, however, means considerable. One of the younger brethren at Ting Ts'ao seemed much pleased to tell me that his mother and wife listen to his reading and remarks on the New Testament narratives, with interest, and that the winter even-

ings, after business, have been given to this exercise. The old mother of another Christian brother, who furnishes me a free room in his inn when there, came to see me one day. She did n't come to 'talk doctrine,' but to bring some hot yam as a 'trifling help to my dinner.' These little things encourage me to hope for more and better. I saw the brethren at Ho Chia village, and hope yet to hold them back from Rome. At Ting Ts'ao and Tsung Mêng, they seem to have made a partially successful effort to keep up Sunday services. All this is not much; but I think there is a little more to encourage than last fall."

Mission to Spain.

GOOD RESULTS OF PERSECUTION.

THE story of persecutions of a poor widow who had become a Christian at Unzué, as given in the last *Herald*, is continued in the following letter from Mr. T. L. Gulick: —

"I have just received a letter from Pamplona, in which Don Eulogio informs me that the case of Josefa's mother is not yet fully decided, but that the State's attorney demands that she be fined 125 francs (\$25) and half the costs of court. This would, of course, be an outrageous injustice against these poor people who have done *no* wrong.

"Josefa had to go several times to the provincial court in —, a most fanatical city, and many there have learned of the persecutions which she and all her family are suffering. They have excited the sympathies of some towards her, especially of a lady who is now interested for her own salvation. It appears that this lady has several servants on her estate, one of whom, with his wife and children, is a lover of the Bible. His conduct has been so upright as to attract the attention of his mistress. She knew that he was a Protestant, and one day said to him, 'I hear that there are others like you in Unzué, and that they are terribly persecuted; it is an outrage.'

"'Oh, Señora!' he replied, 'I wish I might know them, and help them in some way.'

"A few days passed, when Josefa was called to —, and by a good Providence stopped near the door of this lady. The Señora asked, —

"'Where do you come from?'

"'From Unzué.'

"'They tell me there is a Protestant woman there with her family, and that they are greatly persecuted.'

"'I'm the woman, Señora.'

"'You! Do me the favor to come in. I have long wished to know you, and a servant of mine, who will soon be in, will be especially glad to see you.'

"Then she told Josefa of this servant; that she had no other to compare with him; that he did n't go to mass, but that he read a great deal in a book which he kept very carefully; that she wished to have a book like his; that if Josefa could get her one she would be glad to buy it, and would be very thankful to her. She cordially invited Josefa to come and see her whenever she was in — and said she would buy all the vegetables, etc., which she might bring to the city. While they were talking the good servant came in, and was greatly rejoiced to make her acquaintance. He insisted on her going with him to his home where his wife received her with much love, and kept her to dinner. Josefa afterwards took the Señora a New Testament. 'And now,' says Don Eulogio, 'we are praying that she may accept our Saviour.'

"I have given you a translation of his letter, thinking you would be interested to see how, even in the most fanatical cities of Spain, Christ has his hidden ones; and how the good testimony of the humble and the persecuted is not lost. Villagers, ladies, judges, governors, and even ministers of state learn that there is a new life governed by higher laws, and purer and stronger motives than they have heretofore known. Gradually they are compelled to take knowledge of these witnessings that they have been with Jesus, and have learned of him."

Austrian Mission.

AWAKENING AMONG BOHEMIANS.

THE recent decision of the Austrian courts, reversing a ministerial order, and giving to Protestant parents the right to control the religious education of their children, was referred to in the last *Herald*. Mr. Schaufliker has sent extracts from a communication of Pastor Schubert showing, as he says, "that there are unmistakable signs of a spiritual awakening among the Bohemians of the region northwest of Prague, where the English Evangelical Continental Society has several preaching stations under Pastor Schubert's care, as well as among our own out-stations of Stupitz and Sébrin." As evidence of this quickening he mentions several places where the numbers in attendance at evangelical services are greatly increased. At S—— the evangelist's dwelling is crowded to suffocation, and the people are raising money towards the erection of a place of worship, and are showing a most earnest spirit.

Of another place the following interesting account is given:—

"It is at I——, and the region round about, that the religious movement among Catholics is most marked. The preacher, Mr. V., had for some time been holding meetings in the dwellings of brethren in the neighboring villages. In January a brother was to be buried in S——. The priest refused to let a 'heretic' be buried in the Catholic grave-yard, but the authorities compelled him to obey the law. An immense crowd, hardly less than one thousand in number, gathered from all the region around. The priest tried to incite the people against the Protestants, but, owing to his intemperate habits, he has no influence, and effected nothing. A great many people returned from the grave to the house of mourning, whose owner, a Catholic, was very friendly. There Mr. V. also remained till a late hour of the night. The time was passed in singing hymns, reading the Bible, and listening to some addresses. Nobody wanted to leave.

"After that funeral the services in I——, and the meetings in the dwellings of indi-

vidual brethren in that region, began to be more numerously attended, fifty, one hundred, and in one place about four hundred persons being present. Mr. V. was overwhelmed with work. Daily he held meetings in two or three different towns or villages. And what is most significant, he was invited to do so by the Catholic head men of different places. Mr. Schubert describes one day's experience:—

"The 9th of March I held divine service in S——, about forty-five persons being present. On account of the renewed persecution in S——, I had purposed to remain there and make visits. But a letter from Mr. V. compelled me to hasten as fast as possible to I——, which I reached at a quarter past two o'clock P. M. There was no time to eat or to make explanations. A carriage stood ready, and I rode to I—— with Brother V. On the way I learned that he had been invited by the (Catholic) head man of the place to preach a Protestant sermon there. The horses went almost on a gallop. Soon after three o'clock we were there.

"The place for meeting prepared by the head man was in an inn, and large enough to hold about four hundred persons. It was crammed full. It was difficult to lead the singing, but it went tolerably. Brother V. preached from Luke vii. 1-10. The hearers listened eagerly. After the service we rode to B——. Brother V. had been requested to go thither by the head man of the place. About two hundred hearers had waited there in a private house since two o'clock, though we could not reach the place before five o'clock. Till four o'clock over six hundred had waited for Mr. V., but gone away again, because they believed he was not coming. The service ended at a quarter of seven.

"I would gladly have gone to S—— again, but many of the hearers surrounded us and urgently begged us to go to S——. I had to give up my plan. Again we rode at a gallop, and about a quarter of eight were in S——. More than one hundred and fifty persons were assembled. They had not expected us. They were therefore souls who sought mutual edification in reading and talking about God's Word, in prayer and singing of spiritual songs.

As Mr. V. was very hoarse, I held a short discourse on Acts iv. 12. All these meetings moved us greatly, and can hardly be described. About half past ten we were in I—— again, full of praise and thanksgiving to the Lord for blessing us so richly."

ROMANISTS AROUSED.

"In B—— four Catholic families have notified the authorities that they are no longer Catholics, and shall join the Reformed church. In S—— five Catholic families have done the same. 'The religious movement which,' says Pastor S., 'is very much like a revival,' extends to fifteen towns and villages, from all of which Mr. V. has received invitations to go and hold 'Protestant service.' That Catholics should thus take the initiative, and beg to have the gospel preached to them by a Protestant minister, is very remarkable. Nor has it failed to arouse Rome to action. Mr. V. has been summoned before the district authorities, and, pending the reference of the case to the Governor of Bohemia, had to promise not to preach in any Catholic place, only in I—— and B——, where there are Protestant chapels. May God defeat the efforts of the enemy to nip this hopeful movement in the bud.

"It is hard to promise what Mr. V. did. In March a Catholic woman came to him and said, 'My husband and I and several persons in H—— have heard you preach, and we beg you to have the kindness to preach also in our place the holy gospel.' Mr. V. told her he did not wish to obtrude himself, and advised her to ask the head man of the place for permission, which was not only refused, but police summoned to prevent any attempt at preaching. Twice a false report was spread in H—— that Mr. V. was to preach there, and multitudes gathered to hear him.

"No wonder that Mr. Millard, of Vienna, writes me that, though the adversary of the gospel is up and active again in a variety of forms, yet 'the work of the Lord is advancing steadily, and I can truly say that never has it within the last thirty years progressed more favorably.' Shall we not pray and labor more earnestly than ever for the evangelization of Austria?"

European Turkey Mission.

OPEN-AIR SERVICES.

MR. THOMSON, of Philippopolis, reports a decided quickening of the Christians of that city in their desire to reach the masses about them with gospel truth. Mr. Tondjoroff, the native preacher, took the lead in the movement, and after several meetings for consultation and prayer, it was proposed that open-air services should be attempted. Many doubted the expediency of such a form of effort, fearing trouble both from the mob and the authorities. Mr. Thomson gives the following account of the decision to make the effort, and of the result:—

"At length Mr. Tondjoroff suggested that a beginning might be made on the following Tuesday. That was the great national festival in honor of Cyril and Methodius, the men who first preached the gospel to the Bulgarians. Exceptional doings on such a day would be less conspicuous; and while they would therefore run less risk of getting into trouble that day, they would also have the chance to reach an unusual number of people. At the close of a two hours' discussion, although no one voted against this proposal, only about two fifths of those present (including women) supported it. But this was sufficient; and it was agreed that the seven or eight who promised help should meet on the Tuesday to mature and carry out some plan for the day.

"I was again present when these few met in the church at three P. M. that Tuesday; but to my surprise and delight I learned that the aid of quite the bulk of our regular congregation had meantime been also secured. They had preceded us to the place of rendezvous, provided with abundance of hymn-books. Thither, after a brief prayer, we followed them. The place selected was one of the public gardens, on the banks of the Maritza. We found the gardens densely thronged. People of all classes and of many different nationalities mingled freely. Mr. Tondjoroff got respectful and even friendly salutations from many who knew him, including officials and one priest. Refreshments of all sorts were sold in great abundance;

and the curious native music was heard all around. This last was our chief difficulty.

"At length, after joining the friends who had preceded us, we fixed upon a spot quiet enough, yet not too secluded; and there we seated ourselves on rugs or on the grass. We must have numbered forty or fifty, young and old. I had the advantage of being next to Mr. Tondjoroff the whole time, and of so having the best opportunity of watching all. We began by singing, in Bulgarian, of course, that most touching hymn, 'Beneath the cross of Jesus I fain would take my stand;' and immediately a considerable crowd gathered about us. After Mr. Tondjoroff had read in a clear, loud voice all the words of the hymn, 'What a friend we have in Jesus,' we sang it; and then he addressed the crowd. We also sang, 'There is no name so sweet on earth,' and 'Jerusalem! my happy home!' Mr. Tondjoroff reading all the verses of each aloud, making addresses between the hymns, and concluding with an invitation to come and hear more at the preaching services.

"I wish it were possible to give you an idea of his most admirable addresses; I hardly knew whether to admire more his simple, evangelical, practical earnestness, or the wonderful tact that he displayed. As for the people, they fastened their eyes on him, and listened most intently. Not a smile was to be seen. No laugh, or jeer, or noise of any sort disturbed us. One of our number who had been shut out told us afterwards that, as he tried to push his way in towards us, he was roughly elbowed by a big man who said to him, 'Keep still; I want to hear this.' In the crowd were many people of all ranks—soldiers, well dressed citizens, rustics, and foreigners. As we came away, one or two men came forward to speak about the new kind of pleasures that we had recommended, and I got the impression that more would have done so but for the rain which just then began to fall. We never had less than eighty or ninety people about us at a time; and altogether two hundred or three hundred persons must have heard something.

"We all came away greatly encouraged,

and praying that the Spirit might make use of this effort to the saving of souls. One of our number has since told us that the meeting made an excellent impression on all that he had met with."

HOMAGE TO BULGARIAN SAINTS.

Miss Crawford, of Monastir, sends the following account of a "saint's day" in that city:—

"To-day the Bulgarians observed with considerable éclat as a great holiday in honor of *Cyril* and *Methodius*, who first reduced the Slavonic language to writing, and translated portions of the Scriptures into the dialect of the people. We received written invitations to be present at 7½ o'clock A. M., in the Bulgarian boys' school-room. We were very pleasantly received by the new Bulgarian lady teacher, graduate of some university in St. Petersburg.

"The room was decorated with evergreens and wreaths of flowers, and soon began to be crowded with people. We were honored with seats, but the people generally stood, as they ordinarily do in church. In the middle of the room was a table on which was placed a picture of these men who have immortalized themselves in the minds of the Bulgarians. *Methodius* is represented as holding the picture he is said to have painted of the last Judgment; near by was a silver covered dish of "holy water," and a large plate of boiled wheat, completely covered with white sugar and fancy colors, with a wax candle burning in the middle. This picture was brought in by a young man, followed by others, bearing a large banner with the initials of these saints, and decorated with flowers—others still bearing large wax candles. Soon the priests came in grand procession from the church, which is in the same court-yard, where service had been held at a still earlier hour.

"It was very evident that there were two elements at work among this people: the old ignorant priesthood with their superstitious followers, and the new liberal party, as they call themselves, who look with a sort of contempt upon the superstitions of the church, and noticeably re-

frain from making the sign of the cross. Among these are the merchants, the teachers, and those who are more intelligent. The priests chanted a while in the old Slavonic. Then came an innovation. A young girl read an article descriptive of the work of these men whose day was being observed, followed by a young man who urged the Bulgarians to unite in an effort to raise their nation to a higher level in regard to education, etc., strongly protesting against *any service for the people in a dead language*.

"These fossilized priests, with their long braids tucked up under their funny looking hats, will soon be among other dusty specimens on the shelf. But what is to take their place? Unless a higher power shall work in the hearts of these unsatisfied people they will be apt to try quenching their thirst with merely intellectual culture. I understand that this lady teacher at first tried teaching the women from the Bible on Sundays; but she was informed that anything in geography and such things could be taught, but she must leave the religious part for the church."

Central Turkey Mission.

CHRISTIAN VILLAGES.

MR. MARDEN, of Marash, writes (May 17) of a visit paid to certain so-called Christian villages near that station: —

"There are twelve Christian villages lying in a semicircle, a day's ride northwest of Marash in the valleys of the Taurus, each containing on an average some five hundred Armenians. The people of these villages, with the cities of Zeitoon and Hadjin, are in fact a half-subdued fragment of the ancient Armenian nation, whose last king was captured at the village of Geben in 1492. The ruins of a dozen old Christian castles scattered among the mountains bear silent testimony to the desperate death-struggle of the nation.

"These people show a blind enthusiasm for their old nation and their old faith, although they know very little of the one or of the other. In some cases they have

even forgotten the name of *Christian* and call themselves by the contemptuous name of 'Gaiours' (infidels), which the Moslems give them. Colporters have been sent to some of these villages from time to time, and several of them have been visited by missionaries, but Protestantism has gained as yet no permanent foothold in any one of them.

"I have just returned from a tour with Mr. Lee, to nine of the twelve villages. We first visited Yenegykala, where we were cordially received by all classes, and by invitation of both priest and people, preached twice in the Armenian church at the regular services. At Shivilgee we accepted similar invitations. There was not a Protestant in either audience, but all listened to the Scripture reading, sermon, and prayer, with reverent attention.

"Nearly two years ago we received into our preparatory school at Marash two Armenian young men from Geben, and through them a deep interest has been awakened in behalf of their native village. Mr. Christie and a native brother visited the place last year, preached in their church, and were received with much enthusiasm. Priests and people pleaded for a teacher. Soon afterwards the native Home Missionary Society, connected with the second church at Marash, assumed the care of Geben and sent a teacher."

HOSTILITY AT GEBEN.

"Matters went on smoothly for three months, when an Armenian teacher was sent from Marash and the Protestant school was broken up. But the teacher engaged at once in the work of a colporter and gave private lessons to a few young men. The Armenian priests however, at the instigation of the Armenian leaders at Marash, undertook to drive him from the town. Geben contains one thousand Armenian Christians, with five priests, but no Bible, except the copy in the church in the ancient sacred language, and a few Turkish Testaments, given here and there by the missionaries to those who could read. The priests have had all religious and educational interests in their own hands for hundreds of years, and the result is extreme spiritual and intellectual dark-

ness. Scarcely a dozen men can read, and it is doubtful whether many of the people or even all the priests could distinguish between a chapter from the Bible and a chapter from the Koran! Our teacher asked permission to read the Bible to those who were willing to listen. 'No, he must leave at once,' 'We will not be Protestants.' 'But, dear friends, no one has asked you to be Protestants, but merely to read and obey the very Bible you accept yourselves.' 'Those who read the Bible will all become Protestants, and we *will not* be Protestants! If a man becomes a Protestant his cattle shall not feed on the plain, nor drink at the fountain, and we will burn up his house!'

"You will see the line of argument. Indignation meetings, harangues of the priests, and threats against the teacher and against those who should even talk with him, had so intimidated the whole community that except a few inquirers who came to us by night, none durst have any relations whatever with the representatives of Protestantism. At length the terrorism culminated in the gathering of an angry mob in front of the preacher's house, with a summons to us to meet them without delay. The priests had heretofore claimed that they could not restrain the rabble, but this time they were themselves the leaders of the mob. They demanded that we take away the preacher that very day, or they would burn his house. There was nothing called government, not even a policeman, within twenty-five miles. We at first tried to draw off the principal men for a conference, but they refused. Then we stepped upon a balcony, and facing the crowd attempted to talk them down.

"In number of speakers, gesticulations, and general uproar, the odds were fearfully against us, but silencing one leader after another, at the end of an hour we gained a respectful hearing and gave them an earnest talk upon religious liberty and an open Bible. When we reminded them that the heathen treated Paul just as they were treating us, and for the same reasons, and possibly in this very village, they began to hang their heads. The whole crowd, evidently chagrined at the failure

of their demonstration, at last dispersed in different directions. We had guarded this teacher twelve days, and preached to everybody who would listen, but still there was a settled purpose to expel him, at least as soon as we should go. We therefore sent a messenger to the Moslem governor of the district reporting the threats to person and property, and asking for protection. He immediately replied in a note to the head men, that he should hold them strictly responsible for any disorderly conduct in the town.

"We supposed this to be sufficient security, and immediately set out to visit other villages, but the next day, at the request of the Armenians, this same governor ordered the teacher to return at once to his home in Marash! Of course he must obey, and night settled down again upon Geben! We hope soon to send him back with a strong order from the Marash government for his protection. There are many eager listeners to the truth in this village, but they are in great fear of the Armenian leaders.

"It is a strange fact that the worst enemy of a Christian villager is not the Moslem governor, but the Armenian chiefs of his own village, who are often merciless despots. We visited six more villages and were kindly received everywhere, and generally found more or less inquirers for the truth."

Eastern Turkey Mission.

CHEVERMEH AND HERAMIK.

MR. W. N. CHAMBERS writes from Erzurum, May 27:—

"The High School, which was established in the village Chevermeh a year ago, has been doing very good service. Scholars from other villages were in attendance, and it continues through the summer with very good prospects. It is in this village that Shukri Effendi—the converted Turkish Moullah—is staying. He has given very clear evidence of true conversion, and has gained the good-will and respect of all the village by his modest, and gentlemanly, and consistent con-

duct. He put in a strong request for baptism, and his views on the subject are remarkably clear. He is attending school, and makes good progress in the Armenian. He takes every opportunity of preaching to his countrymen, and, though by no means obtrusive or offensive to them, he himself works without fear.

"This village of Chevermeh and Heramik were united under one preacher about a year ago, and now both villages strongly urge the ordination of the preacher, that he may become their pastor. This we also favor, and if the preacher, Boghos by name, will consent, arrangements may be made for his ordination this fall. He is in every way worthy, but thus far he shrinks from the added responsibility. The people think a great deal of him, and his work has been blessed — especially in Heramik, where he lives. As an indication of his influence, and of the progress of the spiritual side of the work, there has been a meeting, continued *every evening* through the winter, attended by about fifty or sixty young men of the village, for the study of the Testament. It was entirely a voluntary gathering, and many Gregorian Armenians were to be found amongst the number. They studied the Testament in regular course, led by the preacher. The little chapel is filled to overflowing almost every Sunday. Yet, notwithstanding all that, the people confess to spiritual coldness."

PERSECUTION AND OPPRESSION.

"This eager spirit to hear the gospel seems to be gaining ground in other villages. Wherever we went we could find a company eager to listen. But, as a good brother remarked, while such a spirit is found amongst the people, and God verily seems to be leading the people to the light, yet at the same time the spirit of Satan seems to be roused to anger. Just now the government, having lost all fear of English interference, is easily influenced by the machinations of unprincipled men. For a long time the Protestants of Khanoos have tried to obtain a position in the government, and even their enemies acknowledge their right; but the Gregorian Armenians, having the ear of

the government, have succeeded in preventing such a thing. Therefore all political questions from the Protestants have to pass, or at least are permitted to pass, through the hands of their bitterest enemies. As a consequence several Protestants have been sent to prison, and detained there, for no other reason than that they were Protestants. In Bournaz village five families declared themselves Protestant, and immediately they were persecuted. One man was beaten beyond endurance, and he went to the government to protest. He handed in his protest. He was asked if he was a Protestant, and on answering in the affirmative, his protest was torn in pieces, and he was ordered to prison, where he remained for several days. The chief man of the village led the persecution, and forbade the shepherds of the village from attending to their animals, and also refused them other privileges of the village. We have received two orders from the government here directing the authorities of the village to look into those affairs, but I fear it will be of no avail.

"In addition to the oppression of the Protestants as Protestants they bear their share of oppression visited on all communities by the government. At the present time, right on the heels of the famine, the government is exacting from the poverty stricken people the same taxes as were paid during the war. At that time the taxes were paid in food given to the army, with the promise that nothing more should be taken. Men who were comfortably well off are becoming poor under such oppression. The people of Khanoos were absolutely unable to fulfill their pledges of last year. They have not forgotten their promises, but men who have to beg for their own bread cannot pay a salary to the preachers or teachers. One of the richest Protestants in Heramik village, — a man who has educated a large family, — who has two girls and a boy in school in this city now, and who has never before asked, as he said, for a para of assistance, declared with tears in his eyes that because of the oppression his condition had become such that he would have to take his girls out of school, and asked as a great favor that we would supply his boy with

books. The condition of the people is exceedingly painful to think of; they say themselves that it has not been so bad for years. Notwithstanding this, the work is exceedingly encouraging. The spirit of God is moving the hearts of the people to accept the truth."

HIGH SCHOOL AT BITLIS.

Mr. Knapp writes of matters of interest at Bitlis:—

"Mrs. Knapp and myself are continuing the instruction of the fifty boys in our high school, twenty-two of whom are boarders from seven out-stations. The latter continue to be very ambitious to learn, and would consider it a misfortune to be taken out of school by their friends. This school has served to stimulate the boys now studying at the out-stations with the desire to come here.

"After seven months' constant effort our people succeeded in securing the official seals to the second application at Constantinople for permission to build their new church and high school. This application was sent in February, but the result we do not know as yet.

"After two years spent by our new Vali Pasha in exploring this region, it is said by our officials, that within a fortnight past orders have come from the central government to have this region set off as a *vilayet* or province. It is to be an extensive one, embracing a large slice from Diarbekir Vilayet, *i. e.*, the Bootan and Sert regions; and the mountainous territory south of Moosh plain, and extending as far west as the western territory beyond Charbaghchoor—six days west of here. It is said that it will greatly exceed the vilayet of Van, and, because of its large and fertile plains, will bring the government greater revenue, equaling those of Erzroom."

DEATH OF A HELPER.

Mr. H. S. Barnum, of Van, writes of a sad loss their church has sustained in the death of a promising helper:—

"Last week our little church was called, for the first time, to mourn the death of one of its members. Few in our community would be missed as much as the

brother thus removed. His home was in a little village some fourteen hours to the south of us, and he was for a time 'lector' in a near monastery. Almost the only reader in his village, it was hoped he would become its priest, and so he might had he not been won over to evangelical views. Happening at the town of Bashkala, he met a man who had bought one of our Bibles and wished to dispose of it. Our brother bought it, receiving also a caution not to be misled by it. He became so much interested in it that he was led to walk the forty miles to Van to secure a reference Bible. It was toward evening when he called, and I was so much pleased with him that I invited him to spend the night. We sat till late in the open 'ivan' of our house, and I think I never saw equal avidity to learn gospel truth.

"After a few weeks he was again at my house for another talk and more books. Several times his visit was repeated, and he avowed himself a Protestant. This brought upon him persecution, and his wife threatened to leave him, and for a time did return to her father's house. But Adom, our brother, had a happy faculty of winning others, and soon his whole household joined him in the avowal of Protestantism. In due time he was received to the church, and the Redwan pastor, who happened to be here at the time, said, 'Few persons pass such a successful examination.' Adom transferred his family to Van, to bring them more fully under evangelical influence, and now his three brothers are all church members, and his wife, who has developed into a noble woman, was one of the two women received at our last communion. Since his conversion, Adom has taught for two winters in his village, and has labored very usefully both as colporter and as canvasser of his own and other regions in time of the famine. He was so widely acquainted, and so trustworthy, that his aid was invaluable to us in the distribution of the funds sent from England and America.

"In the fall of 1880 we invited him to come again to the city and act as steward for our boarding schools. He accepted,

stipulating that he should be permitted also to take lessons. He showed such unexpected brightness of intellect, and such enthusiasm in study, that this year he has remained as a student. His remarks in our prayer meeting were always full of thought, and of late he improved rapidly

as a speaker. I was uncertain whether to send him to Harpoot Theological Seminary, or to ask him to step at once into one of our many open villages for which no laborer can be found. His removal, when so few are offering themselves for the ministry, is to us a mystery."

GLEANINGS FROM LETTERS.

Miss S. F. Richards, San Sebastian, Spain.—I am surprised, yes more, I am astonished, to see the improvement in the eleven girls we have here since their arrival in the fall. They appear to have advanced in *personal appearance* as well as in beauty of mind and heart. They are cheerful, and seem to be contented, and take up what burdens fall to their share with alacrity. They show a perseverance and eagerness to do well which are certainly admirable.

A. W. Clark, Prague, Austria.—Several more unite with our church at the next communion. One of them is a widow whose open shop on *Sunday* has hitherto yielded her as much profit as on the six week days. She has found her Saviour, and is determined to live for him, even though half her former gains disappear. Another is a young man whose friends threaten to disown him if he join the "fanatics." Friends at home little know the sacrifices that some must make to "Stand up for Jesus" in this land.

I have before mentioned the fact that the authorities were, at the instigation of priests, trying to drive Brother — from his field. Twice he has been before the courts, with some fifty witnesses summoned against him. As more than forty testified in his favor, the judges were obliged to acquit him. We thought the storm had passed, and were not a little surprised when the district judge ordered this helper last week to *quit the town within three days*, and not only this, but *all the crown-lands of Austria*. From such an unwarranted order we appeal at once to the Governor of Bohemia, and if he decide unfavorably, the matter will be

taken to higher officials. As this helper is a subject of the German Empire, we bring the facts before the ambassador of Germany, at Vienna.

J. W. Baird, Monastir, European Turkey.—A month or so ago large numbers of Jews, principally poor people, began to attend our meetings, and to be interested; but their priests began to threaten them with excommunication, and that at once froze all the blossoms of promise, and not one seems to have survived. At the funeral (last week) of one who used to attend our services quite regularly, and even endured persecution as a Protestant, but who drew back and entered on a course of debauchery, the Greek bishop took the occasion to denounce us as deceivers, fishers in stinking waters for unclean fish, heretics, etc.; but I think he hurt himself more than us. Books sell quite well. Owing to vexatious postal disarrangements the *Zornitza* subscribers are decreasing in Macedonia. On the whole the Bulgarians seem better disposed to us and our work than heretofore.

Miss C. D. Spencer, Hadjin, Central Turkey.—I am very well and happy, and our work is as full of blessings as the day is long, perhaps more in its reflex influences than in any *great* results appreciable just now, but the results to be are sure as God's promises. I sometimes think that the very depth of this spiritual darkness only serves to make me more truly thankful that I may hold a little torch which shall help dispel the darkness.

Miss Mary E. Brooks, Erzroom, Eastern Turkey.—One sees so much to be done that it is not easy to wait patiently

for the language. The thought that you are carrying a little sunshine and happiness—a little light—into the dark, dark lives of these people, makes up for all the inconvenience of doing so. I think that when I can use the language, I shall enjoy this branch of our work *very much*. What a privilege to be allowed to carry the sweet story of our Blessed Master to these people who know him not!

Miss M. W. Leitch, Manepy, Ceylon.—I wonder if you have any idea how hot it is here now? The sun has crossed the equator, and is nearly over our heads. The heat at midday in the sun is 160°, and sometimes over, so the town people say. The glare is very trying to eyes and nerves. The ground is intolerably hot. It burns through our shoes. Many cattle are suffering from disease of the hoof,

caused by the hot ground. The hard dry surface, which has not had any rain for nearly three months, gets so baked and parched with the heat that it is uncomfortable to walk upon even at seven o'clock in the evening. The people at our moonlight-meetings do not like to sit upon mats spread on the ground. They say, and truly, that the heat from the earth gives them fever. After a few years in this country one's system is weakened by the long heat. We have n't the strength to resist that we had. The sun seems to *wilt us right down*. The quinine and red pepper bottles sit on our dining-table, but perhaps the best tonic we have is the three-mile walks (to Oodooville and back), which we have begun to take regularly at five A. M., the only time when the ground is cool.

NOTES FROM THE WIDE FIELD.

RECEIPTS OF BRITISH FOREIGN MISSIONARY SOCIETIES.

At the anniversaries held in London, in May last, the receipts of the various benevolent societies, for the year 1881–82, were reported, and we compile from *Evangelical Christendom* the following record of the principal foreign missionary organizations:—

Church Missionary Society	\$1,064,550
Wesleyan Missionary Society	758,985
Society for Propagation of the Gospel	674,890
London Missionary Society	580,060
Baptist Missionary Society	261,830
Moravian Missions	85,240
English Presbyterian Missions	65,065
South American Missionary Society	58,195
	<hr/>
	\$3,546,815

Aside from the above organizations, there are several colonial, continental, and Jewish societies, which together reported receipts amounting to \$808,755.

Among British religious educational societies, also, the united receipts of which were \$161,215, several, like the Christian Vernacular Education Society, are laboring in foreign lands. The British and Foreign Bible Society has received from gifts and sales within a fraction of a round million. The total receipts reported for all causes, home and foreign, amount to \$8,879,680, which is \$193,865 in excess of the amount acknowledged the previous year.

AFRICA.

ROMAN CATHOLIC MISSION IN EQUATORIAL AFRICA.—The French Cardinal Lavigerie announces in the *Missions Catholiques* that there will be four departments (provincariats) in the mission of Rome to Central Africa. (1.) Nyanza. (2.) Tan-

ganyika. (3.) Northern Upper Congo. (4.) Southern Upper Congo. The last two regions have not been entered as yet, and the plan is only on paper. In the Nyanza and Tanganyika districts, the Romanists claim to have twenty-six missionaries, lay and clerical. The cardinal speaks of the rapid development in these two provicariats, but so far as yet appears little has been accomplished by these priests beyond the placing of many obstructions in the way of Protestant missions. The glamor which often surrounds Catholic missions, even in the eyes of Protestants, would be dissipated could they watch their methods and their results in Africa.

SWAHILI DICTIONARY. — Since the death of Dr. Krapf, his dictionary of the Swahili language has been completed and published. The work is one of great value in its relation to missions in Africa, for Swahili is the common language in the eastern equatorial regions, and with it one can make himself understood all the way across the central belt. The completion of this work is a worthy monument to the eminent scholar and missionary, Dr. Krapf, and it marks another step in the redemption of Africa.

REËNFORCEMENTS FOR CENTRAL AFRICA. — Mention was made last month of the fact that the London Missionary Society held a valedictory service on May 5, at which fourteen men, with the wives of six of them, took leave of their friends before sailing for their several fields of labor. Nine of these men go to Central Africa. Since then the Church Missionary Society has sent out six men, five of them ordained, to reënforce its mission on Lake Victoria Nyanza. The dark days of this mission seem to have passed away. Letters from Uganda, dated last Christmas, report the missionaries well, and the work going on prosperously. Similar reports come from the stations nearer the coast, Uyui and Mpwapwa.

THE ELEPHANT EXPERIMENT IN AFRICA. — The *Proceedings of the Royal Geographical Society* for May contains an interesting paper on this subject by Mr. Rankin, who accompanied the Belgian Expedition from Dar-es-Salaam to Mpwapwa. It was the purpose of this expedition to test the capabilities of the elephant as a beast of burden for African travelers. Starting from the coast July 2, 1879, Mpwapwa was reached after thirty-three days, and at the end of that stage of the journey the experiment was pronounced a complete success. In the first place the tsetse fly, whose bite is so fatal to most animals, seems to have been innocuous to the elephant. Though these flies swarmed on the great beasts so that the blood came in streams down their sides they were not poisoned, while the donkeys sickened and died. The elephants lived on the food the country provided, and were able to march over all kinds of ground, hill, dale, river, and jungle. They could outwalk the porters, keeping a steady pace of three miles an hour. Mr. Rankin says that, "amid their many real trials of strength, difficulties, and occasional danger, as they clambered up and down over bowlders and tree trunks, and up hills which made them pause, look round for help, and trumpet with remonstrance, — amid all this these noble beasts at all times exhibited unfailing judgment, patience, and willingness. I mention these facts to show the splendid qualities of these grandest of 'weight carriers.'" But not long after reaching Mpwapwa two of these elephants died, and the public has therefore assumed that the experiment was a failure. Mr. Rankin denies this and affirms that their death was caused by overtasking the beasts, they having been loaded with from twelve hundred to seventeen hundred pounds' weight, whereas they should have had not more than one half that burden. He believes that there is yet a great future in Africa for the elephant. It certainly is greatly to be desired, both for missionary and commercial purposes, that some method be found for dispensing with the army of porters, so difficult to get, and yet more difficult to manage, now required by those entering Africa.

THE AMERICAN MISSIONARY for July contains the journal of Mr. Ladd, of the American Missionary Association, on his way up the Nile. The last date of this jour-

nal is January 1, at Berber, some two hundred miles below Khartoum, and eight hundred miles below the mouth of the Sobat. We learn from private sources that Messrs. Ladd and Snow have returned to the United States, but we have as yet no information as to the success of their expedition.

ON THE CONGO. — The English Baptist Missionaries were at last accounts taking in their steel boat, the *Plymouth*, to Isangila which is to be made an intermediate station between the coast and Stanley Pool. The boat is built in sections and is carried by porters. This is a great undertaking, as porters are not obtainable in sufficient numbers. Mr. Comber describes the people along the river bank as terribly degraded and superstitious, and very inferior to those at San Salvador. "Splendidly fertile plateaus, occupied by two or three small towns of eight or ten houses each; people scarcely cultivating sufficient for their own needs, and occasionally one or two — sometimes five or six — of them being sacrificed on account of a witch-palaver. A Vivi canoe goes down in a whirlpool; of course the canoe had been bewitched; and six people have to drink the Inkasa test and lose their lives." The account given of the superstition of these people is horrible.

CHINA.

HONORS TO A MISSIONARY. — A letter from Rev. L. D. Chapin, of Tung-cho, speaks of the remarkable reception given Miss Dr. Howard, of the American Methodist Mission in Tientsin, at Wuchang, the capital of Hupeh. The Governor of Hupeh is a brother of Li Hung Chang, whose wife was treated so successfully by Dr. Howard, and both of the brothers had been anxious for some time that she should go to Wuchang for the treatment of their mother. She consented at last to take the long journey, and was received with great ceremony, escorted by a military guard with banners and music, accompanied by the firing of crackers and cannon. The pomp and ceremonial were like those which greet the arrival of a mandarin of high rank, and elegant apartments were provided for Miss Howard. No Protestant missionary in China was ever so honored in high quarters. The aged patient, though fatally diseased, was much relieved, and was very grateful for what was done for her. Before she died she gave \$1,000 for the support of Miss Howard's hospital work. It would seem that all this public notice and favor shown a Protestant missionary could not fail to lead the Chinese to look with more favor upon the Christian work begun among them by foreigners.

NANKING. — The American Presbyterian Mission at Nanking have for some eight years had difficulty with the mandarins of that city in regard to the purchase of land, similar to that to which our missionaries in Shantung report on another page of this number of the *Herald*. The *Chinese Recorder* for March-April says that through the aid of the American consul at Chinkiang, the Hon. E. J. Smithers, the difficulty has been settled, and in the decision of the Viceroy, the following instructions have been given to the mandarins in the foreign office, "American missionaries are to be treated exactly as Chinese in the privilege of buying land. If you can *persuade* them to live in one place so much the better, but if they wish to live in more than one place *they have the right to do so.*"

A MARKED CONVERT. — A missionary of the Scotch United Presbyterian Church in Manchuria writes thus of a person received to the church in October last: "Yesterday I baptized a woman whom I consider the most remarkable of all our converts. She is a Mrs. Woo, forty-five years of age, and possessed of considerable properties and money. She was married very young, as all Chinese women are. Her husband and his mother led her so miserable a life that, after years of endurance, she left his house never to return. Nor did he seek her back; he married again without an unnecessarily long interval; and she had to fight her way in the world. This she did by

opening an opium shop and gambling establishment. She must have been beautiful and fascinating, as she most undoubtedly was energetic and clever. She soon became so famous that her place was the center of attraction for the Moukden notabilities, most of whom, from Governor-general downwards, used to frequent it. As to her mode of life, it is not needful to say more than that she was Chinese, and her customers Chinese or Manchu officials of rank and wealth, and of a corresponding moral character. But at length, fully ten years ago, she became alive to her guilt and shame. She left her business, and to atone for her sins, which weighed heavily upon her conscience, she became a most devout Buddhist. She was a conscientious vegetarian, after the strictest Buddhist fashion. She learned many chants, which she daily repeated with the most pious regularity and devoutness. She became unwell, her absolutely vegetarian diet helping to bring her down, while her devotion did not prevent outbursts of passion which, as in the case of many Chinese women, led to serious disease.

"While in this state of prostration she called in a Dr. Chun, one of our members. He at once understood her trouble and explained it to her, which gave her some confidence in him. When he became her regular attendant he began to speak of Christianity. He explained to her the vanity of praying to images and of burning incense before them, and the uselessness of the chants which she was always repeating. He told her of the one true God, 'Our Father in Heaven,' who, if she prayed to him, would hear and answer; and of Jesus Christ who came to save sinners, and who actually bore their sins, so that no long process of chanting and will-worship is necessary, even if it could be efficacious, to procure us pardon of sin. He continued to preach, till after some days of thought she was convinced of the truth of much that was told her. She broke her images and her vegetarian vow, destroyed the little temple in her house, and everything connected with her Buddhist life. She began to pray to God for remission of sin and for health of body. Hers was a case requiring careful consideration; but length of probation and personal acquaintance with the woman removed all objection; and she is now one of us. She has almost wholly recovered her bodily strength, and her faith is very clear and apparently steadfast; while she is certainly very capable and utterly fearless in expressing it. I pray—indeed, I believe—that, as in the case of her possessed of seven devils, her dark past may be a foil whereon to show forth all the more prominently the brightness of a Christian future."

INDIA.

THE PROGRESS IN SOUTHERN INDIA. — Rev. Dr. J. Murray Mitchell writes to the *Bombay Guardian* of some facts which he had learned at a Missionary Conference held at Madras where he met some eighty persons, men and women, most of whom were connected directly with missionary work in Southern India. He questioned them concerning the situation of affairs and the attitude of the people. Of the replies he received he says: "The rapid rise of the professedly Christian population in numbers was, of course, noticed: it has considerably more than trebled itself during the last twenty years, so that now the Protestant Christian community must be 350,000. But what about the moral and spiritual character of the converts? Emphatic testimony was borne to the fact that this was steadily improving; the third generation was declared to be far in advance of the first, — although, no doubt, cases occurred of the sons of earnest Christians being much behind their fathers. All this was what one might have anticipated; but I inquired with some anxiety about the position of Christians socially. Most of them having been of low caste, and caste prejudices being so strong and even bitter in Southern India, could the Christians make their way in respectable professions and trades? The answers were much more encouraging than I had ventured to expect. Not many Christians seem to find their way into government offices: but such professions as law, medicine, and engineering are

quite open to them ; and a fair proportion of the Christians enter these and other respectable avocations ; and there is, on the whole, a slow, steady rise in the social scale.

"The subject of Romanism in Southern India was next brought up. Did the Romanists gain many Protestants over ? Several of the friends answered emphatically, No. A missionary of much experience even mentioned that, in his Mission, more than a thousand Romanists had become Protestants. On the whole, I was most agreeably surprised to find that the effects of the ever-aggressive policy of Rome on the Protestant converts are so slight. No doubt, Romanism advances, as well as Protestantism. Romanists seldom or never preach to the heathen ; but they have processions and gorgeous spectacles — things in which the natives delight : they have orphanages, into which — especially in times of famine — they collect vast multitudes of children ; and last, not least, they gain by intermarriages with the heathen."

SYRIA.

THE MOSLEMS OF ANTI-LEBANON. — Rev. F. W. March, in the *Foreign Missionary* for July, gives an extremely interesting account of a visit to fifteen villages on the eastern slopes of Anti-Lebanon, thirteen of which are inhabited wholly by Moslems. The friendly reception given the missionary, and the frank conversation on matters of religious faith, furnish a marked contrast to the attitude of Moslems in other parts of the Ottoman Empire. Mr. March says : —

"It was our custom, on entering a village, to inquire for the house of the Sheik. When we reached his door he would come out to meet us, urge us to dismount, give directions for the care of our horses, give us the best room in his house, if there were more than one, and the very best cushions and rugs, order coffee and the best provision the house contained, taking it for granted that we were to spend with him a night at the very least. The people whose hospitality we thus enjoyed were poor, of a different faith from ourselves, had never seen nor heard of us before, had no expectation of receiving payment, and in most cases would have refused to receive it, had it been offered. Immediately after our arrival the principal men of the village would come to see us, and seat themselves upon the floor in a semi-circle before us — with their long beards and white turbans, a striking picture. Of course they would politely hint they would like to know who we were and what we wanted. We generally told them as much about ourselves as we thought necessary, and then explained that our object in coming was to see the people, and that we should be specially glad to talk of religious matters. Much to my surprise, they always acceded heartily to the proposal. They all spoke fully and freely of their own faith, and listened attentively to what we had to say about ours.

"Of course our entertainment was of the simplest description. Bread in hard, thin, Arab loaves, sometimes of wheat, sometimes of barley, sometimes of corn, grape molasses, pickled turnips, cheese, eggs, and milk were our living. In no place did we see such a thing as a table-cloth, napkin, plate, knife, fork, or chair. In all those houses where there was more than one room, we never saw the women of the family. The man of the house, or a man servant, waited on us. Where there was but one room, the women stood in the background, looking and listening, but never venturing to say anything to us. The Moslems are not at all bashful about saying their prayers. When prayer time came, they would rise, turn their faces towards the south, and go through with the praying, and bowing, and touching the head to the ground, as if no one were present. Others in the room, who did not pray, would keep on with their conversation, and occasionally a remark would be addressed to the one at prayer, to which he would reply, then resume his devotions. When we read from the Bible, they would listen with interest, but as soon as we began to pray, they would go to talking among themselves and walking about the room."

MISCELLANY.

FOREIGN MISSIONS A MINISTRY OF HELPFULLNESS TO EVERY LOCAL CHURCH.

[THE following are some of the points presented in a paper on the above topic prepared by Rev. B. A. Dean, pastor of the Congregational Church in Exeter, Nebraska.]

In aiding Foreign Missions the church will gain a clearer view of the nature of our religion. In past ages parts of the church, while neglecting missions, have counted Christianity either a form of doctrine, or a feeling, or an inner life. But through reaching out for the salvation of the world, you see the grand truth that to be a Christian is to live for others. Christianity in its essence is a missionary religion; its mission is to save a lost world; and God's plan is that every Christian should have a hand in this work. This is the high calling of the local church, and it is a great gain to know it.

By aiding Foreign Missions the church gains in self-sacrifice. Self-sacrifice is the essence of Christ's life and of the Christian life. Thus far we have given for missions, says Spurgeon, "only our cheese-parings and our candle-ends;" few at home have tasted the bliss of denying themselves for this cause; some have given up their trips or jewelry or indulgences; a few have offered their millions or their hard-earned shillings; a very few have given their sons and daughters, thus their hearts have been enlarged; self rules them less, and they have that ecstasy which comes from devotion to the eternal good of others.

By aiding Foreign Missions the church gains interest and enjoyment in the home work. In our land home missionary work was meager until after the American Board had commenced operations in several heathen lands. In many ways our work abroad has been a spur to our work at home. In war times many a furloughed or convalescent missionary was "at the front," serving the Christian commission and preaching in barracks and hospitals. That church that has found the way to send a religious teacher to China, or India, has learned therein how to dispatch workers to the Freedmen and the Mormons.

Missionary activity helps tone up a church to doctrinal soundness. An idle church may have a formal orthodoxy, but hardly a living faith. But men who hear or send the gospel to the heathen have a practical belief in human depravity; they realize that the world is lost without Christ; that Jesus is mighty to save; that he is our Lord and our God, and they recognize the spiritual power of the Scriptures. Doubting and false liberalism is scant in a church imbued with the missionary spirit.

A missionary church has the advantage of being prevailingly aggressive rather than defensive. The best reply to those who deny the faith is to push it forward, and so prove the truth of the gospel by evangelizing efforts. When these "advanced thinkers" see us advancing in work for Christ, instead of halting to answer their every quibble, they will see that the presumption is for Christianity. Better even than Paley's *Evidences* and Butler's *Analogy* are missionary enthusiasm and success.

The missionary spirit tends to break down the caste spirit. If you pray for the native African you cannot hate his cousin in our South. When you send a missionary to China, you therein bind yourself to pray for those of the same race on our Pacific slope, instead of ostracizing them. From study of missions you learn the brotherhood of man. "There can be neither Jew nor Greek; there can be neither bond nor free; for in one spirit were we all baptized into one body."

The missionary spirit in a Congregational church is one safeguard against its two perils — isolation and centralization. Some of our churches refuse to work for aught beyond their own little township. But through missions they join hands with all the sister churches in a Christ-like ministry. If in a local church one or two desire the preëminence, seek to busy them in this grand work of giving, training, praying, and collecting for missions. Get our national council occupied with evangelistic and missionary undertakings, and you need not fear that it will usurp the rights of the churches.

COMMERCE AND FOREIGN MISSIONS.

At a meeting held in Free Trade Hall, Manchester, England, the chairman, Hugh Mason, M. P., used the following language:—

“Standing in this great commercial city of Manchester, which sends its productions to every part of the globe, not only to the civilized parts, but to the uncivilized parts, and to the un-Christian parts, I think I may venture, without bringing any undignified consideration or reflections before you, to appeal to commercial men to stand up for Christian missions even upon subordinate grounds. I look upon the Christian missionary as the pioneer of discovery. I look upon the Christian missionary as the pioneer of commercial enterprise, and many a market in distant parts of the globe would have been closed for years and years to the introduction of the manufactures of Lancashire if it had not been that devoted missionaries had first led the way in an attempt to raise the heathen in the scale, not only of Christian position, but of social position. I think that commercial men are bound to support the missionary societies very much more nobly than they have done, and that the obligation rests upon them as commercial men even as much as it rests upon them as Christian men to be more munificent and more liberal in their contributions in the future than they have been in the past.”

 TESTIMONY TO MISSIONARIES.

Lieutenant Shore, in *The Flight of the Lapwing*, says:—

“The missionaries do more towards winning respect for foreigners than any other class in China, and there is no doubt that they do succeed, to a large extent, in conquering the pride of the natives, and overcoming their intolerance, and they not only gain the respect of those amongst whom they work, but they gain it for all foreigners who are worthy of it. We have only to look back on the comparatively short history of Protestant Missions in China to find an already long record of devoted service on the part of earnest, self-denying men. The missionaries are doing a work which may be invisible to the

shallow insight of many people in China at the present time. It is, nevertheless, a real and noble work, which has already borne good fruit, and to those who are anxious to help the people along the path of their progress, I should say that they could further this end in no better way than by extending their sympathy and support to the Protestant missions in China.”

 MISSIONS THE LIFE OF THE CHURCH.

What a grievous mistake it is, which too many really good people make, of regarding missionary operations as something which the church undertakes in addition to its ordinary work. On the contrary, missions—the work of preaching the gospel to every creature—are a part of the very life of the church. One great reason why the church exists is to “evangelize all nations.” This thought ought never to drop out of the Christian consciousness of the church. But it does. Christian people sometimes seem even aggrieved when the claims of the heathen world are urged upon them. If new lamps are needed—or thought to be needed—in the church building, or a new sidewalk required for more ready access to it, the heathen must wait till the “so much to do at home” is attended to. There is need of a genuine and general revival of religion in the pockets of God’s people. As paving the way for that, there is need that we all learn to put mission work, whether home or foreign, in its proper place in our regard, not as an addendum, and extraneous thing, but as an essential part of the very life of the church.—*Illustrated Christian Weekly*.

The Story of the Gospel. CHARLES FOSTER. Philadelphia. pp. 300.

This little volume, designed for children, tells in simple words the history of our Saviour’s life on earth. The publisher has generously presented to the American Board two hundred copies of the book for use on mission fields, and we are sure that many, not merely of the children in foreign lands, but adults, who are just learning of the gospel message will greatly welcome this clear and simple record of the wonderful life.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the proposed new mission in Shanse, China ; that those who are to engage in it may, from the outset, be guided by divine wisdom, and that the hearts of the people may be prepared to receive the gospel which shall be preached to them. (See pages 293-7.)

For those who in Spain and in other lands are suffering for Christ's sake, that they may continue steadfast in the faith, and that the hearts of their persecutors may be changed. (See page 305.)

DEPARTURES.

June 17. From New York, Rev. George C. Reynolds, M. D., and wife, returning to Van, Eastern Turkey ; Miss Lettie E. Johnson and Miss Grace N. Kimball, both of Bangor, Me., who also go to Van ; and Mrs. Fannie M. Newell, of Wolfboro, N. H., who joins the Western Turkey Mission at Broosa.

July 24. From New York, Rev. M. P. Parmelee, M. D., and wife, returning to the Eastern Turkey Mission.

ARRIVALS IN THE UNITED STATES.

June —. At San Francisco, Mrs. Sarah L. Woodin, of the Foochow Mission.

June 24. At New York, Rev. J. F. Clarke and wife, of the European Turkey Mission.

July 10. At New York, Mrs. C. R. Allen, of Harpoot, Eastern Turkey Mission.

July 12. At New York, Miss V. A. Clarkson and Miss Julia E. Dudley, of the Japan Mission.

RELEASE.

Rev. J. B. Blakely and wife, of the Foochow Mission, have, on account of protracted ill health, been released from their connection with the Board.

THE MORNING STAR sailed from Honolulu for Micronesia, June 19.

DEATH.

June 16. At Darien, Conn., Mrs. Abigail T. (Peters), widow of Rev. Selah B. Treat, late Secretary of the A. B. C. F. M. Mrs. Treat has been an invalid for many years, and a sufferer much of the time. Though necessarily separated from those she had known in missionary circles, she never forgot them. A friend who was with her writes : " All her heart, not given to her children, belonged to the American Board and the Woman's Board of Missions. Her love and intelligent interest in both grew stronger and brighter amid her infirmity and suffering, and she kept the thread of missionary operations in all the older fields of the Board." It was from the tender watch and ministry of children and friends that the Lord took her to himself.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. What are the plans for a new mission in China ?
Give an account of the recent missionary exploration of Shanse ? (Pages 293-7.)
2. What accounts are given of a religious awakening among the Bohemians, near Prague ? (Page 306.)
3. What is the condition of affairs in Eastern Turkey, near Erzroom ? (Page 310.)
Give the history of a native helper at Van. (Page 312.)
4. What account have we of open-air services at Philippopolis ? (Page 307.)
What homage do the Bulgarians give to their " Saints ? " (Page 308.)
5. How do so-called Christian villages of Central Turkey receive our missionaries ? (Page 309.)
6. What good results have followed persecution in Spain ? (Page 305.)
7. Give an account of the village work and some of the promising converts in North China. (Pages 302 and 303.)

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.	
Brunswick, 1st Cong. ch.	92 00
Lincoln and Sagadahoc counties.	
No. Boothbay, E. D. Thorp,	10 00
Oxford county.	
So. Paris Cong. ch. and so.	6 28
Union Conf. of Churches.	
No. Waterford Cong. ch. and so.	5 00
Waldo county.	
Camden, Elm St. Cong. ch., m. c.	10 67
Washington county.	
Cherryfield, Cong. ch. and so.	30 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsun, Cong. ch. and so.	11 75
Hinsdale, Cong. ch. and so.	14 04
Keene, 2d Cong. ch. and so., m. c.	52 83
Rindge, Cong. ch. and so.	4 75—83 37
Coos county.	
Dalton, Mrs. Nancy K. Stone, for Central Africa, 5; Rev. J. P. Stone, for N. China, 5;	10 00
Grafton county.	
Campton, Cong. ch. and so., 15; Wm. E. Brown, 3;	20 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hillsboro Bridge, Cong. ch., m. c.	1 10
Hollis, Cong. ch. and so.	50
Mason, Cong. ch. and so.	11 25
Milford, Cong. ch. and so.	5 34
New Ipswich, Cong. ch. and so.	12 08—30 27
Merrimack county Aux. Society.	
Henniker, Cong. ch. and so.	50 25
Pembroke, Rev. D. Goodhue,	2 00
Webster, Cong. ch. and so.	37 50—89 75
Strafford county.	
Dover, John Mack, for Indian Mission,	3 00
Sullivan county Aux. Society.	
Claremont, Cong. ch., m. c.	1 54
Meriden, Cong. ch., m. c.	3 12—10 66

VERMONT.

Bennington county.	
Bennington, T. S. Plumb, avails of horse, for Africa, 150; minus expenses from Vermont, 12.50;	137 50
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peacham, A. Martin, to const. Mrs. A. MARTIN, H. M.	100 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	8 50
Windham county, Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch., m. c., 18; H. 5;	23 00
Windsor county.	
Ludlow, 1st Cong. ch., Mrs. Polly Martin, for religious books and tracts in Mexico,	10 00
Springfield, A Woolson,	250 00
Woodstock, 1st Cong. ch. and so.	23 66—283 66

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so.	20 00
South Dennis, Cong. ch. and so.	20 50
South Wellfleet, Cong. ch. and so.	3 00
Woods Holl, Cong. ch. and so.	6 30—49 80
Berkshire county.	
Lenox, Cong. ch. and so.	45 25
Mill River, M. R. Wilcox,	15 00
Pittsfield, South Cong. ch. and so.	
26.90; James H. Dunham, 25;	51 90
Sheffield, Cong. ch. and so.	7 27
Williamstown, Williams College Ch.	242 50—361 92

Bristol county.	
Taunton, Union Ch.	14 00
Brookfield Ass'n. William Hyde, Tr.	
Brimfield, 2d Cong. ch. and so.	9 12
Holland, Cong. ch. and so.	10 00—19 12
Essex county.	
Andover, West Parish Cong. ch., 50;	
Teachers and pupils of Abbott Acad., 134.88; Osgood concerts, 6.50	191 38
Lawrence, Lawrence St. Cong. ch. and so., 100; Elliot Ch., 43.38;	143 38
Methuen, 1st Cong. ch. m. c., with other dona., to const. Rev. J. H. SELDEN, H. M.	44 70—379 46
Essex county, North.	
Haverhill, Central Cong. ch.	144 12
Ipswich, 1st Cong. ch. and so.	2 00
Newburyport, North Cong. ch. and so.	9 95—156 07
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch., 365.50; do. m. c., 5.17;	370 67
Lynn, 1st Cong. ch. and so., with other dona., to const. GUILFORD S. NEW-HALL, H. M.	26 82
Salem, South Ch. and soc.	267 75—665 24
Franklin co. Aux. Society. Albert M Gleason, Tr.	
Orange, 1st Cong. ch. and so.	14 25
South Deerfield, Smith Harding,	20 00—34 25
Hampden co. Aux. Society. Charles Marsh, Tr.	
East Longmeadow, Cong. ch. and so.	50 00
Monson, Cong. ch. and so.	31 90
Springfield, Hope Ch., 44.46; Olivet Ch., 35.30;	79 76—161 66
Hampshire co. Aux. Society.	
Amherst, No. Cong. ch., Anna Pratt, 50; 2d Cong. ch. and so., 15.09;	85 09
Marshall Henshaw, 20;	80 00
Enfield, Edward Smith,	63 00
Hatfield, Cong. ch. and so.	10 00
Northampton, "B"	3 54
North Hadley, Cong. ch. and so.	31 50
South Hadley, 1st Cong. ch. and so.	11 00—284 13
Two friends,	
Middlesex county.	
Cambridgeport, Chapel Social Union,	15 00
Everett, Cong. ch. m. c.	9 67
Medford, Mystic Ch., to const. WILLIE E. HARDING, H. M.	158 82
Melrose, Cong. ch. and so.	15 74
Newton, Elliot Ch.	408 00
North Chelmsford, 2d Cong. ch.	30 00
West Somerville, Cong. ch. and so.	5 50—448 73
Middlesex Union.	
Fitchburg, A friend of four score years,	5 00
Norfolk county.	
Braintree, 1st Cong. ch. m. c.	13 50
Brookline, Harvard ch. and so.	260 40
Franklin, 1st Cong. ch. and so.	23 31
Grantville, Cong. ch. and so.	118 28
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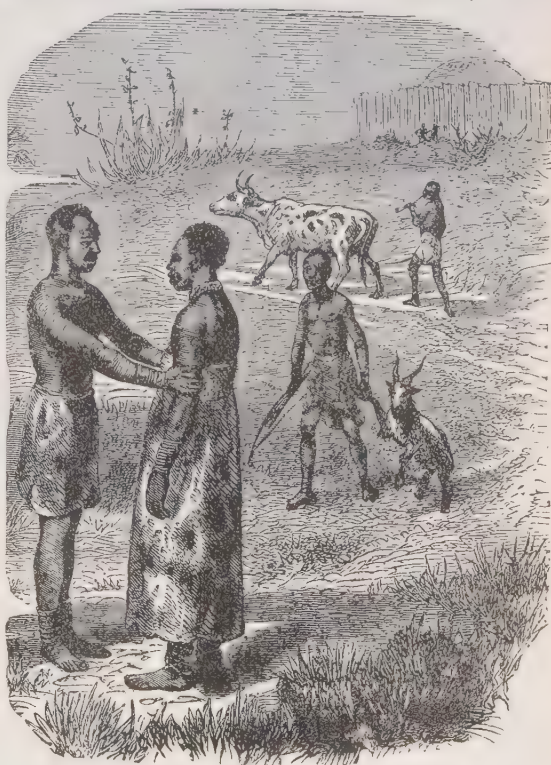
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FOR YOUNG PEOPLE.

AN AFRICAN SLAVE BOY.

MOST of our readers have heard of the English Church missionaries who have been laboring for several years in Central Africa, at Uganda, whose king, Mtesa, lives on the shore of the great inland lake Victoria Nyanza. Two of these missionaries, Messrs. Wilson and Felkin, have written a book called *Uganda and the Egyptian Soudan*, which describes the country in which they lived, and the region they passed through in reaching it. They brought home to England on their return a boy who was once a slave, but who now is in a Christian home in England, where he is making many friends for himself. He is said to be quick and teachable, a great lover of music and flowers, graceful and kind in all his actions. From what he was when a slave-boy, we may learn what thousands and thousands of African boys are to-day. The story of Capsune, as told by the missionaries in this volume on *Uganda*, is so interesting that we make room for it here.

“When at Dara we were very short of servants, and Slatin Bey offered me one of his liberated slave boys, named Capsune. He was a nice, bright little fellow, so I accepted him, and found that, although very young, — being only six years old, — he had gone through some strange adventures. A sketch of his life before he became my servant, taken from his own lips, may be of interest. The first years of his life were spent happily and peacefully, his home being far away, many days’ journey from Dara, in a land of running waters and trees and flowers. He remembers his father and mother and three grown-up brothers with great affection, and tears often come into his eyes



A WATUSI SALUTATION.

as he talks of them and his old home. His father possessed cows and sheep, and cultivated the ground; and, besides the necessary food, he grew cotton, which he spun and wove for the clothing of the family. The men of the village were armed with lances and knives, but appear to have been of a peaceful disposition until molested by the Arabs.

"Capsune's chief playmate was a little white goat, a present from his father; he helped to take care of the cattle, and made snares for birds, and tamed them, and had no heavier sorrow than the loss of his favorite goat. More serious troubles were in store for him, for the dongolowees came to the neighborhood, and he, among others, was captured. At night he was confined in a hut, and made to lie down between another boy and one of the Arabs. He was not chained, and when his captors were fast asleep, he stealthily glided out of the hut. Just as he got outside a dog began to bark, and awakened the Arab, who, perceiving his absence, started in pursuit. The man was gaining on him, when he turned aside and hid in the tall grass, so that his enemy passed without observing him. On and on he ran, until, frightened at the roaring of the lions, he climbed a tree, and rested for a little time. He then continued his flight, but in the darkness lost his way, and at last, completely worn out, took refuge again in a tree, and slept until morning. Then, with the help of daylight, he found the right path, and reached his home, to the great joy of his parents.

"Their happiness was not long unbroken. Another party of dongolowees appeared, and Capsune was again taken prisoner, and this time his father and many of the men of the village were killed while endeavoring to protect their wives and children. The following day Capsune was rescued by his brother, but he was recaptured. The dongolowees were about to secure him, like all the other captives, by a rope round his neck, when one of the men said, 'He is such a little fellow; he will never run away,' so he was left at liberty, and at night made one more attempt for freedom, but in vain. He was taken from one place to another, and passed from one master to another, and, young as he was, learnt the meaning of the kurbatch.

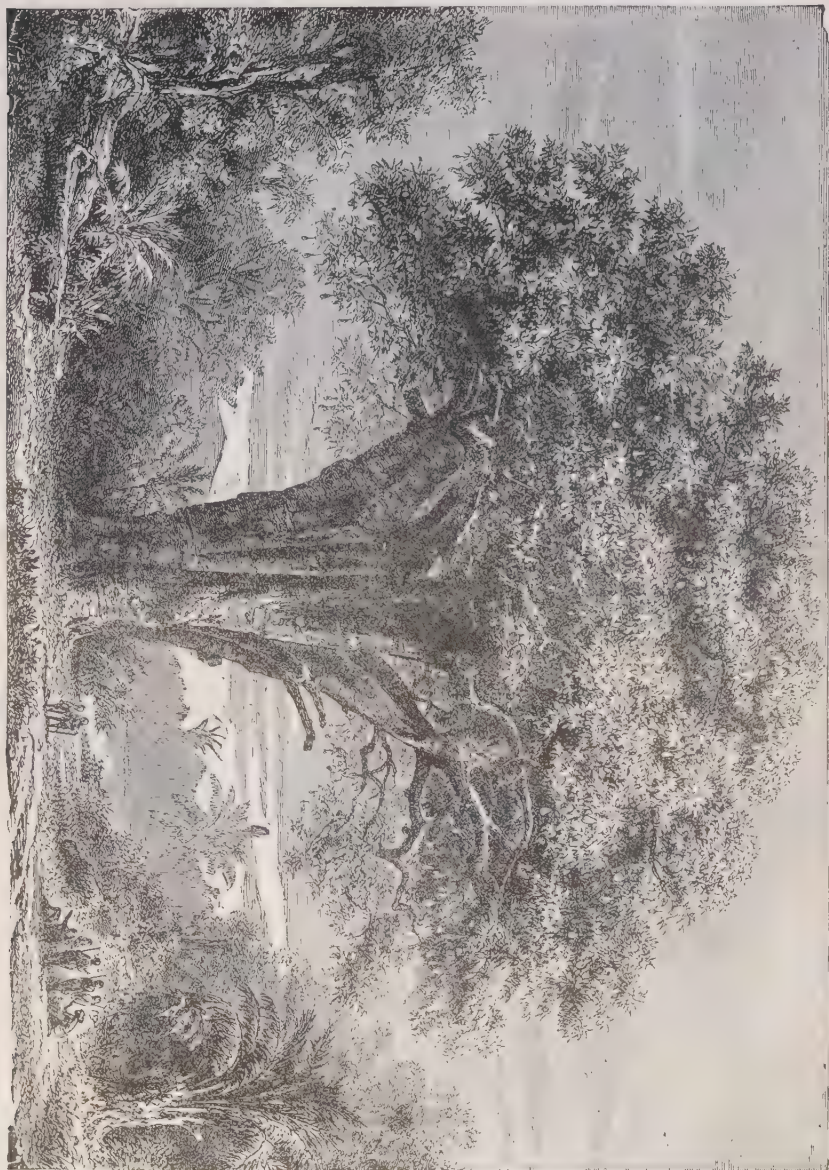
"On one occasion he had been ordered to gather bundles of grass, and to put them in a certain place. After fulfilling his task he went away, and whilst he was absent the grass was removed; his master came and asked why he had not obeyed his order, and, taking no notice of his assurance that the work had been done, ordered the child to be whipped. His own words are, 'He not let me lie down, but man hold my hands, and whip go all round me, very bad, — oh, very bad!' He was so angry and indignant at this treatment that he tried once more to get free, and succeeded in making good his escape, only to fall into the hands of another slave-dealer.

"After some time spent in Dara, he was taken to Tuaisha, and there sold to an Arab, who, with other dongolowees and a caravan of slaves, started for Omchanga. On the march, the slaves had only a very small quantity of dhurra and water allowed them, and were frequently so parched with thirst, that when they came on any moist patches of ground they sank down and tried to suck a little moisture out of the mud. The water supplied was at last completely exhausted, and the slaves were placed in grass huts, a short distance from the main road, while some of the dongolowees went in search of water. When they returned successful, a little water was given to each of the slaves; and afterwards, their chains having been removed, some tried to forget their misery in sleep. They were presently aroused by hearing that Kuruck (Gordon Pasha) was coming, and all was in confusion. The dongolowees were in a state of abject fear; those who could escaped, while others tried to hide, but the soldiers searched all the huts and thickets, and several were discovered. The slaves were taken under the shade of a large tree, food and water, by Kuruck's orders, being given to them — 'Children so thirsty; children very glad.' The captured dongolowees meanwhile had their hands tied behind them, their clothes taken away, and after receiving a whipping, were allowed to depart, and ran away 'quickly, oh, so quickly';

stop for nothing, but shut eyes and run.' Kuruck then came from under the tree where he had been sitting, and inspected the slaves, and Capsune gazed with astonishment at the first European he had ever seen.

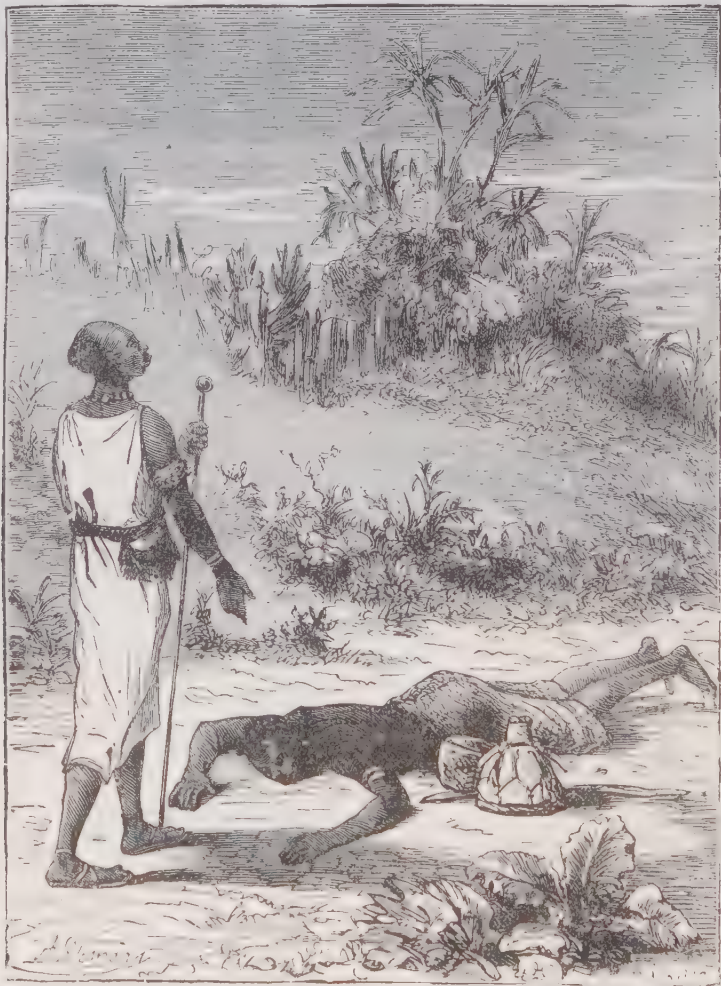
"The 'white man's eyes' made the greatest impression on him, and he says, 'I

AN AFRICAN BAOBAB TREE.



shake very much when I see eyes ; eyes very blue, very bright ; I think eyes can see through me ; and when I see eyes, I frightened, and think I finished to-day.' However, he was not finished, for, after giving orders about the slaves, Kuruck called for his camel and rode on to Tuaisha. The slaves were sent to Omchanga, where they were detained for some time, and then were taken to Fascher. There they were dis-

posed of, but not against their will; for Capsune says, 'two men asked me, "Will you go with me," and I say, "I not like;" then another man come, and I like, so I go with him.' His master was very good to him, and bought him clothes, slippers, and tarboosh. He was given or sold to another Arab, who took him to Dara, and died there, and after his death Capsune came into Slatin Bey's possession. He told me afterwards that when his companions in Dara knew that he was going with a white man, they frightened him by saying he would be eaten, and the same thing was told him in



AN AFRICAN PROSTRATING HIMSELF BEFORE HIS PRINCE.

Khartoum. But my other servant boy, who had been with me longer, reassured him and he soon found that I had no fancy for roasted negro. I brought him with me to England, and he is such a faithful servant that I have always had reason to thank Slatin Bey for his gift.

"He very speedily attached himself to my family, and is now my sister's devoted attendant. He is a great chatterbox, and the remarks he makes on the novel sights he sees are most instructive as well as entertaining, for from them one can realize the effect our civilization produces on the mind of an unsophisticated observer."

THE MISSIONARY HERALD.

VOL. LXXVIII. — SEPTEMBER, 1882. — No. IX.

WE recall no case in the history of our missions like that recorded in Mr. Hartwell's letter on another page, concerning Yang-chin-k'ang, a village eighteen miles from Shau-wu, where, on the first day the place was ever visited by a missionary, the natives, whose only human instructor had been one of their own number, were found ready for organization into a church of Christ. The story is most interesting as illustrating the self-propagating power of the gospel. That such an incident should have occurred in China, so soon after the interior towns have been reached, affords great hope for the future in that empire.

MISSIONARY CONCERT EXERCISE for Sunday-schools, No. IV., on China, is now ready, and copies will be forwarded on application to C. N. Chapin, Room 14, Congregational House, Boston. The Exercise has been prepared by Rev. C. T. Collins, of Cleveland, Ohio, and the accompanying letter by Rev. Mr. Walker, our missionary at Shau-wu. The school or congregation that uses these papers will gain a new idea of the vast empire which should more and more awaken interest and call forth our prayers.

It will be seen from the notice of the Annual Meeting on the fourth page of the cover, that all applications for entertainment should be sent to Portland *before September 6.*

LETTERS from West Africa have come to hand too late for insertion in this number. Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir, arrived at Benguela June 7, in the best of health, having had a delightful passage from Lisbon. Matters are progressing as usual at Bailunda, though we regret to add that the reports concerning Dr. Nichols' health are still discouraging.

SOME of the brightest illustrations of Christian heroism are to be found among those who have but recently come out of the darkness of heathenism. When certain converts at Raiatea offered to enter the newly-opened mission field in New Guinea, their friends endeavored to dissuade them, saying, "There are serpents there; there are wild beasts there; and there is pestilence there." "Are there *men* there?" was their answer. "If there are men there, we will go."

THE Board of Missions of the Presbyterian church have had to face a serious problem recently in making its appropriations for the ensuing year. The estimates from its missions called for \$705,000, while the receipts for the previous year were but \$590,000. To be sure the General Assembly resolved that the churches ought to increase their gifts by \$100,000, but resolutions of this kind are not always a safe reliance for committees on appropriations. What has been done is a better basis for action than what it is hoped may be done. But inasmuch as the Presbyterian Board could not send out the thirty new men now under appointment, if it was to make the previous receipts the basis of appropriations, it decided to proceed in the faith that one half the advance called for by the General Assembly would be secured. It was certainly no more than prudent to make this discount upon the sum proposed to be raised. But the time will come when the church of Christ in its several branches can be relied upon to do what all its members declare ought to be done.

THE Royal Geographical Society of England is about to organize a new expedition for African Exploration to be under the command of Joseph Thomson, the young explorer who, on the death of Keith Johnston, conducted so successfully the Royal Society's expedition to the Central African Lakes and back. The object now in view is the exploration of the equatorial, yet snow-capped mountains, Kenia and Kilimanjaro, and the region between these mountains and the eastern shores of Victoria Nyanza.

It has been suggested in justification of a proposed new Baptist mission to the Armenians, that in the Ottoman Empire already seventeen societies are engaged in missionary labors, and the addition of one more there cannot be of much account. We know not how this enumeration is made, but it evidently covers Syria and Egypt, and includes several "independent" missions doing a very limited work. But it should be noted that among the Armenians of Turkey, numbering between two and three millions, the American Board has, up to this time, been the sole organization at work. Inasmuch as the Board has occupied this Armenian field with a good degree of thoroughness, the other sixteen missions have directed their efforts to other sections and races of the empire. The fact that there are thirty-four societies laboring in India would hardly be regarded anywhere as justifying the American Board in undertaking a mission to the Telugus, among whom the American Baptist and Reformed churches have been laboring so efficiently. Yet the Telugus are not more distinctly separated from other races in India than are the Armenians from their neighbors in Turkey.

A LETTER of thanks, signed by *one hundred and sixty-five* "Members and Friends of the Free Reformed Church of Prague," was addressed to the Prudential Committee on the occasion of the departure of Rev. Mr. Adams and wife for the United States. The writers express their deep gratitude for the sending of these servants of the Lord to them, through whom many have been led to say: "*Nalezli jsme Mesiase, jenz se vykládá Kristus*" (we have found the Messiah, which is, being interpreted, the Christ). The names of some of the signers are suggestive. We notice among them Josef Kucerka, Taburek Stanislav, Josef Albrecht, Johanna Zastovicka, and several of the family of Kostomalatsky.

THE American Board has now in its several mission fields nearly one hundred unmarried female missionaries, a class of helpers which has been greatly enlarged within recent years. A few of these women are engaged in medical work, others in directly evangelistic labors among their own sex, but the majority find full occupation for all their energies in the Christian schools which are proving such an efficient aid in reaching the people and in developing a native agency. None of these unmarried ladies go out as nurses or governesses in the homes of others, whether of missionaries or natives. However helpful such service might be, they are called to other duties, save in special emergencies. As a class they are doing a work of inestimable value among the people to whom they go.

THE conflict now in progress in Egypt, while putting an entire stop for the time to the efficient mission of the United Presbyterians in that land, does not directly affect the work of the American Board in Turkey. It should not be forgotten, however, that in a contest which Arabi Pasha seeks to make a "holy war" for the defense of Islam, all Mohammedan people will be much aroused, and that while Americans are generally known to be quite distinct from the English, the antipathies of Moslems will naturally be excited against all Christians and foreigners. There is no occasion for special anxiety in reference to missionary operations in Asia Minor, and yet we cannot be unmindful of the delicacy of the situation, and that amid so much tinder the falling of a spark might prove a serious matter. The friends of missions will not neglect to pray for the missionaries of Christ in the Ottoman Empire, that they and their work may be under the Divine protection. That protection has been in a marked manner vouchsafed in the past to all our missionaries in the various conflicts which have been waged around them, and it has afterwards been seen how these conflicts have served to hasten the progress of Christ's kingdom. We look for a like result when the smoke of this Egyptian war has passed away.

THE treaty recently negotiated by Commodore Shufeldt between Corea and the United States has opened that country for the first time to Western influences and to missionary labors. Our missionaries in Japan and North China are casting longing eyes on the new opening, and they wonder if the churches are not ready to enter at once this field, which is only two days' sail from Nagasaki, but as yet wholly uncared for. We greatly wish that the responses to appeals for men and means for the enlargement of the work in existing missions, had been such during the past year that the Board would be warranted in entering new fields now calling for the gospel. As for Corea, the thought has often been suggested that it might yet prove to be the best foreign missionary field for the growing churches of Japan.

SINCE the encouraging tidings of a spiritual awakening in Bohemia, given in our last issue were received, Mr. Clark, of Prague, has been greatly cheered by a permit granted by the government for the formation by nine of the brethren of a "Verein," a close corporation, with authority to buy or build in Prague, *a house for Bible lectures*. The stand taken for religious liberty by our brethren in Austria has not been taken in vain, and a brighter day seems about to dawn on the old city of Huss and on Bohemia.

THE third Jubilee of the Foreign Missions of the Moravian Church falls upon the 21st of August, of this year, that day being the 150th anniversary of the beginning of the first mission of the Moravians to the heathen, on the Island of St. Thomas, West Indies. Arrangements have been made for commemorative services at Bethlehem, Penn., and at Herrnhut, Saxony, the old home of the Moravian Brethren.

THE sum of \$1,000 has been given by members of the Hume family in this country to found the Robert Wilson Hume Scholarship for the support of a student or students in the Ahmednagar Theological Seminary. This is certainly a suitable and affectionate memorial to one who gave his life for India.



ON THE ROAD TO UMZILA'S.

THE above sketch is from a drawing taken while Mr. Richards and Mr. Jourdan were on their way to Umzila's kraal, during the month of August of last year. Messrs. Richards and Wilcox had hoped to remove to that region permanently before this time, but not having mastered the language fully, and being unable to secure native Zulus in Natal to accompany them as helpers, they have reluctantly postponed the execution of their plan until another season. It is hoped that after due consideration the native Christians in Natal will enter into the spirit of this forward movement for the evangelization of Africa, and will furnish their contingent in the forces necessary for the undertaking.

THERE has been a new turn in affairs at Te-chow, North China, since the letter on another page of this number was in type. The official who is there reported to have instigated the mob, and who has given our missionaries a deal of trouble, has been, on account of his misconduct, disgraced and displaced by order of Prince Kung. Besides this, as Dr. Porter writes, under date of June 18, orders had been given that a proclamation be issued warning the Te-chow people not to molest missionaries or converts. This is certainly a change as sudden as it is remarkable. The displacement of an official for interference with missionary work is likely to prove a more efficient protection for our brethren than any number of proclamations in their favor.

THE LAST DAYS OF THE FINANCIAL YEAR.

THE financial year of the Board closes September 1st. The Treasurer's books, however, will be kept open, as usual, for a few days for such donations as are intended for the present year. Treasurers of churches and of local societies, also individual donors, are requested to bear this in mind, and to make sure that their checks are forwarded to the Treasurer during the first week of September. The donations for eleven months have amounted to only \$291,126.99, a gain over those for the same period last year of less than \$2,000. We trust that all churches which have not sent in their completed annual donation, will make sure that it is forwarded immediately. We also need the additional generous contributions of those who may be disposed to send in a few hearty special thank-offerings, in order that we may be able to report a favorable record at the end of the year. Last year we received during the month of August nearly \$74,000. This year we ought to receive not less than \$100,000. Let no friend of missions fail to do his part.

WHY SEND MISSIONARIES TO AUSTRIA?

THIS question is not infrequently asked, and many believe that no good answer can be made to it. The following letter from a New England gentleman, a layman, not a missionary, who has made a somewhat protracted stay in Prague, was written to friends in America without thought of its publication. It presents certain facts which ought to be considered, and they will have all the more force to some minds as coming from a layman and an outsider. The letter was written from Prague in June last:—

“Before I came to Prague I had often asked myself, ‘Why send missionaries to Catholic Christians?’ and at first I must confess, that I felt some doubt about the wisdom and success of the work here. I am now no longer in doubt on either point, and I sincerely wish I might be able to clearly present to you some of the reasons for the change in my ideas. If these people *were* ‘Catholic Christians,’ it might not be worth while to try to change them to our particular view of evangelical truth. But they are neither ‘Catholic’ nor ‘Christian’ in any true sense of the words. And because they are nominally Christians, Christianity has to bear the reproach of their sins. We in New England, born in a Christian land, cradled in its fostering influences, and living in the full enjoyment of all that the best present example of a Christian nation has to offer, are wont, at times, to feel that Christianity, as seen in America, does not bring us the noble results we have a right to expect from it. We become so accustomed to the blessings of Christianity that we take them as our due, and often complain that they are not more and greater.

“In New England one sees much Sabbath-breaking; here there is no Sabbath to break,—only a Sunday,—a day when *some* of the shops are closed a part of the time, and the theaters are open twice instead of once. A very few people attend what is a travesty of a Christian service in the morning, and all are especially at leisure for gayety and folly for the rest of the day. We mourn the lack of strict truthfulness in America; here not one in ten pretends to tell the truth, unless it suits his convenience for the moment. Many suicides and murders are reported in our papers; here one seldom reads of them, simply because they are so frequent and so much a

matter of course, that it is not considered worth while to mention them. One is shocked at the frequency of divorces in New England; here the people, at least a great part of them, do not take the trouble to marry at all. There is much of immorality in America; here the young man of eighteen who is moral, is looked upon as a curiosity. Occasionally there is an illegitimate birth among us, and the event is remarked upon far and near. What if there were *millions* of such in our country, so that the proportion of such births in some parishes should be ten to one? Yet that is the state of things here.

"It is not worth while to go on multiplying examples. I might continue right through the decalogue, and the 'new commandment' would be looked upon here as the wild fancy of an insane person. I am informed by an English lady of great intelligence, who has spent many years here as a teacher of English, and who has made the acquaintance of many families of the higher classes, that it is hard to find a person who believes that there is a soul or a hereafter. This I can readily believe. One sees it written upon the faces, and feels it in the whole personal atmosphere of the people. Believing they shall die like dogs, they live much worse. The line of gentility and respectability is drawn at work. 'Tis quite respectable to be poor, or vicious, or dishonest; respectable to *beg*, but not to *work*. Of the regular beggars who come to Mr. Clark's door, one is a *bonâ fide* baron, another a scientifically educated gentleman, who cannot dig, and is *not* ashamed to beg, and others are students. There are people here in Prague who are too poor to eat meat once a week, who would refuse the present of a roast of beef *if they would have to carry the bundle home in their hands!* People who have become suddenly rich will employ relatives, cousins, and even brothers and sisters, as servants, and treat them like common servants in every respect. I could write pages more upon this heart-sickening subject, but I think this is quite enough. If you were here for a few days only, I think you would quite agree with me that however it may be with other Catholic lands, this one certainly needs the light of the gospel to shine upon its darkness.

"But there are Protestant churches here! Yes; there are three in Prague and the suburbs, and they are a little less worse than the Catholics, but not much. Of these three pastors, I understand that one is immoral; the second, a drunkard; and the third is an infidel, who has used his pulpit as a place in which to preach *against* the Bible. He has once been deposed on account of his infidelity, but having promised to be more discreet in the future, has been reinstated.

"Is it worth while for us to send missionaries to Catholic lands? I, certainly, say 'Yes.' . . . It is very easy to see that many hard battles have been fought here, and much earnest and heroic work done, and the fruits of all the work and self-sacrifice are not far to seek. As I write these words I hear a hymn that is being sung by those who have come to the monthly sewing society, and are having a 'mothers' meeting' before it is time for the others to come. Look into the faces of these women, who, a few years (or even a few months) ago, were poor ignorant, bigoted Catholics, and many of them almost outcasts, and you will see a glad sparkle to the steady eye, and a quiet womanly dignity, that will quite astonish you. As they appear during the whole of the afternoon you would find it difficult to believe, that they were not the ladies of an average New England Congregational church were it not that they speak Bohemian. I might write pages of interesting and encouraging facts and incidents that have come to my notice since I have been here. I have been much pleased and somewhat surprised at the common-sense, business-like way in which the affairs of the mission are managed. Great care is taken to avoid stirring up any unnecessary prejudice, and the most is made of any good will that may be found among native pastors or others. Converts are established in the faith by being shown how to work and what to do for the Master. The little church, though still small and feeble, is now growing rapidly, and is being taught to depend upon itself so far as may be."

PREPARATION FOR THE "ANNUAL COLLECTION."

IN many of the churches of the land it is customary after a special discourse upon the claims of some department of Christian work, to take up the "Annual Collection." We have great and strong men in the pulpits of our churches, who preach rousing sermons for missions. The appeal is urgent, and the argument forceful, but the plate collection which follows this same sermon may fail to reach many of a large congregation, or find many not well-prepared, or for various other reasons, may fail of accomplishing a work at all commensurate with the weight of the discourse or the urgency of the cause. These annual sermon occasions are to a great extent wasted opportunities, especially in some of our strongest churches, for lack of due attention before and after, and some method of gathering up the offering which will make the appeal personal, and the giving deliberate, thoughtful, and conscientious.

Here, before us, for instance, is a little envelope, with the following words printed on its face : —

"TO BEAR MY NAME BEFORE THE GENTILES."

I send you this little remembrancer in the hope that it will suggest the duty and privilege of having a part in "What * * God hath wrought among the Gentiles." The thought of being co-laborers together with God," in saving the world, is one of the grandest and most inspiring possible ! In this contract "How much owest *thou* to my Lord ?" Please put not your "proportion" as compared with others, but your share, "*as ye are able*," into this little pocket, and bring it unsealed next Sabbath, or if unable to be present, send it. The desire is that *each one* will give, so a tithe pocket is sent to each. We pray, "Thy Kingdom Come : " let us give wings to our prayers. "If thou hast *abundance*, give alms *accordingly* ; if thou hast but a little, *be not afraid* to give according to *that little*."

Yours in the Gospel of Giving.

This envelope was sent to *each* member of a thriving church in a flourishing village, as a personal reminder in connection with the annual sermon, and the fruit of it was good. Another pastor, not long since, issued a similar envelope, and thereby trebled the specific offering in hand. Such work adds a trifle to a pastor's care, but only a trifle. The envelope once prepared, he can commission one or two to do all the rest ; and yet he must not cease to call for returns, till he gets as many back as went forth. This is one way, and a good one, of utilizing a sermon, and conserving its force, as any good man must wish to see done.

Another pastor, at the beginning of the year, issued a card to each member of the congregation, on one face of which was the following address : —

DEAR FRIEND, —

Our Heavenly Father graciously opens to our lives the new year. He calls us to remember that all we have is a trust for which we must give an account. Have we recognized the trust during the past year ? Are you willing to recognize it now ? Are you willing to adopt for yourself a plan of systematic giving for the coming year ?

Will you now conscientiously decide what part of your income shall

be given back to the Lord in charity; and then by as careful an estimate as you may be able to make of your probable income for the ensuing year, find the amount due weekly?

Will you as often as possible place this sum in the Treasury of the Lord on each Sabbath day?

If you will do this, please fill out the Form below, and keep this card as a reminder.

FORM.

I cordially promise that I will return to the Lord one.....th part of my estimated income for the ensuing year, and that I will give each Sunday dollars cents, and that, as often as possible, I will myself place this in the Lord's Treasury.

Signed:

The indications from the first six months of this experiment are that an advance of more than fifty *per cent.* over last year will be secured; an increase to one of the causes named of more than seven-fold! The Protestant Episcopal churches that carried out the plan recommended by the committee of the third Triennial Convention increased their giving, we are told, sixty-four *per cent.* last year, though sad to say, even episcopal authority is, in the matter of benevolence, heeded by few of the churches.

These are but sample cases of very many, in city and country, telling one story, and commending the idea of systematic giving as Scriptural, practical, and fruitful. If there is any good reason why some one of these methods should not be adopted by all the churches taking annual collections, we know not what it can be. As it is, we fail to reach a large *per cent.* of our membership for our most vital causes. We are halting when we might run. We are trifling with our opportunities. It is time that the "annual plate collection," if unaccompanied by special efforts both before and after, were banished from the churches, as failing to meet the claims of our Home and Foreign work. Some method should be adopted that would bring home to each conscience a sense of responsibility for the progress of the kingdom.

Nor is this a matter for weak churches only. It is needed no less where millions are represented. The offerings of the rich may be reckoned by thousands, but even so, they may not be a whit more benevolent than are those of the average church which secures only its hundreds or its tens!

EXPENDITURES AND FINANCES OF THE A. B. C. F. M.

[IN 1862 a Committee of the American Board, appointed the previous year, consisting of Gov. William Buckingham, Hon. Homer Bartlett, Dr. Leonard Bacon, Judge William Strong, Frederick Starr, Esq., Dr. J. F. Stearns, and John Kingsbury, Esq., presented an elaborate report covering their investigations as to the Expenditures and Finances of the Board. That report contained an analysis of the expenditures of the Home and Foreign work for the years 1852 and 1862, and while many of its pages had reference to the details of the accounts of those years, some general statements and principles were presented bearing on the subject which are as true and valuable now as then. From this report, understood to have been written by Dr. Bacon, we here give *only so much* as relates to the general principles of administration upon which the Board is still acting.]

In attempting to classify the expenditures of a missionary institution, we find at the outset an obvious distinction between the Home work and the Foreign work. This Board, like every other organization for foreign missions, has work to do at home—not what is commonly called home-missionary work, but the Home work of Foreign Missions. At the inception of our enterprise, before any missionary could be sent abroad, there was work to be done at home. The plan must be commended to the public through the press, and by the living voice. Arrangements must be made which would warrant the expectation of a revenue. There must be consultations, personal and by letter, with men of acknowledged wisdom and of influence in the churches. Those Christian affections and sympathies which prompt to prayer and effort for the propagation of the gospel must be roused, enlightened, and guided; and thus the missionary spirit in the churches must be evoked, and in some fashion organized for action. Nor could this be done once for all. The necessity for such work never ceases. Year by year, the appeal to Christian liberality must be renewed. Year by year, we must repeat the call for coöperation; and as our missions multiply and prosper, there is so much the more need of making the public acquainted with the enterprises and successes of the institution. The American Board of Commissioners for Foreign Missions, while it is primarily and mainly an institution for the evangelization of the heathen and Mohammedan world, is also, and therefore, an institution for the diffusion of foreign missionary intelligence among the Christian people of these States, for the discussion of questions relative to the science and economy of missions, and for awakening and sustaining a missionary spirit in the churches.

THE HOME WORK.—A wise administration of our affairs as a missionary institution, requires us to expend in this department just so large a portion of our annual income as will give us, not in any one year, but in a series of years, extending through the life-time of a generation, the largest amount, not of money only, but of Christian force (including faith and prayer, as well as intellectual power) for our work among the heathen. It would be as wise for a farmer to think of enriching himself by saving the price of his seed-wheat, as for this Board to think of enlarging or sustaining its missions by saving any of the expenses necessary to a vigorous prosecution of its Home work. “He which soweth sparingly shall reap also sparingly.” At the same time, it must be remembered that every dollar unnecessarily expended at home—every dollar expended which might have been saved without any damage to the revenue of the Board, or to the sources of its revenue in the intelligent and Christian sympathy of the public—is, to that extent, a perversion of our trust as Commissioners for Foreign Missions.

For the purpose then of this Report, the expenditures of the Board should be divided as exactly as possible into two great classes: *First*, those which are incidental to the collection of the income, and to the necessary correspondence and communication with the public, in order to awaken and sustain the missionary spirit in the churches; and, *Secondly*, those which are incurred in the main work of selecting and sending forth the missionaries, and of sustaining and guiding the missions.

The Home work necessarily incident to our enterprise includes much more than merely “collecting the funds;” and much of what is done at the Missionary

House in Boston, and which is included in the "cost of administration," belongs to the foreign work as evidently as if it were done in Turkey or in China. For that reason, a perfect exactness in the division now proposed is not attainable. Yet it is important to make such a division with the greatest possible approximation to accuracy. The expenses of administration may be apportioned with some degree of exactness between the Home work and the Foreign.

Undertaking, then, in the first place, to make a Schedule of Expenditures in the Home work, we begin at the Missionary House, the center of all our operations, both at home and abroad. Here is the Treasury; here are the offices of correspondence; here are the weekly sessions of the Prudential Committee; here the publications of the Board are prepared for the press, and from this point they are distributed; here is the library for the use of the Committee, the Secretaries, and the Editor; here is the missionary museum; here is the central depot and place of storage for all sorts of articles sent to the missions from this country, and for whatever is sent hither from the missions, or brought by returning missionaries. How much of all these expenditures may we reasonably charge to the necessities of our home work?

THE TREASURER'S OFFICE.—If the Treasurer had no other duty than to receive the contributions, to make deposits in a bank, and to issue checks against the deposits, in payment of drafts from the missions, under the direction of the Prudential Committee, the entire cost of his office might perhaps (though not without hesitation) be set down as expended in the Home work, inasmuch as it is closely connected with our system of communication with contributors. An unsuspected integrity, and a competent knowledge of book-keeping, such as a clerk or teller in a bank must have, would, in that case, be a sufficient qualification for his office. But in fact, the receipt and disbursement of funds, amounting in the aggregate to about \$400,000¹ annually, is only a small part of the Treasurer's duty. If we may use analogies which the unhappy experience of our country has made familiar to all minds, the Treasurer of this Board is not merely its Secretary of the Treasury and the depositary of its cash; he also performs in its behalf the duties of Paymaster General, Quartermaster General, and Commissary General, to all the missions. No man can be expected to do this work without compensation. No man is fit to do it—no man should be intrusted with it, whose financial ability would not be worth \$5,000 annually, if employed in the service of a railway company or a Lowell corporation. The services which he renders to the missions, and to individual missionaries while in the employment of the Board—purchasing and forwarding supplies, making remittances to so many barbarous or semi-civilized countries, aiding missionaries in their outfits, providing for their passages across the ocean, making arrangements to anticipate their wants in all parts of the world—belong as obviously to the Foreign work, as the Commissariat and the Paymaster's duties belong to the army, and not to any department of the civil government. It is for this reason that in our schedules one fifth of the Treasurer's salary and about one half of the payments to clerks in his office are assigned to the Home work, and the remainder to the Foreign work.

CORRESPONDENCE.—The Senior Secretary is wholly occupied with the Foreign Correspondence. The expenses, therefore, of his office, belong entirely to

¹ Now over \$600,000, 1882.

the foreign work.¹ Nor are the services of the Home Secretary given exclusively to the correspondence with contributors, and to the labors by which the missionary spirit is sustained and invigorated in the churches. All the correspondence with missionary candidates is conducted by him.

PUBLICATIONS. — The publications of the Board are another part of the work done at the Missionary House. Of these the most important is the *Missionary Herald*. None can doubt that such a periodical is indispensable to the Board, as a means of communication with its contributors and with the public. In one view, the circulation of the *Herald* is largely gratuitous, and constitutes a very considerable item in the annual expenditures. But in another mode of stating the facts, the cost of that gratuitous circulation might disappear from our schedule. By a standing offer to collectors and donors, the *Herald* is furnished to every donor who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than ten dollars; to every collector who collects, during the year, not less than fifteen dollars; to every association or society contributing during one year not less than twenty dollars; and to the minister of every congregation, which contributes to the treasury of the Board at the monthly concert or otherwise. Assuming that the average cost of the *Herald* to the Board is fifty cents, that amount is to be deducted from each annual donation or contribution for which the *Herald* is given in return. In other words, the annual donation of ten dollars, or upwards, includes a subscription for the *Herald* at the cost of manufacture. The same is true of sums raised by collectors, or by auxiliaries, or by church contributions; the nominal amount in each instance may be considered as including the payment of a subscription for the *Herald* at cost. If the offer were made in this form, "Every donor of not less than nine dollars and fifty cents, may receive a copy of the *Missionary Herald* for the additional payment of fifty cents," the amount now expended in what we call the gratuitous distribution of the *Herald* would disappear from both sides of the Treasurer's account.

The *Annual Report* is in some respects the most important publication issued by the Board. As exhibited here, it is the account which the Prudential Committee and other officers of this corporation give of their trust at the end of the year for which they were elected. As accepted and published by the Commissioners, it is the account which the corporation itself gives, year by year, to its contributors and to the public, showing how the duties of this stewardship are performed. No part of our expenditures in the Home work is more imperatively demanded than the publication and distribution of the *Annual Report*; and we may add that no duty in regard to the Board is more imperative on all to whom the institution is in any sort responsible, than the duty of examining attentively and judging candidly, year by year, these well-digested documents.

Of other publications, including the *Sermons* preached before the Board in these great annual assemblies, occasional *Circulars* from the Prudential Committee, and various *Missionary Tracts* and *Papers*, there are none within the knowledge of this Committee which are not positively necessary to the system of communication between the Board and the contributing public.

THE PRUDENTIAL COMMITTEE. — Probably few among the tens of thousands who contribute to our funds are aware of the labor performed by the members of

¹ The same is true of the work of two secretaries at this time, 1882.

the Prudential Committee. Fifty-two regular sessions every year, besides adjourned and occasional meetings, are a heavy tax upon men to every one of whom those hours have a value that might be represented in money. All that labor is a free offering on their part.

FINANCES OF THE BOARD. — Our revenue comes from the voluntary offerings of those whose hearts God has wakened to some degree of sympathy with Christ's work in this lost world, and who have confidence in the wisdom and efficiency with which our Prudential Committee are dispensing the funds intrusted to their care. The true financial policy for an institution like ours, is that which relies not on transient excitements, but on the steady force of religious principle. "Our ways and means" of revenue are all summed up in the one expedient of making known, as widely as possible, our plans, our operations, our successes, and our embarrassments, and of taking care that every friend of our work shall have all needful opportunities of making his contributions to our treasury, according to his willingness and his ability. By what arrangements this may be done most effectively — to what extent and in what modes the press may be employed more advantageously than at present — what better arrangements can be made for the purpose of bringing the churches, as organized bodies, to take care that their own members are enlightened and instructed in regard to missions, and are distinctly invited to contribute as the Lord hath prospered them — how the pastors of churches can be best encouraged and assisted to do their part in the great movement — what better methods of organization and of mutual incitement, among the friends of the Board, might be adopted — are questions of detail which deserve a careful attention, but which cannot be disposed of in this Report.

Yet on one topic connected with the finances of the Board, your Committee may be expected to report more particularly. The accounts of the Treasurer, and the method in which the business of his office is transacted, have been examined by a gentleman delegated for that purpose from the Committee; and the result is highly satisfactory. It seems proper to give that result in detail.

"The Committee, in examining the accounts of the Treasurer, have had particular reference to the method or system adopted for keeping the accounts of an institution so extensive, and in some respects so peculiar.

"While the principles of book-keeping, which are adopted by mercantile houses, are applicable to the accounts of this Board, the peculiar relation it sustains to the American churches and people make it proper that its accounts should be made so clear, by explanatory entries, that they may be understood by those of the donors who may not be skilled in the science of book-keeping. To meet this want, the managers of this Board keep their books by double entry, with such explanatory books as make their operations easily understood by persons of ordinary intelligence.

"In addition to the ordinary books of a mercantile house, such as cash, journal, ledger, etc., we find what is termed a 'donation-book,' in which are entered all the donations which are received, with name of donor, town, etc., — and this in addition to the entry of the same amount in the cash-book. We find also what is called a 'legacy-book,' in which is entered every legacy given to the Board, with the names of testator, executor, town, etc. The foregoing

books give a sort of historical sketch of the transactions of the Board, and form a permanent record for future reference.

"The *Missionary Herald*, published monthly, contains an accurate account of all donations received during a previous month, with the name and place of residence of each donor, which corresponds with the sum entered as received upon the cash-book. This publication goes into the hands of the donors; and any error in amount, or omission of entry, would readily be discovered and corrected. This is a very important safeguard, which cannot be had in ordinary business transactions; and this, and other checks adopted by the Board, for the security of its funds, should give assurance to every donor that his gift will reach the treasury of the Board.

"The funds in the treasury, and until they reach their final destination, are guarded in the same careful manner. No payments are made by the Treasurer, without an appropriation by the Prudential Committee; and he submits to them, or a sub-committee, on the first of every month, a statement and trial-balance, showing the condition of the Board and the state of the treasury. The receipts and payments of cash for the month are brought before that Committee, and examined; and vouchers are required for all disbursements. When they are found correct, the Committee so certify on the books containing the statement.

"This monthly statement and examination keeps the Committee perfectly posted and familiar with the condition and transactions of the Board. It brings before them the different missions with which the Treasurer has accounts, and to which he makes remittances through a banking-house in London. These remittances are made by the express direction of the Committee, and every bill of exchange is purchased under the direction of a sub-committee who have charge of that branch of the business. And the Treasurer can show a written approval of every bill he has ever purchased.

"The same particularity runs through everything connected with the treasury. In case of a falling off in the receipts, so that it is necessary to make a temporary loan, the Prudential Committee has made it necessary for that loan to be approved in writing, by one or more of its members; and the Treasurer has no power to bind the Board by his promissory note, without such approval.

"The examination of the Treasurer's books gives us pleasure and satisfaction; and we have no improvement to suggest. The financial operations of the Board, and the beautiful yet simple system which has been inaugurated for keeping its accounts, show that it has had the benefit of able and devoted officers."

It does not appear that of the amount, contributed by Christian love and zeal for the foreign missions under our care, one dollar has ever been lost by unfaithfulness, incapacity, or negligence in the financial management of the Board.

Let us thank God for the past, and take courage for the future.

MEMORANDA OF MISSIONARIES CONNECTED WITH THE
CEYLON MISSION OF THE A. B. C. F. M.

AGNEW, MISS ELIZA. Born New York City, 1807, Feb. 2. Sailed, '39, July 30. Prin. Female Boarding School, Oodooville.

HOWLAND, WILLIAM WARE. Born West Brookfield, Mass., 1817, Feb. 25. Amh. C., '41; Union T. Sem., '45; ord. South Hadley, '45, Oct. 14; sailed, '45, Nov. 12. Stations, Batticotta, '46-'68; Tillipally, '68-'78; Oodooville, '79—. In America, '57-62. Married, '45, Oct. 14, Susan Reed, of Heath, born '19, Oct. 2; grad. Mt. Holyoke Fem. Sem.

HASTINGS, EUROTAS PARMELEE, D. D. Born Clinton, N. Y., 1821, Apr. 17. Ham. C., '42; Union T. Sem., '46; ord. Clinton, '46, Oct. 6; sailed, '46, Nov. 18. Stations, Batticotta, '47-'50; Manepy, '50-'52; Batticotta, '53-'55; Chavagacherry, '55-'58; Manepy, '58-'68; Batticotta, '72—. In America, '52-'53, '69-'72, '81, '82. Married, '53, Mar. 9, Anna, dau. of Rev. Richard T. Cleveland, of Fayetteville, N. Y., born Windham, Ct., '30, July 9.

TOWNSHEND, HARRIET ELIZA, from Tabor, Iowa. Born Avon, O., 1841, Dec. 13. Sailed, '67, Oct. 9. Station, Oodoopitty.

HILLIS, HESTER A., of Magnolia, Iowa. Born Parkersburgh, Ind., 1841, Oct. 1. Iowa College. Sailed, '70, Jan. 22. Stations, Batticotta, '70-'75; Panditeripo, '75—. In America, '80—.

SMITH, THOMAS SNELL, son of Rev. John C. Smith, formerly of this Mission. Born Jaffna, 1845, Jan. 24. Monson Academy, Amh. C., '66; And. T. Sem., '69, having taken part of his theological course at Bangor; ord. Concord, Ill., '71, Mar. 21; sailed, '71, May 20. Stations, Manepy, '71-'79; Tillipally, '79—. Married, '71, Mar. 21, Emily Maria, dau. of Rev. Samuel B. Fairbank, D. D., of the Maratha Mission, born Ahmednagar, '46, Nov. 21. Rockville Fem. Sem. and Wis. Fem. College.

HOWLAND, SAMUEL WHITTLESEY, son of W. W. Howland (above), born Batticotta, 1848, Mar. 4. Amh. C., '70; Union Sem., '73; ord. '73, May 7, and sailed, May 10. Stations: Oodooville, '73-'78; Oodoopitty, '78—. Married, Mary E. K. Richardson.

HOWLAND, SUSAN R., daug. of W. W. Howland (above), born Batticotta, 1849, Nov. 15. Mt. Holyoke Sem., '70. Sailed, '73, Sept. 13. Oodooville Fem. Sem.

HASTINGS, RICHARD CLEVELAND, son of E. P. Hastings (above). Born Batticotta, 1854, Mar. 27. Ham. C., '75; Aub. Sem., '78; ord. Clinton, N. Y., '78, Apr. 9; sailed, '78, Oct. 26. Station, Batticotta.

LEITCH, GEORGE WASHINGTON. Born Danville, Vt., 1843, Jan. 25. McIndoes' Academy; sailed, '79, Oct. 11. Station, Manepy, '79—.

LEITCH, MARGARET WINNING. Born Rygate, Vt., 1857, Mar. 25. St. Johnsbury and Peacham Acads.; two years in Oberlin C.; sailed and stationed with her brother, as above.

LEITCH MARY. Born Danville, Vt., 1851, Nov. 25. McIndoes' and St. Johnsbury Acads.; sailed and stationed as above.

LETTERS FROM THE MISSIONS.

Foochow Mission — China.

OUT-STATIONS.

THE June *Herald* contained a very encouraging report of a missionary visit made by Mr. Hartwell and Dr. Whitney,

to Shau-wu and vicinity. Further interesting accounts have been received of a subsequent visit in the same region. On the way to Shau-wu calls were made at two out-stations, of which Mr. Hartwell says:—

"At Yang-kau we found nothing of very especial interest. Several who were regarded as inquirers last year had removed to other places, and only one or two new ones had taken their place. Some of the absent members had not been heard from since our previous visit. Two members, however, of a Methodist church in the Foochow Prefecture, had moved to live about five miles from the chapel, and these were received by letter.

"At Tsiang-loh the young preacher has been active, and by his social qualities has made friends with quite a number of the better class of the people. None of them, however, are as yet ready to assist in aiding us to secure a better location for a chapel. All I could do there was to arrange for a few repairs to improve the present uncomfortable quarters. There were two inquirers, young men, in place of the three or more who were considered as such last year, but who had moved away and been lost sight of. The population here is very heterogeneous as well as at Yang-kau, and we have had no helper till now who could speak the local dialect."

Of the work in the city of Shau-wu Mr. Hartwell says:—

"The preacher is active and faithful in caring for the work. Two new members were received to the church. One is an earnest but uneducated man living at Shau-wu; the other, a boatman, lives three miles away. We stopped at his village the night before reaching Shau-wu, and had a short service in his house, conducted by a native helper who was with us. The younger brother of this man, also a boatman, was a professed inquirer last year, but had now joined the Romanists. I was somewhat surprised to find that several in this village, within the last few years, have become Romanists, who gained most of their knowledge of Christianity at our chapel at Shau-wu. I also found a member of our church teaching school this year in the house of one of these Romanists. As inducements to join them the Romanists promise freedom from contributing for religious purposes, liberty to trade in opium, and aid and influence in cases of litigation. Two persons were

disciplined by suspension from church privileges by the church at Shau-wu. Six expressed their desire to join at the next communion season, and two other applicants for baptism were absent. The work there is in an encouraging state in many respects. A prayer meeting is held in the hospital building, and the school taught there by a literary graduate, who is a member of the church, the helper regards as a success. He plans to have the non-reading church members come to an evening school for instruction."

YANG-CHIN-K'ANG. A REMARKABLE MOVEMENT.

"This is a new name in our reports, but one of which we hope good news can be told for a long time to come. This village of over a hundred houses, which is a market town, or place where a market is held every fifth day, is about eighteen miles from Shau-wu. I had planned to visit the place on this trip, but had not anticipated such a cheering result. This village is the residence for part of the time of the native physician who was baptized at Shau-wu last November, and who had such great faith in prayer (see *Herald* for May last, pages 186, 187). The doctor had supposed that I might spend a Sabbath at his place, but I decided to spend Thursday, May 11, there instead of Sunday, and so reach Yang-kau for the Sabbath. On Tuesday I sent the Tsiang-loh second helper, whom I had brought over to Shau-wu, to Yang-chin-k'ang, to inform the doctor and the inquirers of my plan, and also to arrange for a service on Thursday afternoon, if practicable. They had invited me to come down with the design of baptizing some of the persons, and give advice respecting future plans.

"On Thursday morning the Shau-wu preacher and myself left the landing at Ta-chuh, an important market town, fifteen miles below Shau-wu, on the right bank of the river, and walked in three or four miles to our destination. We had a cordial greeting from the doctor and others. I was especially pleased with the doctor's son, a lad of eighteen. More pleasant manners than his I have scarcely witnessed in my life. We sat down in the

open hall of the house, the large posts of which showed it to have been a fine house in its day. The hall belonged in common to several families, the doctor having only a share in it. Still he had made it a thoroughly Christian hall, and here he had held Sabbath worship since last August, having begun this about three months before his baptism. At the back of the hall, in place of the usual idols and ancestral tablets, he had the Chinese character for happiness finely written, and on the two sides of this a pair of Christian scrolls. On the two sides of the hall were hung three pairs of other Christian couplets. It was a pleasant sight to the Christian eye.

"The doctor, who is a very methodical and quiet man, brought out his book with the names of all the men who had come to his service a sufficient number of times to deserve a record there. His own name headed the list, and there was a preface with several forms of prayer, and recording the time when he first began to pray, the date of beginning public worship, and the date of his baptism, etc. To my surprise this list contained *forty names*, and no names of females were recorded, though I was informed the wives or relatives of several of the men sometimes attend worship, and appear to be interested. The doctor is a widower, and this may be a reason for his caution in recording the names of females. We had the doctor first make out a selected list of those whom he regarded as truly converted men. He gave the names of eighteen persons in respect to whom he had no doubt as to their being true Christians. He also added in another list ten names of those in whom he had less confidence, but thought they might be converted.

"Soon after eleven o'clock persons whose names were down began to come in, one from the doctor's native place five miles away to the west, and five from villages three miles to the east. They came, notwithstanding it was a week day, most of them being farmers, and this the season to transplant their rice fields, a very busy time with them. Some persons whose names were on the list were unable to come, but fourteen came, and I ques-

tioned them, the Shaw-wu preacher and the Tsiang-loh helper acting as interpreters."

A CHURCH ORGANIZED.

"After this, in view of the difficulty of selecting only three or four as worthy of baptism, the Shau-wu preacher, although he had previously advised to receive only a few, now suggested that we alter our plan and baptize a larger number, if they would mutually promise to care for and help each other to obey the truth. As this plan seemed best, it was decided to form the persons baptized into a new church. The fourteen were called together, and the proposal stated to them. They all seemed pleased with the plan. They were then sent out, one by one, and the others asked if they had confidence in this man's piety, and would promise to aid him and watch over him as a Christian. Thus they were called to vote on every one. The doctor objected to receiving one of the persons at this time, as he was not yet sufficiently careful in observing the Sabbath. Three of the others proposed to wait till another opportunity before receiving baptism. So that only ten were selected to be received by baptism at this time.

"A public service was then held, at which the Shau-wu preacher explained the meaning of our services, and they were baptized, formed into a church, and partook of the communion. The villagers filled the hall to witness the services, but were quite still and respectful. There was a marked contrast from what we should expect, under like circumstances, in any village around Foochow.

"About five P. M. I returned to our boat, leaving the Shau-wu preacher to spend the Sabbath with them, and advise as to future plans. The doctor evidently is being blessed in doing a good and important work, but he wishes for help in it. The Shau-wu helper thought he could spend a week here occasionally, but that is not a sufficient relief to the doctor. The Sabbath services confine him so he cannot go about the country vaccinating as he has done, on which account his income suffers, and he is not rich. His labors about the country, too, are very useful. He reports one or two persons in several places who

are somewhat interested in the truth. He mentions three villages, from six to twenty miles from Yang-chin-k'ang, where this is the case. We shall wait for a report from the Shau-wu preacher, and then if it seems best, send the helper at Tsiang-loh to aid here during the summer, leaving only the colporter at that place. I trust some one will be able to come out soon and care for this important movement."

North China Mission.

NORTHERN SHANSE.

AN interesting letter has been received from Mr. F. M. Chapin, of Kalgan, relating to a visit made by himself and Mr. Roberts to the northern portion of the province of Shanse. Crossing the Yang River they passed through several cities, chief among which is Ta Tung, a business center, with a population of over one hundred thousand. There are great plains south and east of Ta Tung, but between this section of Shanse and Tai-yuen-fu, there are mountain ranges of such extent that it would be easier to reach this northern region from Kalgan than from the south. After an extended tour Messrs. Chapin and Roberts crossed the Great Wall and returned to Kalgan through Mongolia. We cannot make room for their itinerary, but the following summary of results is from the pen of Mr. Chapin:—

"Our reception by the people was much better than we anticipated; far better than what we ordinarily experience while touring about Yü-chou. Passing through a town or village we heard on every side, 'Foreigner,' 'foreigner,' 'the foreigners have come,' very seldom the abusive epithet, 'devil' or 'foreign devil.' Equally respectful was their attention to our preaching.

"We observed in the region to the south of Ta Tung that the village people were more intelligent than those about here; many bought books, not because they were curiosities, but because they desired something to read. At Huai-jen and Sai-yao we reached the edge of the great

famine district; to the north and east of those places there seems to have been small loss of life, although the people reported high prices and great suffering.

THE USE OF OPIUM.

"More important than anything yet mentioned is the information gathered as to the raising and consumption of opium. It has been well-known that the province of Shanse produced annually a large amount of the drug—how much it is impossible to determine. Our observations, together with the statements of the people, lead us to believe that fully one third, and, perhaps, more than one half, of the male population in the district to the west, through which we traveled, use opium daily. Nor is this the saddest part of the tale. In and about Peking the opium smokers are either men of money or the riff-raff of the yamens; in Kalgan, besides these, is a large proportion of the soldiers, traders, and certain artisans; but in Shanse its use is not confined to any trade or profession. In a village composed almost wholly of farmers, we were told that more than one third of the people used opium in some form, and it needed only one glance at the crowd about us to be assured that the statement was not exaggerated.

"All are agreed that the growth and use of this poison increases rapidly from year to year, proof of which is seen in the present low price of the drug as compared with previous years. One man, a farmer in Mongolia, told me his daily allowance of opium cost him five cents, while his food cost him only two. Five cents' worth of opium seems a small amount, but in his case it meant about forty grains.

"These, then, are the results: A country tolerably easy of access from either of the prefectural cities Ta Tung and Sho P'ing, and containing from one to three million of inhabitants; the people respectful and ready listeners to the truth, yet owing to the increasing use of opium likely to become so reduced in the scale of humanity as to lose all sense of right and wrong; so weakened in body as to descend from one depth of poverty to an-

other still deeper. But who can tell the results of opium on the Chinese people?

"As the people of Chihli are more intelligent and enterprising than those of Shantung, so the Shanse men are better merchants than those of Chihli. The banks of Peking, Kalgan, and many other places in this province, are owned by them. Wherever there is an opening to make money there you may expect to find the shrewd, unscrupulous trader from Shanse.

"An instance of the manner in which opium sears the consciences of men is the case of Teacher Wang, a converted Confucianist who was received into the church last winter. It was recently discovered that he smoked opium. On being charged with it he boldly denied; but becoming satisfied that the evidence against him was not to be gainsaid, he confessed the same day to Dr. Murdock, and desired medicine that he might reform. With the discovery that he used opium was unearthed a long tissue of lies, all the effects of his habit. Most Chinese teachers care something for their reputation, and some dependence can be placed upon their word, but the lies this man told while under the power of the narcotic, lies, useless, without excuse, show that his conscience, like his palate, had been completely drugged."

OFFICIAL HOSTILITY IN SHANTUNG.

The last *Herald* referred to the difficulties placed by a local magistrate in the way of obtaining the deed for a chapel at Ti-chi, but that the deed was at last obtained. New and serious difficulties have now arisen because of the bitter hostility of officials who seem to disregard both law and honor. There is clearly a purpose in that section to drive out foreigners. This, it should be remembered, is not the wish of the people, but only of the officials. Mr. Smith writes from P'ang Chia village that certain yamen subordinates had made an infamous charge against the daughter of Helper Hon, involving also the character of the whole church, of which she is a member. This prosecution, though utterly irregular, and pronounced at once at the Foreign Office as 'an attempt either to extort money or

to gratify spite,' was pressed in a most illegal way.

At Te-chow, also, the United States Consul, Mr. Tuck, who had visited Chi-nan-fu in behalf of the American Presbyterian Mission, and was escorted by a military guard from the governor of Shantung, was mobbed for an hour, pelted with dirt and stones by a crowd of people. Of this affair Mr. Smith says:—

"No one would show the way to the inn or to the yamên, and the official at the principal gate informed the consul and his attendants that their case was none of *his* business. A military officer at length furnished an escort, and they reached their inn. By the aid of the Chi-nan-fu guard one man of respectable appearance, whom they identified in the act of throwing missiles, was arrested and taken to the magistrate's yamên. The interview which followed is one of the most extraordinary of which I ever heard, as between a foreign and a Chinese official. The magistrate reluctantly, and after long delay, made a pretense of examining the individual brought before him, but privately gave orders that he should be allowed to escape the moment the examination was over, and before any punishment could take place.

"This plan was carried out, but the Chi-nan-fu soldiers, not perhaps in the secret, pursued and recaptured him. Before this took place the magistrate rose in (affected) wrath, dashed his cap on the floor, and declared that the man had been forcibly seized from the yamen! When brought back, he ordered a nominal punishment, which was administered in so frivolous a manner that Mr. Tuck ordered it stopped. The man was ornamented with a very high wooden collar, removed the moment Mr. Tuck was out of sight, and this was the only arrest made, and the only punishment inflicted, for an assault lasting an hour, in which hundreds of persons were concerned, and of which thousands were witnesses! A few copies of a proclamation, issued according to promise to the consul, were posted, embodying the 'toleration clause' from the American Treaty, and forbidding hostility to Christianity. As soon as Mr. Tuck was

gone, *these were scrubbed down with a broom and water!* The magistrate in person called on the man whom he had made a pretense of having punished, and apologized for the unlucky necessity which made it necessary to go through the motions to 'blind the eyes' of the foreigners!

"A proclamation was then issued, forbidding 'heresies' and 'false doctrines,' and private instructions were given to the local constables, that in case any preachers of the 'Jesus sect' appeared at fairs, etc., they were to be apprehended under the terms of this order, and the magistrates would decide upon their punishment.

"It is needless to say that *all* preaching within the jurisdiction of Te-chow is for the present at an end. Those who know anything of Chinese *yaméns*, will easily understand what influence all this has had upon the people. Entire friendliness is changed to open hostility. It is no longer safe even to go through Te-chow. The effect upon that part of our church which is within the radius of those influences, is the effect of a severe frost on a flower-garden. There are many who remain in the same fixed faith, but it would be the height of folly for them to do otherwise than bend to the storm. Much of the mischief will prove permanent. The art of rioting is a difficult one to forget. Even the removal or disgrace of this magistrate would not extirpate the evil passions he has invoked so successfully."

Japan Mission.

A NEW CHURCH. A CONVERTED SAKÉ BREWER.

MR. PETTEE, of Okayama, writes, May 6:—

"It was my special privilege to be present last week at the organization of a church in Takaháshi, our leading out-station. This charming mountain town, of ten thousand people, lies twenty-seven miles to the northwest of us, in a narrow valley, overlooked by high hills cultivated far up their steep sides. One of these hills is crowned by the remnants of an old

time castle, which now looks down in solemn silence on the long, narrow bustling town at its foot.

"Of the fifteen candidates for baptism, the first to be examined was Mr. S—, concerning whom hope and fear have alternated steadily for two years. He is a wide awake business man, has been prominent in local politics, is a man of large influence, and a generous measure of popularity. One branch of his business was the manufacture and sale of *saké*, in which, by his own pluck and push, he had gained the reputation of the best *saké* producing house in all this region.

"Christianity met this man largely through the influence of an old friend and co-worker here, and, as may be imagined, there was a terrible contest which lasted for months. For this man to give up a business which had brought him plenty of ducats, and also to keep the Sabbath, was a test which might well make us tremble for the outcome. But the crisis was safely passed, and though searching questions were asked, no member of the council doubted the genuineness of the man's conversion and new purpose in life. When asked as to the reason for a change in his business and his feelings in view of the pecuniary loss and little persecutions consequent on his new professions, he quietly answered, 'It is ours to suffer with Christ, as well as rejoice with him.' The balance of his liquor he is turning into vinegar, and the sourer it becomes, the sweeter and stronger grows the heart of its owner. He was a man formerly of a turbulent spirit, and that a change in this respect has taken place, is shown by a gift, recently received from the governor of this province, of a large autograph motto, 'Blessed are the peace makers,' now to be seen hanging in the converted store.

"I may add also what is to us a peculiarly pleasing item, that our friendly governor gave another autograph motto at the same time to the Takahashi Sabbath-school, 'Blessed are the pure in heart,' showing thereby his appreciation of Sabbath-school work, and some knowledge of the Scriptures.

"Among the other candidates were three

prominent physicians and another member of a doctor's family, worth noting as showing the large proportionate influence which medical missionary work has had on this out-station. There was also a colporter in the employ of the American Bible Society, another young man who it is hoped will become an evangelist. Among the seven women received, two were teachers in a large sewing school."

MASS MEETINGS.

"Two mass meetings in a large theater had been planned for the following day, and although the windows of heaven were opened and rain was upon the earth day and night, the programme was carried out in its entirety. Considering that the theater always closes on a rainy day, we thought an audience of two hundred more than could have been expected, especially as it was composed of those who evidently came to hear.

"In order to counteract the influence of Christianity in thus organizing a church and holding mass meetings, the Buddhists arranged for a three days' meeting at the same time. One of the priests in his speech bore false witness against Christianity. A townsman, not known to have any leanings toward the true religion, rose in the audience and said, 'That remark is untrue. To-morrow night we shall hear all about this new religion, and will be able ourselves to compare it with the one you offer us.' It was a speech characteristic of the temper of the times, and specially so, I think, of the place where this new church, No. 19 in the sisterhood of Japanese Congregational churches, is located. Mr. Kajiro, an old *protégé* of Mr. De Forest's at Osaka, and more recently an evangelist on Shikoku, at the urgent and oft-repeated request of the people, becomes the acting pastor of the young church, while Mr. Hinomiya, who has thus far had charge of the work there, goes to be Mr. Ise's right hand man across the Inland sea. Takahashi has been entirely self-supporting for a year, and now raises about twenty-three Japanese dollars every month, bringing it financially into well-nigh the front rank of Chris-

tian churches in Japan. Delegations of Christians were present from four or five out-stations in this province, or places that would be out-stations if we had evangelists enough to man them. They wanted to see how the thing was done, that they might be prepared, if their turn should come next."

YIELDING TO PERSECUTION.

"On our return to Okayama we were forced to come down from these heights of special fellowship and privilege, being met by the news that two young men, members of this church, but living seven miles out of the city, had been driven by the persecution of Buddhist priests, who practically control every interest in their village, to formally renounce Christianity and turn back to the old heathen faith. The young men had sent a letter to the Okayama church, asking to be released from all connection with it, and responsibility for its work.

"Pastor Kanamori lost no time in riding over to see them. Finding that they were pledged to each other not to yield to any influence that might be brought to bear upon them, and especially that direct argument would not reach them, he turned to the Bible and portrayed in its language the sin of denying Christ. Then with all the love and earnestness that a strong, tender nature can feel, he told them a chapter out of his own history, the story of the persecution he had suffered in his young Christian days at Kumamoto. He told them how God had blessed that experience to him, and through him to others, and begged them to stand firm for the right.

"They were deeply impressed by his words, and, though still weak and wavering, give signs of a determination to obey the truth. The church held a special prayer meeting for them on Sunday afternoon, and everything possible is being done to sustain and strengthen them, and with some hope of success. Stronger in faith than either of them, is a young man in the same place, whose grit and grace in the midst of little persecutions it is cheering to witness."

JOSEPH COOK AT KIOTO.

Accounts have appeared in several religious papers of the United States of Mr. Cook's addresses in Japan, yet the following reference to a great meeting in Kioto, in one of Dr. Gordon's letters, will be read with interest. Dr. Gordon says:—

"You must know that while a national parliament has not yet been established, there are already local assemblies where representatives elected by the people discuss and decide many matters of local interest. That which meets in Kioto includes the city and two or three outlying provinces. Leading members of this assembly invited Mr. Cook to deliver the address, and they provided the building and assumed all the expenses. They issued tickets of admission, and many members of the assembly, and leading officials of the city government, were present, the vice-governor being on the platform. Some Buddhist priests were invited and were present, as were many of the most intelligent men of the city. The largest building that could that day be secured was a theater holding twelve hundred to fifteen hundred, and it was filled to its utmost capacity.

"Mr. Cook's address with its interpretation occupied *three hours and three quarters*, during the whole of which time, with perhaps the exception of the last twenty minutes, when some began to leave the room, there was the most perfect order. The address was the same as that given in Kobe, only fuller and more outspoken. It was indeed a rare day.

"It is probable that the address was more distinctively religious than some—for example, the vice-governor—expected it to be; still, they knew what his addresses had been elsewhere, and they invited him without even a shadow of a suggestion that he should trim his speech.

"Coming out of that meeting with the recollection that that great audience of legislators, a vice-governor, and many lower officials, physicians, lawyers, editors, teachers, pupils, priests, merchants, etc., have been sitting in perfect quietness and attention for hours listening to a Christian preacher, a foreigner, too, at that, declaring here in this old sacred

city of Kioto, that Christianity alone can give them the civilization they seek, the safe constitutional freedom to which they aspire, and then recalling the fact that within ten years a Protestant Christian, imprisoned for his faith alone, died in the prison of this same city, one could hardly help shouting, 'What hath God wrought.'"

A MARKED CONVERT.

Dr. Gordon also sends the following account of one of the twenty persons baptized at Kioto, June 4:—

"I think Mr. Davis wrote you some time ago of a man seventy-three years old, who lives some fifteen miles away on the west coast of Lake Biwa, who had been for years studying the Bible alone, and who had apparently entered the kingdom from the simple study of God's Word. He came over to see Mr. Neesima on Saturday, and hearing that there were to be baptisms on the following day earnestly besought baptism for himself. A committee was appointed from our second church to examine him, and it was my privilege to sit with them. After a conference of an hour, it seemed to be the feeling of all that we could not refuse him.

"First he has written three small volumes of Chinese poetry on Christianity, a result of his study and meditation. Some of these poems are said to show a very deep spiritual insight. Again he seems to have made himself known as a believer in his village, and to have had prayer and Scripture-reading in his family. Among other things he said that 'many disliked Christianity because of the cross, but to my mind *the cross is the distinctive glory of Christianity*'!

"'Buddhism and Confucianism have nothing like the cross, and so,' he said, 'I make the cross very important.' Such cases ought to strengthen our faith."

West Central African Mission.

BIHÉ VISITED.

TWO LETTERS have been received this month from Mr. Sanders, the first a brief one announcing his arrival at Bihé, the

other giving a fuller account of his journey, written at Benguela, whither he had gone to meet Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir. Several illustrations of scenes in Bihé may be found in the Young People's Department of this month. Mr. Sanders' first letter is dated Bihé, April 6 :—

"At last it is Bihé at the head of the letter. In the Lord's own good time one of us has reached the place for which we started. I feel that I must write a few lines as a sort of salutation.

"To-night I am in the village of Chilemo. It is large, but as slattern in appearance as a neglected barn-yard with an ancient barn attached. From the appearance of some villages we passed I expected a better looking place. The nettles are so rank that they stung my hands as I went along the regular paths. But inside the private inclosures they keep things neater.

"I am in a hut to-night that belongs to the man who came down with the message that we would be killed if we entered Bihé. How is this for a change in the aspect of our affairs? As yet I have seen very little of Bihé. Thus far the impression has not been over favorable. Some of the men have a swagger that I have not seen in Bailunda, but noticeable among loafers at home. And yet some of those very men have the *appearance* of being able persons, more so than the average."

THE JOURNEY INLAND.

In the fuller account of his journey, written at Benguela, May 6, Mr. Sanders reports that when only three miles from Bailunda towards Bihé, the mule, whose conduct, as reported in the last *Herald*, was so remarkable, died in a river they were crossing, so that they were obliged to wait for a tepoia and porters. These porters were indisposed to make marches of any considerable length. Mr. Sanders says :—

"On the second day I had to get out of the tepoia and walk away from the porters to keep them going till noon. On the third day they decided to camp at eleven, so I left them and went on to Biheli, which

was reached about five o'clock. I had overtaken José and a seculo sent by Kwikwi. José I had expected to meet on the second day, as he was sent to call on the soba, but not finding me as agreed, he had gone on. I sent word back to my men to meet me in Bihé.

"The next morning José, the seculo, wife and child, and I set out, and about one P. M. reached Chitikemunu. Here José had cousins in one village, and they gave us hospitality. This place is in Bihé. The huts had doors with locks and keys. I slept on a bedstead made with native hatchets after the pattern of some at the coast. Late in the afternoon my tepoia men and tepoia arrived. On next morning tepoia men, seculo, and even José, were determined to wait for the men with my loads. I said we would go on, and they said we would not. José saw reason to change his mind in a brief space, and we two set out for the king's village. Soon the seculo and carriers caught up, and we traveled till about 3.30 P. M.; then one village entertained us after we had been refused at another. Soon, to my great pleasure, the load carriers came up. I made a raid instantly on the last of the bread that Mrs. Walter had made for me just before I left.

"I have questioned much whether I acted prudently in abandoning everything and leaving the carriers as I did. There was no danger of violence to me, or of loss of loads. I think now that I would not often resort to such a measure. All know that we never strike carriers, and if they were very high-minded, they would try to serve us all the better on that account. But being such as they are, they thought to do as they pleased. They thought, too, that without them I would be helpless. So I left them, not having my coat, and but one yard of cloth. Till they caught up with us, José and I kept telling the people we met to hurry on the tired carriers. They met a good deal of contempt for abandoning 'the white man.' On the journey from Bailunda to Benguela I reaped good fruits of the act. The carriers went with me, though I traveled till four o'clock."

KING CHILEMO.

"The day after the load carriers caught up with me, we reached the village of Bihé's ruler. The natives call him Chilemo. He told me that his name is Antonio Kangömbé (not Kagnombe). The last name is the diminutive for 'ox.' Hence he might be called in our language, Antonio Small-ox, or Little-ox. The next morning I called on him. He was clad in a battered 'plug hat,' and a military coat given by De Serpa Pinto, I was told. It has never been cleaned since given, unless appearances are very deceitful. A filthy shirt and a large cloth from the waist to foot, completed his attire. His appearance is that of an old toper, and indeed Mrs. Kangombe and a seculo by name of Chitandula are said to be the real rulers. He (the soba) welcomed us, and appointed a place for us to settle in. I said that we were not obliged to settle in his country, and unless a location which suited us could be obtained, we would not come there.

"The next day I went to the place, and it was not satisfactory. The day after I came back to the king's village, and the following morning I went to say good-by to the king. Since we will not settle where he appointed, he says we may look around for a location; his country is before us. This certainly is all we ask of him. He at first would not hear of my leaving so soon. When I had overcome, as I supposed, all valid objections, he said that if I went so soon, people would say I was not pleased with him. I replied that if I left now I would go pleased, and the people would be mistaken, but that if he kept me till to-morrow, I certainly would go off displeased with him. He decided not to detain me.

"Kwikwi is far more of a man than Chilemo. But the latter did what the other cannot do. When Kwikwi gets a present he has to divide and give nearly all to his seculos. Chilemo glanced at my little bale (ten pieces cloth assorted, two shirts, and one blanket), and saying, 'I am king,' ordered it to be carried into his house.

"In the evening some seculos came and demanded cloth on the ground that the

king had kept all my present. I offered to ask the king to divide with them, but refused to accede to their demand. One piece which I meant to divide between two particular seculos, I let them have."

BELMONTE. SILVA PORTO'S PLACE.

"At some other time you will probably receive descriptions in abundance, so I will not give any now. I went out of Bihé by way of Belmonte, having entered further south. I was disappointed in both the place and its occupants. A mulatto daughter and an adopted daughter of Silva Porto's were there. I brought two pieces of cloth to pay up what Porto long ago lent to a seculo of ours. At first Miss Porto would not take it, and finally was dissatisfied that I brought only that and no especial present for her. A young man who soon came in (Risquete) began to tell me his grievances, and then beg cloth. I was glad to get away from the place in fifteen or twenty minutes.

"The only special thing on return was that we had to ford two streams that had become very full of water since we passed them before. In the first the water was up to the armpits to one crossing on the bridge. The bridge part of the way was one stick about four inches in diameter, and another that served for railing. At the other stream the water was almost as high at the bridge, and we had to wade in mud and water a quarter of a mile."

There are no letters from any of the missionaries at Bailunda, but Mr. Sanders reports that as he left for the coast, Dr. and Mrs. Nichols were not well, so that Dr. Nichols was hoping to go to Bihé in the thought that they should be better there.

The party of reinforcements, as our readers have been informed before this, were unable to leave Lisbon as early as they had hoped to do, so that Mr. Sanders will be detained at Benguela a whole month awaiting their arrival.

Western Turkey Mission.

THEOLOGICAL SEMINARY AT MARSOVAN.

THE annual report of this seminary shows that the six members of the

senior class who did not study English, were graduated in November last, one of the young men being a Greek. Others were compelled to leave the class during the year, but *thirteen* were formally graduated on the 5th of May last, and entered at once upon their work. Of these graduates the report says : —

“ They have done excellent work during the winter, greatly to the advantage of their English, and, we trust, are much better prepared for their various posts of usefulness. Their examinations before graduating were wholly in English ; and their orations, in English, Turkish, Armenian, and Greek, were much to their credit and full of promise for the future. This class, of twenty-one members in all, has thus passed out from under our direct influence. The class which succeeds is much smaller ; five Armenians and one Greek constituting the class which commenced theological study, April 3. Two other Greeks, for three years members of this class, are on their way to the center and fountain of Greek culture and letters. Their course simply illustrates the fact that when the Greek fever takes strong hold of a young man, he gravitates directly, not to any point in Turkey, but to Athens. One other Greek member of this class we did not regard as a suitable candidate for theological study, at least not yet. Since October, the seminary and preparatory school have enjoyed the services as Greek teacher of a graduate of the University of Athens, for many years a well-known teacher of Greek in his native city of Kerasun.

“ During the past year a new feature in our course of instruction has been introduced, namely, lectures one evening a week, or less often, by the teachers in turn, on historical, biographical, scientific, and popular subjects. These have been very favorably received, and may, perhaps, be continued. The intellectual and moral tone of our classes during the year has been in happy contrast to what we were obliged to mention in our last report.”

EVANGELICAL LITERATURE NEEDED.

On this theme Dr. E. E. Bliss writes :—

“ Just now there is a special call, and one likely to grow louder and louder, for

books for the young, for family reading, books corresponding in some respects to those so lavishly supplied in America for Sunday-school libraries. In former years the ‘ Gospel readers,’ as they were then called, were to a very great extent single individuals, one in a family, a son reading in spite of the prohibition of his father, the father ready, perhaps, to snatch the book from his son’s hands and cast it into the fire ; a wife reading apart from her husband, etc. ; a husband apart from the wife. In those times it was emphatically true that a man’s foes were they of his own household. To this day there are hundreds here and there who are for the Gospel’s sake living separated by priestly authority from wife and children ; brothers and sisters who for years have never met because the one or the other had cast in his or her lot with the people of God.

“ This state of things is, however, now passing away. God is putting these solitary ones in families. Sometimes the husband has gained the wife, sometimes the wife the husband. Christian households are multiplying all over the land. In these households there must be Christian books. The Bible, of course, will be there a treasure-house of Christian knowledge, and the text-book for the training of the members of the family in all the doctrines and precepts of religion. But helps are needed in the study of the Bible, narratives of Christian life and experience, books attractive and useful for the young as well as for the old. If these households are to be worthy representatives of the religion they profess, if they are to be examples in the community of the power of godliness, if they are to be lights in that community, there must be intelligence as well as piety in the parents. If the children are to be restrained from walking in evil ways, to which there will be so many temptations from the society of other young persons about them, home must be made attractive by the sources of mental and moral improvement to be found there.”

AN EFFICIENT COLPORTER.

Mr. Fowle, in reporting the work of the Cesarea station for the year, says : —

"Colportage and book distribution have been pushed this year with great vigor, and with unusual success. More has been done by preachers than ever before, several of them touring regularly ten days in each month. But our old servant Taros has astonished us all. In nine and a half months he put into circulation 1,637 copies of Scriptures, and 844 copies of other books. Taking his books in his hands, he would cry them through the streets with Yankee push combined with Armenian shrewdness. He is courageous, yet careful; bold, yet self-possessed; and has great skill in outflanking the opposition that he cannot allay.

"Having succeeded in getting his books into the Armenian schools of Talas and neighboring villages, he took certificates and letters of recommendation from the priests, and armed with these, he has been able to introduce our mission books into many Armenian schools. In all our field during the year, there have been sold 3,322 copies of the Scriptures, and 3,036 copies of other books, making an aggregate value of more than \$1,134. Is there not great reason to hope that the scattering abroad of so many copies of God's Word will prove a great blessing to the land? If it be true that the Word of the Lord shall not return unto Him void, have we not a right to look for a rich harvest from such a bountiful sowing?"

Central Turkey Mission.

INCREASING LIGHT.

IN the annual report from Marash, among several grounds for encouragement named, the growing intelligence of the people is specially mentioned:—

"The faithful, patient work done for so many years in our Protestant schools is now showing its results. Everywhere old prejudices are disappearing; everywhere the people are becoming more and more receptive of new ideas; everywhere young men of broader views and more enlightened judgment than their fathers are coming forward to take places of responsibility in our churches and communities, and to push forward the good work of de-

livering their people from the chains of old errors and superstitions. The influences thus set in motion are not by any means confined to those who call themselves Protestants. Indeed, one of the most remarkable signs of the present time is the extraordinary zeal for education now fully awakened among the Greeks and Armenians of all our important towns and cities. The spiritual results of this new and enthusiastic movement in the old communions may not at first be all that we could wish; but that great good is ultimately to result from it, it is impossible to doubt: it is the Renaissance which accompanies and assists the reformation.

"There is reason to believe that even the torpidity of Islam is beginning to be stirred at last by the new intellectual forces now pressing in from the west. Among the signs of this may be noted the founding at Adana of a new Moslem college, for the teaching mainly of modern languages, mathematics, and natural science."

Eastern Turkey Mission.

THE HARPOOT FIELD.

IN the report of the Harpoot station for the year 1881, Mr. Browne says:—

"Last November two pastors were installed, one of them over a church organized at the same time in Chemishgezek, in the center of a region comprising some twenty Armenian villages. The first church, at Aghun, has been much strengthened this winter by the earnest labors of their first pastor, who is now faithfully shepherding four neighboring villages, while the new church of twenty-six members in Chemishgezek has already added a third to its membership, and is making itself a power in the city and region. There are some five other communities who would joyfully follow their lead, if only a season of material prosperity could enable them to fulfill the necessary pecuniary conditions. With twenty-two churches and sixty-three preaching places, and nearly six thousand in our Sabbath congregations, and over five thousand in our Sabbath-schools, we yet feel a great need and longing for a fresh baptism of

the Spirit on us all. Parts of our field have been refreshed by his gracious influence, coming down quietly like showers upon the mown grass. These times of refreshing began in most cases with the Week of Prayer, and continued till the scattering of the people with the opening of spring. We already enumerate more than one hundred as the first fruits of the heavenly harvest. These and others yet to be gathered are not included in the number reported in our table for 1881.

"Most gracious of all was the wonderful awakening among the women, two hundred, three hundred, and even four hundred having attended Miss Bush's meetings, two hundred being the average for three weeks in one place, where not less than seventy-five engaged in prayer and exhortation. Most have gone to their fields, but there is life and growth within them which will ripen only in eternity. There is among them a deep and widespread interest in reading, and in working to support girls' schools and Bible women and other forms of practical Christianity. We feel that a work of rare possibility and richest promise is now opening in our field for 'Women's Work for Women.'

"When we consider the wretched political and economic condition of the country, its poor crops, crippled trade, ruined industries, and universal impoverishment, and that so great as to be almost insupportable, causing many among us, formerly regarded wealthy, gladly to accept humblest employment, and scores of families from different villages to migrate south and west that they may not suffer for food; when in face of all this our people not simply maintain their generous giving for love of Christ, but have heroically increased it on all items, save building, — giving last year for the pastors and preachers, \$2,790, and this year, \$3,005; for schools, in 1880, \$1,359, in 1881, \$1,677; for general benevolence, in 1879, \$1,750, in 1881, \$2,356; a total of \$7,038, or nearly \$3.00 for each Protestant tax-payer, — we cannot but think this is *grand giving*, a proof of loyalty to the King, not in word only, but in deed and in truth.

"We look with foreboding to the future of these brave little communities, and with

them lift our eyes unto the hills whence cometh our help. But in the present we rejoice greatly, that they give not grudgingly, nor of necessity, but cheerfully, bountifully, though painfully, often with great sacrifice, assured that it shall abound unto their eternal riches."

THE MARDIN FIELD.

In the city of Mardin there is much to discourage in the attitude assumed by the church towards the missionaries on account of the policy of the mission in the matter of self-support. Efforts towards the adjustment of the difficulty have hitherto been thwarted. In the meanwhile a new congregation has been formed on the east side of the city, which is thriving, the attendance of the women being specially noticeable. Miss Sears wrote, May 8: —

"On the last Sabbath of April I noticed that more than half of the women present were outsiders, among whom was one Moslem woman. Also at another service two Moslem women were present. Some outsiders are also drawn into the women's meetings which are held on Wednesday afternoons. A Sabbath-school has been established within the last month, of which Mr. Dewey has the superintendence. It is well attended, and the black-board exercise, and general questions upon the lesson at the close, which are new to this people, awaken a good deal of interest.

"The Protestants in Benabeel, who have been desirous for the last two or three years, to build a place of worship, have at last made a beginning, the foundations are already laid, and the people are busy getting ready the material, and doing with their own hands such part of the work as they are able.

"As a matter of course the building of a church in Benabeel arouses the opposition of the Jacobite community, and an attack on the preacher, one Sunday afternoon, grew into a quarrel in which a large number of the villagers participated, and which might have ended in something worse than mere blows had not the leading Protestant brethren wisely withdrawn from the village for the night. When the

Jacobites complained to their patriarch about the building of the church, he replied, "If we were able to prevent their building, what would be the use of doing so; they would go and hire a private house and worship there; but if they are allowed to build, the house will ultimately fall into our hands."

"The pastor from Karabash is spending a few days here, and yesterday at Monthly Concert spoke very encouragingly about the work in that village, and in some of the neighboring villages which he occasionally visits. Especially he spoke of the growth in spirituality of his own congregation, and of an expressed desire on the part of some to attain to the gospel standard of giving."

Maratha Mission.

AHMEDNAGAR THEOLOGICAL SEMINARY.

THIS seminary was opened in 1878, having but one class until 1881, when there

were two classes of six and ten members, respectively. From the report of the institution for 1881 it appears that, "Instruction was given to the senior class in the book of Psalms, Doctrinal Theology, the Economy of Revivals and of modern missions, Prophecy, Pastoral Work, and the Construction and Delivery of Sermons; to the second class, in the Introduction to the New Testament, Matthew, Natural Theology, and Church History; and to both classes, in English Grammar and Composition, and on Miracles."

"The first class, after four terms of study, graduated this year. One of the number has been called to act as pastor of the church connected with this mission at Bombay, a second has been ordained over the Sholapur church, a third is acting as pastor of a village church, a fourth is working as acting pastor and evangelist at Wai (an important center), and two are acting as evangelists and also as inspectors of schools in the Ahmednagar district."

NOTES FROM THE WIDE FIELD.

MISSIONS OF THE REFORMED CHURCH IN AMERICA.

THIS church has missions in China, India, and Japan. The income for the year ending May 1st, 1882, was \$58,184.71, which was about \$5,000 less than the average receipts of previous years. Of this amount \$25,702 came from churches; \$5,459 from Sabbath-schools; \$7,775 from their Woman's Board. The following table gives a summary of the work:—

	China.	India.	Japan.	Total.
Stations	1	5	3	9
Out Stations	12	65	24	101
Missionaries	3	6	7	16
Assistant Missionaries	8	6	10	24
Native Ministers	3	4	6	13
Catechists, or Preachers	14	17	8	39
Assistant Catechists	—	12	6	18
Readers	—	36	—	36
Schoolmasters, or Teachers	3	30	5	38
Schoolmistresses	—	12	1	13
Colporters	—	2	—	2
Churches	8	22	7	37
Communicants	741	1,481	403	2,625
Academies	1	2	2	5
Academies, Scholars in	30	38	61	130
Day Schools	5	82	3	90
Day Schools, Scholars in	89	2,061	60	2,210
Contributions of Native Churches	\$1,954.55	\$910	\$328.77	\$3,233.32

AMERICAN BAPTIST MISSIONARY UNION.

The receipts of this Board for the year ending April 1st, were \$352,787, of which \$157,989 came from donations; \$54,462 from legacies; \$59,102 from their three Woman's Boards. Of this amount over \$50,000 were given for special funds. Including this sum the payments of the year were \$353,183.

The European missions of the Baptist Union in London, Germany, France, Spain, and Greece, are carried on altogether by native laborers. The following table, condensed from the Annual Report just received, indicates the forces at work and the results achieved in its Asiatic Missions:—

	Stations.	Missionaries.	NATIVE PREACHERS.			Churches.	Baptized.	Members.
			Ordained.	Unordained.	Total.			
Burmah	12	96	126	362	488	471	1,651	23,483
Assam	6	17	9	28	37	29	239	1,765
Telugus, India . .	7	29	46	48	94	39	2,163	18,992
China	4	25	7	27	24	40	180	1,582
Japan	4	13	2	8	10	8	76	185
Totals	33	181	190	473	663	587	4,309	46,017

POLYNESIA.

NEW GUINEA. — The progress of the gospel in New Guinea within the past ten years, has been very marked. Port Moresby was discovered only ten years ago, though the natives of the whole island were before that well known for their treacherous and murderous propensities, but Port Moresby is now a center of Christian influence, a church of seven members having been formed last year, to which number twenty were added last New Year's day. Rev. Mr. Lawes, in the *London Chronicle*, says that the new church building erected by the natives, though unknown to any order of English ecclesiastical architecture, is often filled with a good congregation. Many of the children can read and sing sweetly. He speaks of the public prayers of the natives as forming a most impressive feature of the work. The aptness of their language and the absence of formal phrases is very striking. The little girls even sometimes conduct family prayers with much simplicity and devotion. There are now in New Guinea six principal stations, with as many native teachers. With the clearing of the bush the climate seems to have become more healthy. It was in New Guinea, at Kalo, about fifty miles from Port Moresby, that the sad massacre of ten native members of the mission took place in March of last year. It is believed that the action of the British man of war in inflicting punishment upon the leaders of the attacking party has been productive of good. The people recognize the justice of the punishment, and so far from being frightened away from the missionaries by the transaction, they seem to trust more firmly all their promises. Eleven chiefs were present at a religious service at Port Moresby on New Year's day, and each one said a few words. Seven years ago many of them would not have dared to enter the town. Whatever may be said of them, they are no longer pirates and murderers.

Fiji. — Reports do not come to us as often as we could wish from the Fiji Islands. Since the Wesleyan missions among those islands have passed under the control of an independent Conference covering that whole region, there is not such occasion for sending reports to England. We find, however, the following extract from a letter of a Wesleyan Missionary at Bau, the old capital of Fiji: "We are still prosecuting our work in this section of the mission field, and are not doing so without evidence of success to cheer and inspire us. Our membership has increased. A gracious move-

ment, too, was recently felt in a distant division of the circuit, where a few teachers have toiled with but slender encouragement, and fifty persons, principally adults, were awakened and sought admission into the church. The other day I received a letter from the native minister laboring at the Yasawan Islands, which form part of this circuit, in which I am informed that half-a-dozen teachers there had volunteered for New Britain. This I regard as good news, although the departure of these men, if their offer be accepted, will further reduce our staff. We sometimes hear it hinted that the religion of these natives is of a very superficial nature. This is only true as it respects those who have merely a nominal connection with us, but it is untrue as it regards our own members, the majority of whom live well and die well."

INDIA.

A SEPOY BAPTIZED. — A missionary of the London Society reports the conversion of a Sepoy who first heard the gospel from a street preacher in Madras. He is a soldier in a native regiment at Vizianagram, and well spoken of by his superior officers. The scene which took place at his baptism indicates the spirit of the people and the difficulties in the way of those who would confess Christ. The missionary, Rev. Mr. Goffin, writes: "On the Sunday morning we began the service as usual, Ramalingam — or, as he is now called, according to his own wish, Timothy — sitting in our midst, looking quietly happy. Beyond a few Sepoys gathered about the door of our little chapel, there was nothing to indicate that anything unusual was to take place. As I was reading the chapter, however, I saw a woman enter at the back. It was Timothy's mother. As soon as she caught sight of her son, she began crying and lamenting, and calling out to him something in Tamil. This noise soon attracted the attention of people outside, and the chapel was presently crowded in every part. It was impossible to continue the service, so I went to speak to the poor woman and persuade her to go away. But directly she saw me coming, she flung herself down on the floor at my feet, beating the ground with her head and hands, and crying most piteously. Some of the Sepoys were angrily asking me why I thus interfered with them and their religion, and would hardly listen to anything I said. I was debating with myself what to do, when Timothy arose from his seat, and, with an ashy face and hard-set lips, said in Tamil to some of his friends, "Have I not chosen? Why can't you let me go my way and you take yours?" Immediately two men lifted up the poor woman from the ground, and bore her away, struggling and crying, down the road to her house. After this we went on with the service, in the course of which I put a few questions to Timothy before the assembled crowd, which he quietly answered, and then I baptized him. Afterwards I addressed the people in Telugu, and Andrew followed in Tamil, and we concluded with prayer. Then they crowded round us, asking all sorts of questions, and trying hard to make us believe that it was only because he hoped to gain something that Timothy had thus changed his religion, as they called it. Since his baptism Timothy has attended our services as opportunity offered, and showed himself eager in studying the Bible and Tamil books. He has passed through no small trial of his faith and steadfastness. His mother considers him dead, and has, I am told, performed the funeral rites for her lost son; his brothers laugh at and annoy him, and the native officers regard him with suspicion, and will lose no opportunity of getting him into trouble with his superiors. He is cut off from his family and friends, and must live alone. Some Mohammedans applaud the step he has taken, and a few Roman Catholic Sepoys show him a little sympathy, but almost all are against him. How few of our friends at home have to endure so much for the sake of Jesus!"

CONVERTED BRAHMAN PRIESTS. — It is stated that in connection with the Santhal Mission there are five men now engaged in Christian service who were formerly Brahman priests. Two of these priests who have recently taken a stand on the side

of Christ, are reported as saying: "We are bound to suffer: if we come out boldly and witness for Christ, we shall be cast out and called all sorts of names for the gospel's sake; and if we remain as we are, enjoying all the pleasures of this life, and walking in the ways of the world, we are sure to suffer for our sins in the world to come." They used a Bengalee proverb to represent their condition. They said: 'If a pumpkin falls on a saw, the pumpkin is injured, and not the saw; but if the saw falls on the pumpkin, the latter is crushed, yet the saw remains unhurt.' And so they said that God did not suffer in the least whichever course they took, but it made a great difference to them, for in the one case they would only suffer persecution for a short time, and then go to heaven, while in the other it would be pleasure now and hell hereafter."

CHINA.

MISSION HOSPITAL AT SWATOW. — The Presbyterian Church of England, in connection with its mission at Swatow, maintains a hospital which treated during 1881 2,872 in-patients, and 1,082 out-patients, making with some 800 prescribed for in the country, a total of 4,754 patients. Of these 63 were cases of men who came to be cured of opium-smoking. These smokers were found to belong to the poorer classes, and while some after treatment again return to the pipe, there are many cases of genuine reformation. *The Messenger* says: "The Mission Hospital at Swatow drew its patients last year from no fewer than *twelve hundred and twenty-one* towns and villages in the region around. Of nearly *three thousand* in-patients received during the year, the average time of residence in hospital was three weeks. During that period each patient was in daily contact with Christian teaching and Christian practice. Out of one hundred applicants, eighteen were received by baptism into the church. For the support of the hospital no more than £100 was required from England."

RUSSIA.

THE MOLOKANS. — Rev. B. Labaree, of the Presbyterian Mission in Persia, but now in Constantinople, writes to the *Foreign Missionary* of one of their Nestorian brethren who has been laboring among the Molokans of Russia, an interesting people with whom our missionaries at Erzroom have come in contact on the borders of Russia, near Kars. Mr. Labaree says: "I have had much pleasure in a visit from a Nestorian brother, of whom I have written you before, who is engaged in evangelistic work among the Molokans of Russia. He is a graduate of Seir Seminary. For twenty-two years he has lived in Russia in independent labors, preaching the gospel. Finding a considerable number of Molokans disposed to cast off their Quaker views of the ordinances, he began to labor with them. He made a special visit to Oroomiah some years ago to be ordained for this special service. He has proceeded in his apostolic work, preaching the gospel and gathering into little churches the fruits of his labors, having with his own hands ordained sixteen ruling elders in different parts of the country, up and down the Volga, and in the Crimea. These evangelical brethren now support him as an evangelist among themselves. They number about three thousand. Latterly he has become known to the evangelical Russian noblemen, who received their inspiration from Lord Radstock, who have given him the warm hand of fraternal fellowship. He relates many interesting incidents of his intercourse with the noble and wealthy of St. Petersburg, which illustrate both their true Christian spirit, and his own simple, unaffected piety. Though not a man of much learning, his good sense and his genuine devotion to his calling make him a most useful man. In his work he has encountered some practical subjects of no little perplexity. One prominent difficulty arises from the loose practices of the Molokans in the matter of divorce. Another, from the increasing influence of the Baptists."

AFRICA.

FRENCH MISSION TO THE BASUTOS.—The great disturbance in this mission, caused by the war, has been frequently referred to. M. Mabille has resumed work at his former station, and he writes from Morija, March 15: "It is only six days since I arrived, and I have not yet been able fully to take account of the real state of affairs, but I have seen and heard enough to understand that there are many material and moral ruins to be rebuilt. My brethren Cazalis and Dyke have done all that they could towards this in the present political circumstances of the country. Of the sixteen schools we had before the war, five are again in working order. Almost all the stations have resumed their usual proceedings. In a few days I hope to convene a general meeting of the whole church. This meeting will last two or three days, and then we shall know pretty well who have persevered in the way of salvation, and who have departed from it; some by failings of which they may repent, and others by a more or less complete return to pagan customs. The evangelists and schoolmasters are many of them scattered here and there. Will they all return to their labors? This is at present an unanswered question; indeed, we have hardly looked at it."

FIRST CONVERT AT UGANDA.—The glad message has come that after these years of labor at Mtesa's capital, one young native has given evidence of renewal by the Spirit of God. Nearly a year ago Duta and another lad were banished to an island on Lake Victoria Nyanza, by order of King Mtesa, because they had affirmed that the pagan religions were lies, and that Christianity was true. They were afterwards released, and Duta was allowed to accompany Mr. Pearson to Zanzibar. There he was baptized, and in writing to Mr. Pearson, now in England, he says: "Now I know that sin is a great matter in God's sight. I have been baptized in the name of the Father, Son, and Holy Ghost. I believe entirely that Jesus Christ is the Son of God, and he is God. I am writing to you on purpose that you may know that the boy whom you brought here now believes."

MISCELLANY.

WE WAIT AT OUR PERIL.

The doors of the world are opened both for the salvation of the heathen abroad and of the churches at home. If we unhappily shall add to the list of failures another people who did not meet their call, it will not be because we lack warnings of duty or teachings of the way of life. It is a sad and guilty word which we sometimes hear, that "we have enough to do for ourselves," and "the heathen must wait." If it were so, that the heathen could wait, we wait at our peril; for then we exhaust our resources upon ourselves and history comes with its repetitions of unbelief, sterility, and death.

This may seem an idle fear to some, with our wonderful land, resources, and civilization. We have, they say, a right

to continue and all conditions for perpetuity. So had others as good, and he must be unobservant who does not see that there are many explosive materials in our society; and many evil forces not unready to take possession when the churches lose their power, their saving power. Let us also build for ourselves, and cease to be aggressive; make the forms of our Christianity elegant, and content ourselves with saving our doctrines, more than with saving souls, and we can prove as well as others, that the lack of saving power for others is fatal for ourselves. Not long would it take our churches to be engrossed in intestine discords, in the cultivation of theories without practice, in the elegancies of personal luxury, in most idle speculations and philosophies, until the divine life should be

gone.—*Rev. A. F. Beard, D. D., from sermon preached in behalf of the American Board at the Anniversary held in New York, May 14, 1882.*

BIBLIOGRAPHICAL.

China: Country, People, Missions. By Rev. J. T. GRACEY. *Second Edition, revised.* Rochester, N. Y. S. Whybrew. Price 15 cents.

This is one of a proposed series of brief missionary sketches, covering the fields in which various Boards are laboring. There is a vast amount of information presented in this pamphlet concerning the Chinese, and what has been done and yet remains to be done for their evangelization. We heartily commend the sketch to pastors and others who desire to have at hand the facts relative to the great empire towards which missionary thought is now turning. There are, however, later statistical tables than the one here given, which is taken from the Shanghai Conference report of 1877.

Progress of Christian Missions. Presbyterian Board of Publication. Philadelphia.

This is a little paper-covered tract of thirty-six pages, in which, in the form of questions and answers, the great facts in the history of missions are set forth. It is designed for families, Sabbath-schools, and mission bands. Those who would use this small catechism would gain much information they are not likely to gain otherwise, just as those who study the "Shorter Catechism," get a valuable training in theology. The difficulty in both cases

will be to get people to use the catechisms. We heartily wish they would use them.

Cristo. Estudio Filosofico. Madrid, 1881.

This is a Spanish translation with an introduction by Rev. Thomas L. Gulick, of Zaragoza, of the celebrated tenth chapter in Dr. Bushnell's *Nature and the Supernatural*. This treatise on the character of Christ as attesting his supernatural person and mission is deemed specially adapted to meet the skepticism now prevailing in Spain, where the pretended miracles and superstitions of the Roman Church have done so much to undermine the faith of men as to spiritual things.

An Inquiry concerning the Relation of Death to Probation. By G. FREDERICK WRIGHT. 114 pp. Boston: Congregational Publishing Society.

In examining this little treatise on a momentous theme we have been particularly pleased to find that the appeal has been throughout to revelation and not to human philosophy. The issues of the future transcend our knowledge, for no man has come from the dead to tell us what shall be. But One who knows all things, has come from heaven as a witness to the truth, and that truth he has given to us in His Word. His witness must be true. Professor Wright has sought to present in this volume the teachings of the Bible as to human probation, and he reaches the conclusion that we are there taught that there is no probation after death. To tell men that there is a later probation, is to speak where God has not spoken. The style of this "Inquiry," is clear, calm, and dispassionate, as befits the theme.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Confession of shortcomings.—It should weigh on the consciences of Christians that they dwell no more upon the guilt and ruin of the heathen world, and no more on the truth that the tidings of great joy were designed for all people; that they are no more pressed in spirit to help spread the joyful news; that they are so contentedly indifferent to the wants and woes of unevangelized millions. It should be acknowledged with shame and confusion of face, that for making known the great salvation self-denial is so slight, gifts so small, and petitions so feeble; that we settle down to such selfish enjoyment of God's good gifts, while the urgent command rests upon us to communicate to those who are famishing for want of the bread of life. Contrite confession is due for the sin of not appreciating more fully the fact that our Lord came not to be ministered unto, but to minister and to give his life a ransom for many; and for the sin of lukewarmness in aiding to make known to all benighted nations the gospel of the great salvation.

For the missionary work in the Ottoman Empire, that it may not be hindered by reason of war, and that the issue of the present conflict may be for the furtherance of the gospel.

DEPARTURES.

- July 29. From New York, Rev. Marcellus Bowen and wife, returning to Smyrna.
 " " Miss Mary Lyon Page, of Haverhill, Mass., who is to be stationed at Smyrna.
 August 5. From New York, Rev. George Allchin and wife, to join the Japan Mission.
 " " Miss Isabel F. Dodd, daughter of a former missionary of the Board, to join the Western Turkey Mission.
 " " F. D. Shepard, M. D., and wife, for Aintab, to be connected with the medical department of Central Turkey College.
 August 10. From New York, Rev. E. P. Hastings, D. D., and wife, Miss Kate E. Hastings, and Miss Minnie B. Truax, for the Ceylon Mission; also, Mr. Frank K. Sanders, son of the former missionary to Ceylon, who goes as instructor in Jaffna College.

ARRIVALS.

- June 7. At Benguela, West Africa, Rev. W. E. Fay, Rev. W. M. Stover and wife, and Miss M. J. Mawhir.
 July 3. At Bombay, Rev. Charles Harding and wife, Miss Ruby E. Harding, and Miss Katie Fairbank.

ARRIVALS IN THE UNITED STATES.

- July 11. At San Francisco, Rev. H. J. Taylor, with three children, and Mrs. L. V. Snow, of the Micronesian Mission.
 July 16. At New York, Rev. A. Fuller and wife, of the Central Turkey Mission.
 July 29. At San Francisco, Miss H. F. Parmelee, of the Japan Mission.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. What reasons are given for sending missionaries to Austria? (Page 333.)
2. How has Bihé been reached, and what of its king? (Page 349-351.)
3. What is said of the increasing light and the demand for books in Turkey? (Pages 352, 353.)
4. Give an outline of the report from the Harpoot Station, in Eastern Turkey, for the year 1881. (Page 353.)
5. What report comes from theological seminaries? (1.) Marsovan (page 351.); (2.) Ahmednagar (page 355.)
6. What official hostility has been manifested in North China? (Page 346.) What has been the result? (Page 332.)
7. What account is given of the use of opium and the effects of the drug in North China? (Page 345.)
8. Report the remarkable movement under the care of a native doctor at Yang-chin-k'ang, in the Foochow Mission. (Page 343.)
9. Give a report of the organization of the 19th Congregational church in Japan. What of the mass-meetings? (Pages 347, 348.)

DONATIONS RECEIVED IN JULY.

MAINE.			
Arroostook county.		Kennebec county.	
Lincoln, Rev. Geo. A. Dutton,	2 00	Hallowell, Cong. ch. and so.	90 13
Cumberland county.		Penobscot county.	
Portland, St. Lawrence St. ch. 6.83;		Bangor, 1st Cong. ch. and so.	11 81
Rev. John C. Holbrook, 15;	21 83		202 35
So. Freeport, Rev. Horatio Hlsey,	10 00—31 83	Legacies. — Brownfield, Mrs. Sally S.	
Hancock county.		Osgood, by Thomas Moulton, Ex'r,	200 00
Ellsworth, Cong. ch. and so.	66 76		402 53

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Henry Hooker,	10 00
Keene, 1st Cong. ch. and so.	50 00—60 00
Coos county.	
Dalton, Cong. ch. and so.	10 00
Grafton county.	
Orford, John Pratt,	10 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Rev. Wm. Clark, add'l, 3;	
Miss L. G. Clark, 1; Miss L. R. Clark, deceased, 1;	5 00
Merrimack, 1st Cong. ch. and so.	16 55
Nashua, 1st Cong. ch. and so.	59 37
Pelham, Cong. ch. and so.	85 00—165 92
Merrimack county Aux. Society.	
Concord, South Cong. ch.	96 28
Pittsfield, J. L. Thorndike, for Africa,	2 80
Warner, Moses D. Wheeler,	5 00—104 08
Rockingham county.	
Exeter, 1st Ch. and so.	57 00
Strafford county.	
Tamworth, Cong. ch. and so.	14 00
Wakefield, Rev. Nath'l Barker,	5 00—19 00
	426 00

VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	10 20
Bennington county.	
Bennington, 2d Cong. ch. with other dona. to const. L. MCINTIRE, S. TOWNE, F. C. WHITE, and E. A. COBB, H. M.	81 16
No. Bennington, Cong. ch. and so.	30 44—111 60
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Danville, Cong. ch. and so.	29 00
St. Johnsbury, No. Cong. ch. and so., 184; South Cong. ch. and so., 143.16; Five friends, 5;	332 16—361 16
Chittenden county.	
Burlington, 1st Cong. ch. and so.	178 00
Charlotte, Mrs. W. L. Yale,	5 00
Essex, Wm. A. Deering,	2 00
Essex Centre, Cong. ch. and so.	23 00—208 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	10 00
St. Albans, 1st Cong. ch. and so.	83 31—93 31
Grand Isle county.	
Grand Isle, Cong. ch. and so.	8 00
South Hero, Cong. ch. and so.	30 00—38 00
Lamoille county.	
Cambridge, Friends,	40 00
Morrisville, Cong. ch. and so.	22 00
Stowe, Cong. ch. and so.	51 00—113 00
Orange county.	
Thetford, 1st Cong. ch. and so.	42 63
Orleans county.	
Newport, Cong. ch. and so.	7 50
Rutland county.	
Benson, Anna M. Howard,	10 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, A friend,	5 00
Windham county, Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch., m. c.	25 79
Westminster, Cong. ch. and so	16 00—41 79
Windsor county.	
Royalton, Cong. ch. and so.	20 00
W. Hartford, Cong. ch. and so.	10 12—30 12
	1,072 31

Legacies. — Essex, N. Lathrop, by S. G. Butler, Ex'r, 25.93; Manchester, Rev. James Anderson, by Mrs. Caroline A. Barrus, Exec'x,	100 00—125 93
	1,198 24

MASSACHUSETTS

Barnstable county.	
Falmouth, 1st Cong. ch., m. c.	11 55
No. Falmouth, Cong. ch. and so.	20 00
No. Truro, Joanna Paine,	7 00—38 55
Berkshire county.	
Hinsdale, Cong. ch. and so.	178 25

Housatonic, Cong. ch. and so.	52 06
Lenox Furnace, Miles Washburn, 76.83; Mrs. Emily Washburn, 15;	91 83
Mill River, Cong. ch. and so.	17 70
New Marlboro, 1st Cong. ch. and so.	5 57
Pittsfield, 1st Cong. ch. and so.	125 00
Williamstown, 1st Cong. ch. and so., 31.20; Williams College Ch. add'l, 5.50;	36 70—507 11
Bristol county.	
Attleboro, Ebenezer Carpenter, to const. CHARLES C. KETTER, H. M.	100 00
Fall River, 3d Cong. ch. and so.	45 40
Taunton, Winslow Ch. and so.	56 52—201 92
Essex county.	
Lawrence, South Cong. ch.	18 58
No. Andover, Cong. ch. and so.	70 00
Salem, Crombie St. ch.	124 00—212 58
Essex county, North.	
Georgetown, A friend,	20 00
Haverhill, No. Cong. ch.	300 00
Merrimac, A friend,	10 00
Newbury, 1st Cong. ch. and so., 43.07; do. m. c., 13;	56 07—386 07
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington St. ch., 50;	
Dane St. ch., m. c., 17.02;	67 02
Boxford, Cong. ch. and so.	24 56
Ipswich, South ch.	30 00
Middleton, Cong. ch. and so.	10 00
W. Boxford, Cong. ch. and so.	9 79—141 37
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Sunderland, Cong. ch. and so.	87 11
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so.	5 33
Hampden, Cong. ch. and so.	23 08
Holyoke, 2d Cong. ch. and so.	50 19
Monson, Cong. ch. and so.	31 65
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch. and so., 100.68; South Cong. ch. and so., 87.74; Rev. Edward Clark, 10;	198 42
West Springfield, 2d Cong. ch. and so., 23.70; Ashley and Charitable Fund for Foreign Missions by Samuel Smith, Treas'r, 150;	173 70—492 37
Hampshire co. Aux. Society.	
Florence, Cong. ch. and so.	19 39
Hadley, Russell ch., m. c.	14 71
Northampton, 1st Cong. ch. and so.	258 08
Williamsburgh, Cong. ch. and so.	100 00—392 18
Middlesex county.	
Cambridge, A member of Shepard ch.	50 00
Cambridgeport, Pilgrim ch. m. c.	11 94
Chelmsford, A friend,	8 50
Lowell, Kirk St. ch., 774.22; 1st Cong. ch. and so., 100;	874 22
Malden, 1st Cong. ch. and so.	90 07
Melrose, Cong. ch. and so.	24 87
Newton Centre, 1st Ch.	71 28
Saxonville, Edwards ch. and so.	45 68
Southboro, Pilgrim ch. and so.	18 18
Southville, Cong. ch. and so.	10 06
Wakefield, Cong. ch. and so.	284 11
Waltham, Cong. ch. and so.	75 00
Waverly, Cong. ch. and so.	41 01—1,604 92
Middlesex Union.	
Ayer, Cong. ch. and so.	25 15
Lancaster, Edward Phelps,	50 00
Townsend, Cong. ch. and so.	16 60—91 75
Norfolk county.	
Foxboro, Ortho. Cong. ch.	34 72
Hyde Park, 1st Cong. ch., 39.40; do. m. c., 28.64;	68 04
Medway, Village ch.	51 25
Randolph, Cong. ch. and so., 162; do. m. c., 81.03;	243 03
West Medway, 2d Cong. ch. and so., 30.75; Mrs. Patience Shumway, 5;	35 75—432 79
Plymouth county.	
Brockton, Porter Evang. Ch. and so., to const. Mrs. MARY G. CURTIS, and Mrs. MATILDA P. HOWARD, H. M., 298.25; do. m. c., 45.52;	343 77
Hanson, Cong. ch. and so.	8 00
So. Abington, Cong. ch. and so.	65 00—416 77

Suffolk county.

Boston, Mt. Vernon ch., 1,000; do. m. c., 100; 2d Ch. (Dorchester), 350; do. m. c., 49.12; Winthrop ch., 255.78; Shawmut ch., 103.31; Highland ch., 10.82; Eliot ch. 5.75; Maverick ch., 3.47; Mrs. Joseph W. Tucker, Roxbury, 10;	1,888 25
Worcester county, North.	
Royalston, 2d Ch. and so.	5 11
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Paxton, Cong. ch. and so.	7 00
Shewsbury, Cong. ch. and so.	32 50
Worcester, Emma F. March,	1 00—40 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Grafton, Cong. ch. and so.	94 37
Millbury, 1st Cong. ch. and so.	78 84
Northbridge Centre, J. W. Morse, to const. himself, H. M.	100 00—273 21

Legacies.—Lowell, Daniel Varnum, by Thomas Varnum, Ex'r,

7,212 56
500 00

RHODE ISLAND.

Providence, Central Cong. ch., 2,150; W. R. Talbot, 100;	2,250 00
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CONNECTICUT.

Fairfield county.

Bethel, Cong. ch. and so.	40 00
Bridgeport, 1st Cong. ch. and so.	325 03
Brookfield Centre, Cong. ch. and so.	30 55
Danbury, 2d Cong. ch. and so., 10;	
Mrs. C. H. Ladd, 50;	60 00
Georgetown, Cong. ch. and so.	5 24
Southport, Cong. ch. and so., 151; do. m. c., for Micronesia, 5.50;	156 50
Stamford, A member of 1st Presb. ch.	600 00—1,217 32
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	38 82
Litchfield co. G. C. Woodruff, Tr.	
Salisbury, Cong. ch. and so.	148 40
Thomaston, Cong. ch. and so.	29 03—177 43
Middlesex co. E. C. Hungerford, Tr.	
East Hampton, Cong. ch. and so.	34 65
Higganum, Cong. ch. and so.	20 00
Middletown, So. Cong. ch. and so.	35 10
Saybrook, Cong. ch. and so., 18.93; Rev. W. D. Sexton, 5;	23 93—113 68
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	35 00
Madison, Cong. ch. and so., 12; do. m. c., 10;	22 00
Mt. Carmel, Cong. ch. and so.	4 97
New Haven, Yale College ch., 678.11; J. M. B. Dwight, 10;	688 11
Wolcott, Cong. ch. and so.	10 50—760 58
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Franklin, Cong. ch. and so.	13 00
New London, 2d Cong. ch. (of which from the Trust Estate of Henry P. Haven, 200),	1,214 19—1,227 19
Windham county.	
Voluntown and Sterling, Cong. ch. and so.	17 00
Westford, Cong. ch. and so.	5 00—22 00
—, A friend,	10 00

Legacies.—New Canaan, Lorana B. Whitlock, by F. E. Chichester, Adm'r, 200 00
Union, Rev. S. I. Curtiss, by George Curtiss, Ex'r,

58 00—258 00
3,825 02

NEW YORK.

Berkshire, 1st Cong. ch. and so.	44 76
Brooklyn, Clinton Ave. Cong. ch. add'l, A. S. Barnes, 200; do. James W. Elwell, 100; do. E. Holmes, 75; Central ch. and so., add'l, 189.95;	564 95
Churchville, Union Cong. ch. and so.	45 00

Columbus, Cong. ch. and so.	7 00
Danby, Cong. ch. and so.	25 00
Fairport, Mrs. J. Chadwick,	2 00
Flatbush, St. Paul's Cong. ch.	2 50
Keeseville, Pres. ch.	12 00
Kingsborough, Joseph Wood,	5 00
Madison, Cong. ch. and so.	7 00
Massena, 2d Cong. ch. and so.	10 00
Newark Valley, Cong. ch. and so., to const. Rev. JAY CLIZAB, H. M.	57 50
Oriskany Falls, Cong. ch. and so.	5 00
Phoenix, Cong. ch. and so.	7 76
Poughkeepsie, Mrs. M. J. Myers,	10 00
Richville, Mrs. Philena Barker, deceased,	2 80
Sandy Hill, Isabella Johnston,	10 00
Sherburne, 1st Cong. ch. and so.	167 15
West Bloomfield, Cong. ch. and so., 44.08; Mrs. B. P. Hall, 40;	84 08—1,069 50

NEW JERSEY.

Newark, Rev. J. M. Whiton,	10 00
Newfield, Mrs. Hannah Howe,	10 00
Westfield, Cong. ch. of Christ,	21 82—41 82

PENNSYLVANIA.

Centreville, Cong. ch. Ladies' Mis. Soc'y,	8 00
Pittsburgh, Rev. T. Edwards,	10 00—18 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 92; Ralph Dunning, 125;	217 00
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MARYLAND.

Frostburg, Welsh Cong. ch.	13 10
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GEORGIA.

Macon, Colored Cong. ch.	20 00
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OHIO.

Bellevue, Cong. ch.	5 25
Cleveland, 1st Cong. ch., with other dona. to const. Mary WALLINGFORD, H. M.	30 00
Conneaut, Cong. ch.	6 50
Cow Run, Cong. ch.	1 00
Four Corners, Cong. ch.	5 00
Guilford, 1st Cong. ch.	100 00
Marietta, Cong. ch.	35 00
Painesville, 1st Cong. ch., 81.10; do. Woman's Miss'y Soc'y, 10; Wm. M. Pierson, 10;	101 10
Weymouth, Cong. ch.	6 50—290 35

ILLINOIS.

Aurora, N. E. Cong. ch.	37 22
Chicago, Lincoln Park Cong. ch., 33.98; Plymouth Cong. ch., 13.56; C. G. Hammond, 1,500; Mrs. Adaline Boyden, 25;	1,572 54
Dover, Geo. Wells,	500 00
Galesburg, 1st Cong. ch.	175 00
Griggsville, Cong. ch.	34 35
Hampton, Cong. ch.	3 00
Henry, Friends in 1st Cong. ch.	25 00
Lake Forest, Rev. W. A. Nichols,	25 00
Lawn Ridge, Cong. ch.	27 22
Lee Centre, Cong. ch.	18 00
Loda, Cong. ch.	17 84
Malta, Cong. ch.	6 40
Naperville, 1st Cong. ch.	28 36
Rockford, 2d Cong. ch., 77; Thomas P. Carleton, 4;	81 00
Shabbona, Cong. ch.	39 71
South Chicago, Cong. ch.	7 15
Washington Heights, Friends,	5 00
—,	50—2,603 29

MICHIGAN.

Detroit, 1st Cong. ch.	241 00
E. Johnston, Cong. ch.	4 19
Galesburg, Cong. ch.	8 00
Hillsdale, Rev. Hiram Smith,	10 00
Jackson, 1st Cong. ch.	400 00
Laingsburg, Cong. ch.	12 30
Middleville, Cong. ch.	4 31
No. Adams, Cong. ch.	7 00
Olivet, Cong. ch.	5 66

Romeo, Miss Mary A. Dickinson, with other dona. to const. Rev. F. A. FIELD, Mrs. C. M. FIELD, Mrs. M. H. CURRIER, and WALLACE B. PARKER, H. M. 200 00
 Sandstone, Cong. ch. 1 81
 Somerset, Cong. ch. 16 00
 St. Johns, 1st Cong. ch. 13 00—923 27

MINNESOTA.

Austin, Cong. Union ch. 22 62
 Excelsior, Cong. ch. 18 00
 Faribault, Cong. ch. 37 79
 Freeborn, Cong. ch. 2 00
 Hutchinson, Cong. ch. 1 52
 Litchfield, Susan T. Cathcart, 3 00
 Minneapolis, Plymouth ch., 43.36; 1st Cong. ch., 27.59; 2d Cong. ch., 4; 74 95
 Rochester, Mrs. Mary W. Porter, to const. JOHN WENTWORTH PORTER, H. M. 100 00
 St. Paul, Plymouth Cong. ch. 80 50—340 38

IOWA.

Chester Centre, Cong. ch. 32 00
 Denmark, Isaac Field, 20 00
 De Witt, 1st Cong. ch. 31 00
 Hillsboro, John W. Hammond, 50 00
 Le Mars, 1st Cong. ch. 31 30
 Miles, Cong. ch. 6 60
 Ottumwa, 1st Cong. ch. 17 00
 Preston, Cong. ch. 6 00
 Stacyville, Cong. ch. 10 35
 Tabor, T. McClelland, 10 00—214 25

WISCONSIN.

Beloit, 1st Cong. ch. 200 00
 Bristol and Paris, Cong. ch. 16 00
 Depere, Cong. ch. 17 00
 East Troy, Cong. ch. 8 00
 Emerald Grove, Cong. ch. 13 00
 Johnstown, Cong. ch. 5 00
 Milwaukee, Plymouth ch., 73.40; Grand Ave. Cong. ch., 46; 119 40
 New Richmond, 1st Cong. ch. 14 58
 Pine River, O. Pearse, 5 00
 Pleasant Hill, Cong. ch. and s. s. 15 77
 Racine, 1st Cong. ch. 37 00
 Waupun, Cong. ch. 25 00—475 75

KANSAS.

Crooked Creek, Cong. ch. 2 60
 Emporia, Cong. ch. 52 00
 Pleasant Prairie, Cong. ch. 1 00—55 60

NEBRASKA.

Lincoln, "K. & C." 8 00
 Valparaiso, Moses Allen, 10 00
 Wisner, Cong. ch. 6 33—24 33

CALIFORNIA.

Eureka, Cong. ch. 2 00
 Fort Jones, A friend of missions, 5 30
 Saratoga, Cong. ch. 8 80—16 10

COLORADO.

North Denver, Boulevard Cong. ch. (3 weeks old) m. c. coll. for Turkey, 3 00

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. 12 50

CANADA.

Province of Quebec.
 Danville, C. 30 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyns, Miss S. L. Ropes, 60; London, Wm. S. Lee, 20; 80 00
 Turkey, Constantinople, The Missionary Children's Missionary Society, for work in Bihé, 78.10; Rev. I. F. Pettibone, to const. Rev. LUMAN A. PETTIBONE, H. M., 50; "The Home," for Bihé, 8.80; 136 90—216 90

MISSION WORK FOR WOMEN.

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517 71

Donations received in July, 31,694 03
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\$32,777 96

Total from September 1st, 1881, to July 31st, 1882, Donations, \$291,126.99; Legacies, \$95,201.06 = \$386,328.05.

CONTRIBUTIONS FOR FAMINE RELIEF IN ASIA MINOR.

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 3,370.63
 BOSTON, August 10, 1882.
 LANGDON S. WARD, Treasurer.

FOR YOUNG PEOPLE.

BIHÉ, IN WEST CENTRAL AFRICA.

AFTER long delays, Bihé has been reached by one of the missionaries of the American Board. This was the region Messrs. Bagster, Sanders, and Miller set out for in 1880, leaving Benguela, on the sea-coast, in March, 1881. The story of their detention in Bailunda, two hundred miles from the coast, and fifty miles from Bihé, is, we hope, familiar to our readers. King Kwikwi, of Bailunda, did not want them to go on, and would not furnish them with necessary carriers. So they stayed at Bailunda and built them houses for a station, watching all the while for any opportunity to visit Bihé, to see if a good opening for a mission could not be found there. On another page of this *Herald* you will find Mr. Sanders' letter, announcing his arrival at Bihé, and giving some description of the place and people. Do not fail to read his interesting account. This region of Bihé was visited in 1877 by a Portuguese



A BIHÉ HEAD-DRESS.

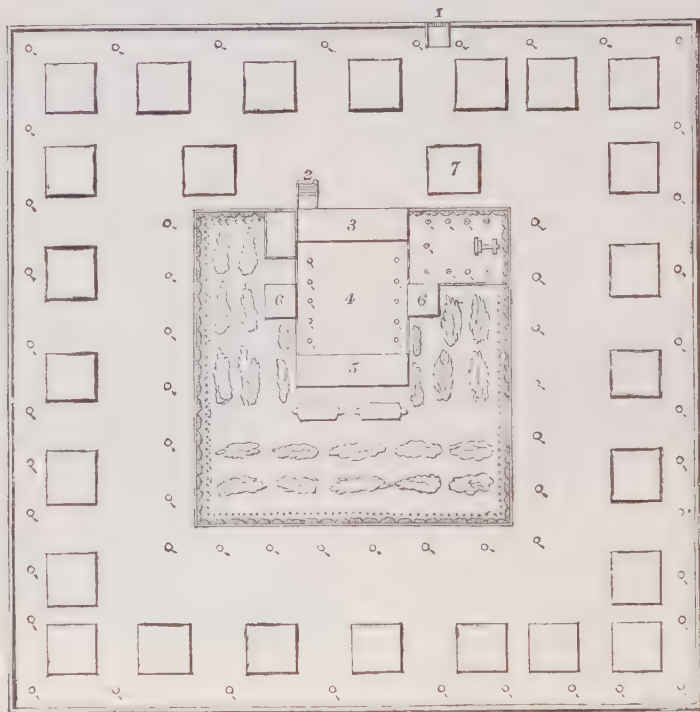


BIHÉ WOMAN.

traveler, De Serpa Pinto, and in his entertaining volumes entitled *How I crossed Africa*, he gives a graphic story of what he saw there. Through the kindness of Messrs. Lippincott & Co., of Philadelphia, the publishers, we are able to give several illustrations from that portion of Major Pinto's work which relates to Bihé. These pictures of a Bihean man and woman are taken from real life, and Pinto saw many of the women digging in the fields, as this one is doing. The men have good forms, and are strong and brave, and though sadly depraved, they are, in the opinion of this trav-

eler, fitted to take the lead of all other peoples in Africa, could they be taught aright.

The villages of the Biheans are usually fortified, not as a protection from wild animals, for these are few, but to resist the attacks of men. Below is a plan of the village of Belmonte, which Mr. Sanders speaks of visiting. It was the place where Silva Porto, an enterprising Bihean, once lived. The outside line represents a strong wooden stockade, within which, at regular intervals, are fine sycamore trees. The small squares represent the houses of the people. Then comes another row of sycamores surrounding the large inner square, or palisade. Within the latter are pomegranates and orange trees and roses, with



PLAN OF THE VILLAGE OF BELMONTE.

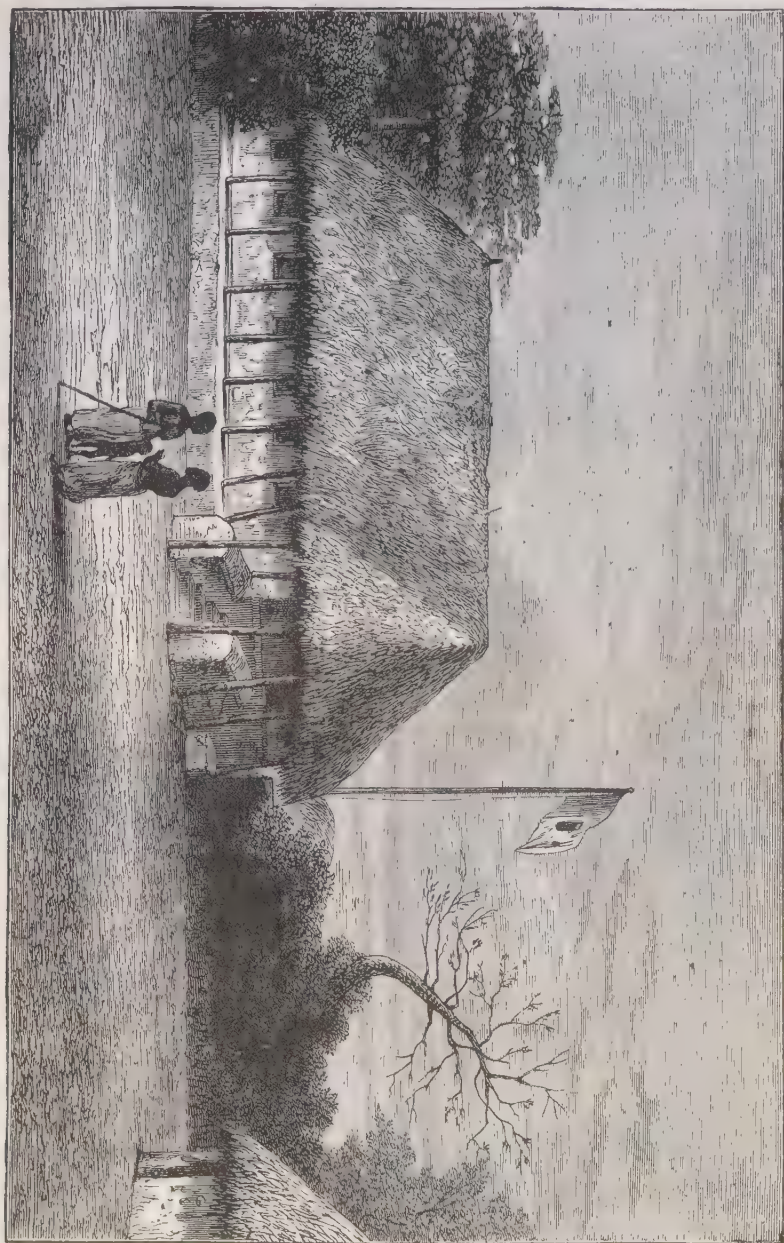
1. Entrance to the village. 2. Entrance to Silva Porto's House. 3. House. 4. Interior court-yard. 5. Kitchen and store-room. 6. Servants' house. 7. Warehouse.

gardens, and a burying-place. Silva Porto's house (at No. 3 above) is shown on the opposite page. This is a finer house than is commonly seen in Bihé, most of them being little more than huts made of wood and covered with thatch.

It was at this village of Belmonte that Serpa Pinto was sick for a long time, and here, after his recovery, he laid his plans and made his preparations for his long and perilous journey across Africa.

The Soba, or King of Bihé, is Chilemo (Major Pinto spells the name Quilemo), and Mr. Sanders' letter shows that there is little to admire in this sovereign. Under the king are seculos, or chief men, some of them having

fortified villages of their own, who are to all intents kings over their own small territories. These *séculos* are the persons with whom, for the present, our missionaries carry on their dealings with the natives, for they act as



BELMONTE HOUSE, BIHÉ

guides and business agents. As soon as a better acquaintance is formed with the people and the kings, it is to be hoped the services of these *seculos* can be dispensed with.

There is nothing which shows more clearly the character of the Biheans than their treatment of women. They are practically slaves, doing the hard work. They dig in the ground and raise the corn, which is one of the chief produc-



GANGUELLA BLACKSMITHS.

tions. Instead of grinding the corn the women pound it in a mortar in the way represented below. Polygamy prevails here as in other parts of Africa, and the men seem to put away their wives whenever they are pleased to do so.

On the way from the coast to Bihé Major Pinto passed among the Ganguellas, the near neighbors of the Biheans, and much like them. Above are shown some of these Ganguellas at their forge, where, notwithstanding their rude bellows and anvil, they make very good tools and weapons. Though these people of Africa have received our missionaries kindly, and offer to let them stay and choose any spot they please on which to build their houses, it must not be supposed that they care anything as yet about having the gospel of Jesus Christ preached to them. They have no wish to be taught about God. But as Jesus did not come to earth because men wanted him, but because men needed him, so our missionaries have gone to Bai-



BIHÉ WOMEN POUNDING CORN.

lunda and Bihé. Pray God to guide and keep them.

Now turn to Mr. Sanders' letter from Bihé.

THE MISSIONARY HERALD.

VOL. LXXVIII. — OCTOBER, 1882. — No. X.

CLOSE OF FINANCIAL YEAR. — The receipts for the month of August fell below those of the same month for the preceding year by about \$6,000. The total receipts for the year are in advance of those of the preceding year, the gain being entirely from legacies, by about \$12,000. Only by curtailment of needed expenditure, and by deferring some payments to another year which he would have gladly included in those of the present year, will the treasurer be able to report, as he hopes to do, a small balance on the credit side of the treasury. Thanks are due to several donors whose special remembrance during the closing days of the year has enabled us to report as favorable a record as this. We must gird ourselves for our approaching Annual Meeting, with a determined purpose to do better far than this another year. May the Lord prepare us all for a fresh spiritual anointing in that great assembly of his people!

THE people of Portland and vicinity are preparing to give the friends of the Board a hearty welcome at the approaching Annual Meeting, commencing October 3, and it is already evident that there is to be a large attendance from all parts of the country. Let there be continued prayer that the Master may be present with his special blessing. The Committee at Portland, in response to requests from many who prefer to provide for themselves at hotels, have made arrangements therefor, the details of which will be found in the notice on the last page of the cover of this number. The Committee will aid as far as possible in securing rooms for those who apply through them, but such applications should be made at once.

THE late Mr. Marquand, of Connecticut, one of the five Corporate Members of the Board who have died within the year, once said of one who thought to do him a favor by preventing an applicant for aid from calling upon him: "I do not thank any man for coming between me and a solicitation for any worthy cause." A Christian should never be troubled because he is asked to give. If he *cannot* give, he may well be sorry; but if he does not wish to give, he ought to be more than sorry, — he should be alarmed. Lack of money is by no means so sad as is the lack of a disposition to contribute of what one has. A man often shuts the door in the face of his best friend when he shuts off an appeal to his benevolence.

THE information received from within the lines of Arabi Pasha's forces concerning the situation of the native Christians in Egypt is very slight. In addition to all the usual hardships of war, these Christians must be in special peril as being, in the eyes of their fanatical neighbors, in league with the foreigners, from whose lips they have received the gospel. He who guarded his servant when in the lion's den is the only defense of the hundreds of converts, Christian men and women, now exposed to Moslem hate and violence. May the God of Daniel protect them !

THERE will be found among the letters from the missions a report of the happy adjustment of certain difficulties which have for some time existed between a portion of the native community and the missionaries at Mardin, Eastern Turkey. About the same time this report reached us, there came a letter from a household in the West, much interested in that mission station, saying : "Ever since the first intelligence of the discord was received, it has been a subject of prayer at our family altar." Who can tell how far the result, over which there is so much rejoicing, is due to the daily prayers offered for months in that Christian home ? By our supplications in their behalf we may become workers together with our brethren abroad. Let not such supplications be merely general, but often special, carrying the needs of individuals and of particular stations before Him who waits to hear. More thought should be given to this method of coöperating with our representatives in foreign lands.

THE *Mission Dayspring* seems to be steadily growing in favor with all who see it. Though its publication was unavoidably delayed until after the year had begun, over twelve thousand subscribers have already been enrolled, and the number is constantly increasing. We look for a doubling of the list between this time and January next, or as soon as Sunday-schools and mission circles find out how attractive and cheap the monthly is. For specimen copy address *Mission Dayspring*, 1 Somerset Street, Boston.

THE deposed Zulu king, Cetewayo, after having been beaten by the English in war, and held a captive for three years, while his domain was divided among a number of petty rulers, has been taken to England, to be received by the Queen, fêted by the nobility, and run after by the crowd, and then informed that he is to be restored to his domain in Zululand. The details of the plan have not reached us as yet, but we are curious to know what guaranty this savage potentate can give that he will rule better in the future than he has in the past. It is not strange that the present government of Great Britain should question the rightfulness of the settlement made by their predecessors at the close of the Zulu war ; but yet the chiefs among whom, according to this settlement, Zululand was divided have been in full possession for three years, and it is not clear by what right they can now be set aside, or brought into subjection to a king against whom many of them fought until his deposition. The missionaries in Natal will not be glad to see this persecuting and tyrannical king return to his old dominion, yet they will remember that by the very act of returning Cetewayo the English government has given security for his good conduct in the future.

AMONG the many who say "Who will show us any good?" may be reckoned great numbers in pagan lands. Though worshipping with apparent devotion the idols made by men's hands, they are restless and dissatisfied, and often cry out for something better. A Christian minister in India who daily preached to the Hindus assembled at a fair says that he often heard expressions like the following: "Do show us the way of salvation." "Show us the inner mysteries of your religion. We are far from being happy." "Our religions do not satisfy us. Can your religion give what ours cannot?"

THE political atmosphere throughout Turkey seems just now specially charged with electricity. The Moslem population is deeply stirred both with hopes and fears, and commotions may be looked for in any direction, so long as the popular expectations are awakened as to a great Islamic revival. The telegraph reports within a few days an armed conflict between the Greeks and Turks, on a question of their frontier, an anti-Christian disturbance at Beirut, and some serious trouble near Erzurum in connection with Obeidullah, the Koordish insurgent chief, whose forces were driven from Persia last year. As to the future throughout Turkey, much depends upon the issue of the present conflict in Egypt. Dr. Lansing, of the United Presbyterian Mission in Egypt, doubtless speaks advisedly in saying that unless the power of Arabi Pasha is crushed, no European can live safely in Egypt; and it may be added that what is most needed for the progress of truth and of moral and political righteousness throughout the Moslem world is the prompt and decisive overthrow of any man who attempts to incite to a fanatical revolt in the interests of Islam.

THE special religious interest manifested at the Sandwich Islands a year ago has recently received a new impulse, and the Holy Spirit seems to be moving upon the hearts of the native Hawaiians. Mr. Forbes writes briefly, from Kohala, of an evangelistic tour taken with Mr. Hallenbeck, saying that a glorious work of grace is evidently in progress among the churches.

THE telegraph reports that the recent promulgation of the treaty between the United States and Corea has been followed by a revolt against the Corean government by the party opposed to intercourse with foreigners. It is one thing to open a country by treaty stipulation, and quite another thing to make a people ready for the coming of those they do not care to see. But the commercial world will not cease its efforts to trade with Corea because of this outbreak of opposition, and Christ's church should not delay to press in with the message of the gospel, though at present the people do not care to hear it.

A RECENT lesson in the International Series for Sunday-schools has enforced the Master's teaching, that gifts to his treasury are to be estimated with reference to what remains in the donor's hand rather than to what is bestowed. In the light of this teaching a certain contribution of \$1,000 coming annually to the treasury of the American Board seems very large, since it has been discovered that it comes from the widow of a farmer in moderate circumstances, now living in a small cottage, without a servant.

MORAVIAN ANNIVERSARY. — August 21st was the third Jubilee, or the one hundred and fiftieth anniversary of the first foreign mission of the United Brethren. On that day special services were held at Herrnhut, Saxony, the executive center of Moravians; also at Bethlehem, Pa., the largest of their settlements in this country; and on the same day, or about the same time, at various places in the United States, in Great Britain, and in the missionary provinces of the *Unitas Fratrum*. At Bethlehem the massive stone church, capable of seating fourteen hundred persons, was beautifully decorated for the occasion with tropical plants on the lower platform, evergreen trees and vines, while branches and leaves of oak in the recess behind the pulpit formed an appropriate setting for the large and well-known painting by Schuessele, "Zeisberger preaching to the Indians." Over the whole was an arch bearing the inscription: "The Everlasting Gospel." Directly opposite, and in the middle of the choir-gallery, was a painting which represents the first converts from some of the nations to which Moravian missionaries carried the gospel. On the two sides of the main audience room were portraits of eminent bishops, ministers, and missionaries of the Brethren's Church, such as Zinzendorf, Von Watterville, Cammerhoff, Heckewelder, Böehler, and others. These were crowned with mountain laurel. On the morning of the anniversary day trombonists, according to custom, announced the festival, "From Greenland's Icy Mountains," being one of the tunes; and a long streamer, with the inscription, "Glory to God," was suspended from the steeple of the church.

THE account given in the *Moravian* of August 30, of these Jubilee services held at Bethlehem, refers to the business meeting of the Society for Propagating the Gospel held in the morning, followed by a procession to the old graveyard, where, around the graves of the first missionaries and converts, were sung hymns relating to the communion of saints in the church militant and triumphant; to a jubilee love-feast in the afternoon; and, as a climax, to the evening service, when, before a vast congregation, the jubilee address was given by Rev. Augustus C. Thompson, D. D., of Boston. The selection of Dr. Thompson to give this memorial address was not only a fitting recognition of intelligent interest he has for many years shown in the history and missions of the United Brethren, but is a pleasant illustration of the catholicity of their church. The address is given in full in the *Moravian*, and that paper may well speak of it as showing "the hand of a master." We are glad to give on another page a brief *résumé* of Moravian missions from the same pen.

THE "mound builders" lived in China as well as in the valley of the Mississippi. Mr. Williams, of Kalgan, sends us a sketch of a cluster of over forty mounds about ten miles from that city, one of them being thirty feet high and four hundred and twenty feet in circumference at the base, and another oval mound being forty-eight feet in length at its summit.

MANIFOLD are the rewards of missionary service. The Master's Word is confirmed over and over again in the experience of his servants, "He that loseth his life for my sake, shall find it." "It is nineteen years to-day," writes a missionary from China, "since we first reached our home in Tientsin. Nineteen years of missionary life! It has not seemed very fruitful in outward results, but it has been full of happiness, and I hope the Lord has accepted it."

A CENTURY AND A HALF.

BY REV. AUGUSTUS C. THOMPSON, D. D., BOSTON.

MORAVIAN missions were an outcome of special prayer, and a special baptism of the Holy Spirit. August 13 is one of the eminent memorial days of the United Brethren, which is observed annually, because the church at Herrnhut experienced an abundant blessing at the celebration of the Lord's Supper on that day, in the year 1727, which has since been regarded as the spiritual birthday of the Renewed Church. From that resulted the Hourly Intercession, a noteworthy awakening of the children, and a general impulse in the community to Christian work, especially to carry the gospel to the heathen. Hence, after much consultation and supplication, two missionaries set out from Herrnhut, August 21, 1732, only ten years after the first tree had been felled in the wilderness for that settlement of impoverished exiles, and when men, women, and children, all told, numbered only six hundred souls. The two men, Leonard Dober and David Nitschmann, a potter and a carpenter, started at three o'clock in the morning. Each had a small bundle in hand, and something less than four dollars in the pocket; while the journey before them was one of six hundred miles on foot to Copenhagen, and thence a voyage of four thousand miles to St. Thomas in the West Indies.

Although the population of Herrnhut has not at any time exceeded one thousand, and the census of the entire denomination in its three provinces, German, English, and American, gives but a small aggregate, it now has in the foreign field 166 brethren and 146 sisters, 312 in all. In the course of the one hundred and fifty years, more than two thousand (2,219) have entered the service, of whom twenty-nine have suffered a violent or untimely death.

Growth has been steady and healthful. After 25 years they had a little over 100 laborers at about 10 different stations; after 50 years, 165 laborers at 27 stations; after 100 years, 209 laborers at 41 stations — the whole number of adherents being then 40,000. At the present time their missions are planted in the West Indies, Central and South America, Greenland and Labrador, among North American Indians, in South Africa, Australia, and Central Asia (Thibet). Missionary posts are reckoned at 113, of which 98 are stations, and 15 outstations; at which are 30 native missionaries, besides 1,471 male and female native helpers. Two hundred and eleven mission schools now have 16,437 children in attendance; while mission Sunday-schools count up to 89, with 6,651 children, and 6,219 adult pupils. Communicants in mission churches are put down at 25,298, and the whole number of adherents at 74,440.¹ Yet the statistics of the three home provinces give less than 31,000 souls, so that not far from one in every hundred of men, women, and children, are personally engaged in foreign mission work. Out of one little Moravian community, that of Königsfeld in the Black Forest (Baden), numbering only 418 souls, there are at the present time 21 persons thus engaged.

Two of the missions, that in Labrador and that in the Western Province of South Africa, are self-supporting. By means of trade and industrial pursuits,

¹ *Rückblick auf 150 jährige Missionsarbeit.* Herrnhut, 1882.

much is done in certain other fields in the line of self-help. Aid is also rendered from outside sources, and there are permanent funds in the hands of the United Brethren, which yield more or less annually ; still the church gives regularly for this object more, perhaps, in proportion to its means, than any other Protestant communion. If other evangelical denominations had been giving of their substance and their membership, in the same ratio, for the last century and a half, would there now remain an unevangelized people on the face of the earth?

THE FIELD IS ONE.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

OUR Saviour tells us that "the field is the world." The field is one then, and if so, each part bears such a relation to every other, that work done in any one part must tend to promote the good of all the rest.

While the help afforded by true enlargement at home to the work abroad is manifest, it is not so well understood that the latter is helpful to the work at home ; yet it must be manifest to every thinker that no one can enter into the greatness of the enterprise assigned us of the Lord — which will not yield its fruitage till the knowledge of Christ fills the earth, — without being lifted into a state of mind better fitted for every good work. The feeling that in laboring for the conversion of one soul we are co-working with God for the salvation of the world, is the true Christian spirit. So only can we appreciate the true glory of any Christian service. Though, chronologically, the nearer may precede the more remote, as the child first loves those in the household and then those outside, yet, logically, the larger always goes before, and includes the smaller. Home missions never rose to their true magnitude till the church entered into the spirit of the last command of her ascended Lord. Even before that, the few who felt the deepest interest in our own waste places were those whose hearts had learned to take in the whole work of Christ. Take away the life so nourished to-day, and how soon would the tide of Christian effort begin to ebb ! But for this divine mode of quickening Christian zeal, home missions had never risen above the spirit of a provision for paupers, and thoughts of your neighborhood and mine, my proportion and yours, or the jealousy of sectionalism had eaten out the life of Christian work.

Again, the magnitude of the one field divinely assigned us shuts us up to Christ as our only adequate source of power. How the heart glows as it hears him say, "Because I have all power in heaven and on earth, *therefore* go and preach." Not what we can do, but what Christ can do through us is our strength in toil, and the power that sends us back from the field of toil rejoicing, bringing our sheaves. It is when we face the difficulties of the foreign work in this strength of Christ, that we are truly strong for all work. Nor that only ; but it inspires us with the mind of him who, for the joy set before him, endured the cross, despising the shame ; and this Christ-like self-denial practiced for Christ's work is just what is needed for the successful prosecution of home missions. We might as well try to improve a statue by breaking off its head, or promote

the health of the body by eliminating one of its vital organs, as try to do without it.

The writer does not live in the West, but he affirms without fear of contradiction that those western churches which have contributed beloved members to the work abroad have received a larger blessing, and experienced a more general uplifting in the divine life, than though those loved ones had expended all their powers at home. The ordinary ministrations of the gospel have had increased power in transforming men into the image of Christ, larger than could have been secured by the same outlay in any other form.

It may be said all this is theory, but are there facts that sustain the theory? Doubtless there are, more than any one man has opportunity to note, and the writer can only mention a few that have lately come to his knowledge.

Not long since a missionary found at the Marine Hospital in Chelsea, Mass., both sailors and a ship's officer who were led to Christ by missionaries, and united with his church at the Sandwich Islands; and even in the West, could we know how many had gone to sea from our inland towns and thus been brought to Christ, we would be surprised. Only a few days ago I read of a godly mother who gave £20 to a British missionary society, greatly to the disgust of her ungodly sons. Time passed. They went out to India, and there, though in places far apart, both were converted through the agency of missionaries. One of them went home to heaven, and the other came back to tell his mother that the bread cast upon the waters had been found after many days.

A remarkable instance of benefit to the home land from foreign missions, is the rescue of our entire Pacific coast from British control by the energy and pluck of Dr. Whitman, who crossed the Rocky Mountains alone in midwinter to forestall the machinations of the Hudson Bay Company, and barely succeeded in preventing the exchange of that whole region west of the mountains for some additional privileges in the Newfoundland fishery. (*Missionary Herald*, 1869, 76-80; *Ely Volume*, 13-15).

In Austria our missionaries were forbidden not only to preach, but to allow any to attend their family prayers. Yet even there, when the missionary found that one hundred Bohemians left every week for the United States, though inside the Austrian frontier he could not give them a Bible without being arrested as a criminal, beyond it, he supplied these "Auswanderers" with the gospel, in which he pasted a hymn telling in their own tongue how their exiled fathers carried nothing with them but their Kralitz Bibles, and urging them to seek comfort from its blessed pages. Will none of our home missionaries find fruitage from those missionary Bibles?

American missionaries led a Mexican in Tizapan to Christ. Persecution drove him thence, and at last he settled in California. There he found many fellow-countrymen despising all religion, and trampling on the Sabbath. He began very quietly to tell what the Bible had taught him, till first a prayer-meeting, then a Sabbath-school, and at last regular Sabbath services crowned his labors, and to-day his congregation are building a church. A recent *Congregationalist* called for help to build a church at Los Angeles, because it was such a center of influence. Will our home work there derive no help from Señor Don Antonio Diaz Villa Señor? (*Foreign Missionary*, 1881, p. 116.)

We need not fear that anything spent in doing good abroad will be lost at

home. The field is one, and the Lord of that field makes work done for him in any part of it benefit all the rest. We need not defer obedience to Christ's last command in order to save our country either from Popery or infidelity. No unbelieving disobedience could work out for our land a result half so glorious as would unselfish obedience to Christ's will in carrying out his great commission.

SOME SACRED PLACES OF INDIA.

DESCRIBED BY A BRAHMAN.

REV. DR. BISSELL, of Ahmednagar, has forwarded a translation, from the Marathi, of a lecture delivered by the Hon. NARAYAN BHIKAJE, a deputy collector in British India, upon his personal experiences while making a pilgrimage to Benares and other sacred places in Northern India. The author of the lecture, as Dr. Bissell informs us, is an "advanced" Brahman, and no friend of Christianity. If a Christian had spoken thus, it might be suspected that his views were colored by his faith. It will be seen, however, that a vein of irony runs through the story, and that while this Brahman went the rounds as a pilgrim, he takes little pains to conceal his contempt for the whole system of Hindu religion. The lecture, in printed form, has been scattered somewhat widely about Ahmednagar, and other Brahmans who have visited the same shrines affirm that the account is true to life. At the outset the lecturer begs his hearers not to consider his subject a trivial one, assuring them that it cost him 700 rupees (about \$300) to gain the material for his address.

The first portion of the lecture is taken up with account of the ten places visited. These were the Nerbudda River, Allahabad, Benares, Gaya, Oude, Mathura, Vrindawan, Gokul, Pushkaraj, and Matrigaya. The description of some of these places will be here given, with slight abbreviation, while the story of the religious rites and ceremonies witnessed will be presented in the next number of the *Herald*.

"Starting from Násik (on the North West railway from Bombay) the first shrine we reach is the Nerbudda River at Jabalpur. This town, being a military station, is an important place. But aside from the beautiful river which flows over a marble bottom, there is nothing of special interest to the pilgrim.

"At Allahabad is the junction of the Ganges and Jumna rivers, and a large fort is built on the strip of land between these two streams. Passing the European and native guards, and entering this fort, we come to an 'immortal banyan tree.' This is one of the objects to be seen. It is said that formerly in this place devout pilgrims cut their bodies in pieces with a saw, and offered their limbs to obtain deliverance from sin and eternal blessedness.

"There are old temples here, and a cobra cut out of stone. Near by is the temple of the tutelar goddess, built in the old style. But the temple is deserted, the goddess is not there. On inquiring the reason of this, we are told that when the Emperor Aurangzebe passed through here on his iconoclastic tour, the goddess took her departure, or in other words ran away, and has not yet returned to her shrine. So the people come and take a look at her former seat, and go away."

BENARES.

"Leaving Allahabad for Benares, the pilgrim is impatient to see this most sacred shrine of the 'Lord of the World' (Shiv). But on reaching the place, behold, the 'Lord of the World' is not there. He has run away, the officiating Brahmans inform him, and the mind of the pilgrim is greatly disturbed. The former temple of Shiv the Emperor Aurangzebe made over into a mosque. This is still standing. When Aurangzebe approached to destroy the idols in the temple, Shiv, it is said, jumped into a well near by. An open temple, or shed, has been erected over this well, and the pilgrims, supposing that the god still lives there, throw their offerings into it. These consist chiefly of the 'bel' fruit. The fruits decay, and the water emits a fearful stench. But a man seated on the side of the well draws up some of the water, and calls out to the pilgrims walking around the well, 'Take the holy water.' Some of them take it, but finding how bad it tastes they spit it out. Then the man giving it says, 'Don't spit it out, for there is threefold power of redemption in this water.'

"It is said that Shiv, fearing further pollution by Aurangzebe, left this well and went to the Ganges. On the way thither a jewel fell from his ear, and this has given a name to the place where it was dropped. The 'sons of Ganga,' as they call themselves, have built a reservoir on the banks of the Ganges, which they call the 'round shrine,' and taking the pilgrims to this shrine, they tell them they must first bathe here. As there is no water in the reservoir, they bring water from the river and fill it. But not being careful to keep the reservoir clean, the water becomes black and fetid. It is only after bathing in this tank that the barbers are allowed to shave the pilgrims, and the barbers are under the direction of these 'sons of Ganga.' Before giving this permission the latter demand a fee which varies from one to twenty-five rupees. Whoever will go through this bath without a word of remonstrance is understood to be a true worshiper. Just as the degree of B. A. or M. A. is given to a man who is educated to a certain standard, so this reservoir is the test of a truly devout man. If one declines to take the bath, and says he will take only a sprinkle, that is, a few drops on his head, the 'Sons of Ganga' glare at him angrily, and begin with their curses. This is the way they treated me. I told them, 'Clean out your tank, and I shall have no objection to bathing in it.' Then they conferred together about seizing me by force and putting me into the water, but when I intimated that it would be bad for them in the end to attempt such a thing, they desisted from their purpose. I told them, moreover, that I preferred to bathe in the river rather than in their extemporized round pond, nor did I want the services of their barbers."

THE GANGES AND ADJACENT SHRINES.

"After the shaving, pilgrims are told to bathe in the Ganges. The river at this place is a quarter of a mile wide, and is a beautiful sight. On its banks devout people have built temples, and flights of steps leading down to the water, which add to its beauty. But as the proverb says, 'under the lamp darkness,'¹ so this river, although it is so great and beautiful, in the conduct of the

¹ Hindu lamps have no shade to throw the light downward; so close to the lamp it is not so light as at a little distance.

people who worship here there is gross darkness. The population of Benares is about three hundred thousand. The part called the New Cantonment, like other English military stations, is kept clean and pleasant. But in the old town the people are crowded together, and the place is intolerably nasty. The streets are only six to ten feet wide. The sewers are neglected and discharge into the river . . .

"Besides, the bodies of religious mendicants who die are cast into the Ganges, and all the dead dogs and other animals are tossed into the stream. There are only two places near the city used for cremation, and as these are both small, if the number of the dead is greater than usual, and the friends do not wait till the body is reduced to ashes, those officiating toss it, half-consumed, into the river, and lay another corpse on the pile. All the pilgrims make their profound obeisance to this burning ground. On my inquiring if the reason of this was that their own bodies (if they should happen to die here) might not be cast, half consumed, into the river, these officials of cremation told the story of their inherited business, taking a good fee for the same. They say that it is found by experience that Shiv must have the ashes of a human body every day. Hence if it should occur some day that no corpse was brought from the city, one of their own number must give his living body to be burned to furnish the necessary supply of ashes. . . .

"The next place people go to see is that for releasing the spirits of the dead from suffering. There is a large tank near the place, and on one side a temple of Vetál, the king of ghosts. They tell you that by bathing in this tank (including the usual fee) any of your ancestors who have been confined in the realm of ghosts will be released. Those who are believers in the theory of ghosts take the bath, and pay the fee to the Brahman priest, who is seated near the tank. When I told them that I was no believer in ghosts, that none of my family had gone to the ghost-realm, and that I should not leave the sacred Ganges to bathe in their tank, they pelted me with curses in their usual manner.

"The next place to be visited is the temple of Kálbheirav (Kálbheirav is an incarnation of Shiv; called, also, the 'Sheriff of Benares'). In this temple is a black stone idol about four feet high, the priest of which sells to the pilgrims for a penny a piece of black thread, telling them to tie it around their wrist or arm, and assuring them that by this charm all dangers will be averted. Some people, however, die not long after putting on this thread. But whether this is the fault of the thread or their fate, I do not know. Credulous people buy a dozen of these threads to carry home and give to their relatives.

"While going around the temple of Kálbheirav, I came upon three men dressed in the garb of religious mendicants, each of whom held in his hand a bundle, or club, of peacock feathers bound together. These men would give one or two raps on the backs of the pilgrims, and, taking a fee, would tell them, 'Now that we have given you this blow of Kálbheirav, there is no danger of blows from any other quarter.' Reflecting people tell them, 'I don't want your feathered club.' If they will not listen to this, then as they raise their stick raise yours, and they will not persist further.

"Another temple in the city is that of Párvati (the wife of Shiv). Some cows are kept here into whose mouths the pilgrims throw handfuls of rice, and

the animals are so accustomed to this that when they see a person approaching, they thrust out their tongues for the rice.

"After seeing the sights at Benares, there remain the walking around it,¹ and a visit to the sacred places near it. Devout pilgrims say that the entire distance to all these places includes fifty miles of travel. But as the city is only about three miles square, this circuit must include villages within ten miles of the place. Rest-houses are erected at convenient distances on this circuit, with a temple and reservoir adjoining each one. The design of this is to induce pilgrims to stop and make offerings in each temple. But there is nothing worth seeing at any of these halting places, and the villages are beggarly looking. In three of the rest-houses women of the Tsámbar² caste sweep and take care of the place. Very few of the pilgrims, however, stop at the five places and make offerings. For the most part they only take a turn around, see the places, and come back. After returning to Benares (though God being omniscient must know whether we have made the full round or not), yet to convince the Lord of the universe, or for some other reason, I know not what, we must go before an image of Ganpati, the reporter of the gods, and there declare that we have made this circuit. Then, as a last thing, counting the days we have staid in Benares, reckoning one cowry³ for each day, and multiplying this by the number of persons in our party, we give this sum to the goddess of cowries, and start for the next shrine."

GAYA AND OUDE.

"Next we come to Gaya, a little southeast of Benares. The first thing to be seen here is the track of Vishnu. On a flat stone about a yard square is carved out a foot-print rather larger than that of an ordinary man. All the people worship this. Religious men believe that when Vishnu was passing here, the print of his foot was impressed upon this stone, just as we leave tracks in the mud. But if inquisitive people ask, 'Why does not the print of Vishnu's other foot appear also,' the reply is, 'His other foot was not put down in India; the next step reached to Mecca, two thousand miles distant? If again it is objected that this track appears small for a being stupendous enough to step from here to Mecca, the answer is a shower of abuse for speaking slightly of their sacred things. Others tell a story of a giant who formerly was running riot at Gaya, and on whom Vishnu placed his foot and killed him, making a track ten miles wide. At that time, also, he bestowed this blessing, that whoever would make an offering on this track in the name of his ancestors should secure for them eternal blessedness. Such is the glory of this foot-print. The temple built on the place is a fine one.

"There is a large banyan tree in this place, around which are built little temples with pavement. Devout people think that this banyan will give eternal felicity to those making offerings under it. If one appears of a religious turn of mind, the priests will show him other noted places. . . .

¹ Walking around an idol or shrine is a common form of worship or homage to the divinity. Usually the right hand is kept towards the image; sometimes vows are made to walk around the idol one hundred or one thousand times.

² Tsámhárs are workers of leather, and are considered unclean by Brahmans.

³ The cowry is a small sea-shell, used for making change less than the smallest copper coin; from sixty to eighty of them are equal to one penny.

"Just before reaching the village of Gaya we cross a river, the name of which is 'Again-again.' This is a small stream, but the pilgrims are told that whoever bathes in it and makes offerings will be saved from passing through the many births¹ which await mankind. Those who believe this act upon the information.

"Oude,² the next place I visited, is but a small town, but the Sye River, which flows past it, is a beautiful stream. The flights of steps built on its banks and leading down to the water add to its natural beauty. This river is equally sacred with the Ganges at Benares. There are many temples of Rámá in the place, but they contain nothing worthy of note. In one of them is a little golden image of Rámá, which is shown gratis on the eleventh day of each lunar month. On all other days one rupee and a quarter is charged for the sight. Pilgrims coming from a distance, hearing of the rupee and a quarter fee, think there must be something extraordinary here well worth seeing. So they pay the fee and go in, but they find nothing to compensate them for the loss of their money. I paid the fee and took a look at it. Within appeared a very small image, but whether it was of gold or not the priest would not let me go near enough to see. . . .

"In another direction, four miles from Mathura, is Gokul, the birth-place of Krishna, but there is nothing here worth seeing. There is a little house containing the brazen images of Wásudev and Dewaki, the parents of Krishna. Under the platform on which the above images are set, in a small swinging cot, are set up images of Krishna and his brother Balarám. There are lines written on the wall of an adjoining room, stating that Krishna was born here, and that the sixth day ceremonies took place in this room. Whoever will give a generous fee, that is, something more than small change, is allowed to take in his hand the string tied to the cot, and swing it back and forth a few times. If one gives only a few pennies, he may see the image from a distance, but must not touch the string. To the person who swings the cot it is said, 'You have swung the cot of a god — in like manner a son's cot will constantly swing in your house.' Hearing this promise, foolish people give the rupee, and swing the cot.

"Another little house is shown in which it is said that Krishna was tied to a churning-post by his mother, because he ate dirt; and the post to which he was tied is shown. For a sight of this, also, a fee must be paid. Many other stories are told of what Krishna did in such a place, how he killed such a one, etc. These stories the pilgrims are expected to hear. . . .

"Here I conclude the first part of my lecture, in which I was to give a description of the different places visited. Now, in the second place, I will consider the ceremonies to be performed."

(To be continued.)

¹ Eight million four hundred thousand births is the exact number which it is said men are doomed to pass through.

² Oude is the name of a town, and also of a large district or state, of which Lucknow is the capital.

LETTERS FROM THE MISSIONS.

Zulu Mission,

TRAVELING IN NATAL.

THE following letter of Mr. Wilcox, dated Inanda, May 26, gives a description, which many will welcome, of the natural scenery in Natal, and of the sights which arrest the attention of a new-comer in that missionary field. Mr. Wilcox undertook to visit most of the stations of the mission. He writes:—

“On Monday morning of this week, I set out on horseback from the missionary station Inanda. I carry no bread for the journey, no gold in my purse, nor two coats, not even a staff. But I have a bag in which there are a few oranges, a little sugar and salt, some Zulu tracts, and a Bible, with a few shillings in my purse and a good breech-loading shot-gun.

“I descend from Inanda into the valley of the Umzinyati, and, passing up the valley, in about an hour have arrived at Lewis’s, one of the native teachers. He has a good iron school-house built by the government, also a comfortable upright house. Mrs. Wilcox and I spent the Week of Prayer here, holding meetings morning and evening, and visiting kraals in the daytime. I met Lewis just returning from calling the children to school. There are a hundred children in easy distance who ought to be in school every day, but for some time the attendance has only been seven or eight. Now he is doing better, and reports eighteen on the roll, and promises of more. After kindly greetings, and shooting a large hawk which has been very troublesome to Lewis, I press on my way.

“Another hour takes us to the head of the valley, past the grave of Bryant, one of the early missionaries. Here, standing on the top of the divide between the Umzinyati and one of the branches of the Umdhlohi, a grand view opens up to me. Behind me, across a valley which only a poet could fitly describe, the chapel of Inanda is plainly seen. In front is another larger valley, and equally beautiful. There are, perhaps, one hundred square

miles within my gaze, as thickly populated as any country district in Ohio or New York, and capable of producing everything that is needed to satisfy all the bodily wants, and give delight to the eye. And yet, excepting at Benjamin Hawes’s station, there is not a tree planted, either for food or shade. There are streams of pure water that would turn mill stones and factory wheels. There are fertile plains where enough cotton and cane, tea and coffee, maize and hemp, sweet potatoes and tapioca, can be grown to feed the mills and factories, and make these people rich, but now there are planted only miniature patches of maize and sweet potatoes, enough to barely satisfy their daily wants. And the only mills are such as were in use before the flood. All the produce that is sold is carried by women, on the tops of their heads, from one to ten miles to market. I have now to descend into the valley before me, and up as high again on the other side. It does not look very far, but it is over an hour before I begin the ascent.”

A NATIVE PASTOR.

“Arriving at the home of Benjamin Hawes, a native pastor, while the sun was yet some hours high, I found he had just buried a child, and friends were coming to condole with him. I would have been glad to think they were not ‘miserable comforters,’ but the one who spoke the best, and pointed out the consolation of a believer, was not a Christian himself. He told the afflicted father that his child had not gone into the grave, but she, having died without sin, had gone to dwell with Jesus in heaven, and he ought to rejoice for that. Judge of my astonishment to find he was not a Christian, and said he was willing to be lost.

“About this time I begin to wish I had put a little bread in my bag. I wonder if the people do not eat anything at all. Benjamin told me before, when I invited myself to make him a call, that there was a famine at his house, and I begin to believe it. At last I see signs of prepar-

ing food. Some time after dark a boiled chicken with dumplings and sweet potatoes were set on for Benjamin and me. After we have finished, the remainder was divided among the family who sit around on the floor. In the morning about twenty-five more people came to condole with the afflicted parents. Among them were men with the heathen head-ring. I thought it would be a good opportunity to say a few words, which I did. About ten o'clock we had a dish of beans, some coffee and bread, and I set out for Umzunduzi. As I ascend the mountain, over which I must pass, I have below me a valley as large and beautiful as the two I have described. Here I count the kraals in sight, and make out fifty. There are, perhaps, from fifteen hundred to two thousand people within a radius of three miles, and the only ray of light is from Benjamin's station. As I pass along the top of the mountain, a turn in the valley shows me thirty or forty more kraals with no ray of light."

UMZUNDUZI. NATIVE OPINIONS.

"As I come down the mountain to Mr. Tyler's beautiful place, the contrast between heathenism and civilization, between what the heathen now have and might have, is apparent. Forty years ago nothing better could have been seen than what is now found anywhere in the great valleys I have described. Now a neat little chapel first greets my eyes, beside which is a well-kept cemetery, ornamented with stones and shapely cypress trees. As I ride up the broad walk to the house I am shaded by great syringa trees, which are only surpassed in size and beauty by the elms of New Haven. In front of the house is a path leading down to the spring, and a most romantic miniature of a tropical forest. There you see the palm and other tropical trees, so thickly festooned with trailing vines that the light of day hardly enters. When Major Malan was a guest of Mr. Tyler's they came here, and Major Malan said, 'What a good place to worship God,' and they knelt down and prayed. On the right of the house are orange trees bending with their loads of luscious fruit, and adding no little to the beauty of the scene, with their dark green

leaves contrasted with the golden fruit. Behind the house is a garden, which is a mammoth greenhouse out of doors. There are tea-roses and tuberoses, and almost every other kind of rose and flower that is beautiful to the eye and fragrant to the nostrils. There are 'moon plants' with flowers as big as a goblet, and filling the air with their rich fragrance. There are bananas, and loquots, and Brazilian cherries, and papaws.

"But I must not say anything more about this little paradise or you will think me extravagant. After two good 'square meals,' and a sound rest in a good bed, I am ready again for more missionary work. A ride of five hours over the mountains brings me to the house of Thomas Hawes, a brother of Benjamin. He lives in a good brick house, which was once occupied by Missionary Tyler for some years. Thomas seems to be highly respected by the people, and is prospering so far as this world's goods go. He has about fifty head of cattle. In his house was a piano and a nice hair-cloth spring sofa. Knowing his influence, I thought I would question him about the rules made for the church against ukulobolisa (selling daughters), and gathering to drink beer. He said he did not think 'taking a few cattle as present from the husband of his daughter, was a sale at all.' 'It was simply an old and highly honored custom which was given by God.' 'It made him think more of his son-in-law and gave confidence in him.' 'If a man asked for his daughter without bringing any cattle, how could he know but he, the man, would do as some had done and get engaged to several girls at once?' Engagement with the Zulus means all that marriage does to us, only the man does not bring home his wife.

"As to beer, it was his food, and he took it just as he did his other food. But he did not think it good to gather and drink all day as the heathen did. When I alluded to the custom of calling people together to weed gardens or gather corn, and furnishing beer as pay, he said he did that, but did not consider it as infringing on the rules. He could not get his work done without this. Such were the views of this prominent native, and they

show what difficulties are in the way of the mission.

"There was a prayer meeting the next morning, and half a dozen or more people came. I spoke, and was hoping the word was not without effect. But the minds of the people seemed full of a tragedy that had recently occurred. A woman had gone mad, and dangerously wounded some of her friends, and the question now was, who had bewitched her? So they had no sooner come out of meeting than they began to discuss this question. After breakfast, when we were ready to start, Thomas accompanied me a short way on my journey to Mapumulo, but they were still discussing, and their words were waxing loud and angry, but a command from Thomas silenced them till we were out of sight. More than that could hardly be expected.

"The remainder of my journey to Mapumulo was through a very bushy, mountainous country, yet kraals were very thick. In one valley, which could be spanned with a mile, I counted seventeen kraals. In another within a radius of one half mile were thirteen. And this is only a specimen of what I saw for twenty-five miles, all yet in the total darkness of heathenism."

West Central African Mission.

FROM BAILUNDA.

WHILE Mr. Sanders had gone to Benguela, to meet the reinforcements which did not arrive there till June 7, Mr. Miller wrote of affairs at Bailunda during the last week of April: —

"Two of our donkeys have been eaten by some wild animal of the lion tribe, which makes its visits on dark nights, and thereby avoids detection. The rains have stopped, and we are told that it is the beginning of the dry season. The signs we see about us certainly indicate as much. The southeast wind has, for several days, been blowing a stiff breeze, so that some grass has been stripped from the roof of my house. The fields and forests are fast losing their gay costumes, and assuming a dull and gloomy aspect, telling of approach-

ing winter. The thermometer is falling, and has already been as low as 59°. All these are encouraging signs that lead us to believe the dry season has fairly begun. It has been more than a week since we had any rain.

"These clear and windy days seem to be good medicine for the sick. Dr. Nichols has just recovered from an attack of fever; indeed, we all have been more or less affected by the long and heavy rains. Owing to fever and work, I have not had school for a week past, though I hope to commence again soon. The king is still in camp, and nothing new is heard from him. Brother Walter is making an addition to his house, which will probably be useful when the others come in, and even now it would be of great use to him.

"I have but little to write. We are among people who seem to be the same, year in and year out. Christmas, holidays, Sundays, and Mondays, make no change in their movements. Consequently not many mighty things occur in these far-off regions. No church-bells nor steam-whistles are heard throughout the wide domain to indicate the lively march of modern civilization. But nature is not negligent of her duty, presenting scenes both day and night, on earth and in the heavens, which one who recognizes the Creator's hand must enjoy."

A month later than the above letter was written, Mr. Miller reports that the health of the company had improved since the beginning of the dry season, and though they have now and then symptoms of fever, a good dose of quinine often checks its course.

Both Dr. Nichols and Mr. Miller give sorrowful incidents illustrating

THE CRUELITIES OF HEATHENISM.

Dr. Nichols writes: —

"I think I told you in one of my earlier letters of the Seculo Kapengana, the man who brought our caravan from Benguela. While at that place I cured him of a sudden illness, a favor which he never forgot. Thenceforth he invariably styled me *his* white man; often did me little favors, sat by my bed in sickness, and really evinced

a friendship for me. Now, in all likelihood, his mangled corpse lies in the forest behind our house.

"He, with others, was accused of unlawful intrusion into the seraglio. One man who had openly confessed his guilt was released after a week in the stocks, because the fetish-man declared him innocent. Kapengana has denied the charge from first to last, but the infallible 'medicine' proved him guilty, and he was delivered over to the executioners. They brought him bound to my house that he might give me a last farewell. He evinced much emotion as he shook hands with Mrs. Nichols and myself, and then turned suddenly away, as if to close a scene too painful to be borne. They led him away with jeers and mocking laughter, but left a guard a few rods behind my inclosure, on the road they had taken. One of the men volunteered to describe the manner of his death, and the most barbarous mutilation of his body.

"José says that sometimes a culprit is led about in this way, supposing his end is close at hand, and then, when a sufficiently profound impression has been made, he is returned to his bonds to await the caprice of the king. But the general impression is that in this case the extreme penalty has been exacted.

"All the time I can spare from sickness is occupied with the language. Ulcers and gangrene are the order of the day. I dress, perhaps, twenty a week, but they are stubborn things."

Mr. Miller gives the following story:—

"On last Sunday morning I saw a man stretched on a rack. His feet were scarcely touching the ground, and his arms extended horizontally at full length, bound firmly to a cross pole, making them swell badly. The almost naked man, thus exposed to the cool morning air, gave heart-rending cries that attracted my attention to the little village. I asked the head man of the affair why he was punishing that man so. He said that the man was a conjurer, or *onganga*, as they called him, and had killed a man by conjuration, and he must be killed for it.

"On hearing of my disapproval they re-

leased the man from the rack, and placed him in stocks, a far more comfortable position. Seeing that we were opposed to his being put to death, the prisoner cherished a hope of being rescued, or being redeemed by us. Forthwith two messengers were sent to the king, stating the prisoner's wish. I heard this evening that the king would not revoke the order of execution.

"When we consider the manner of proof on which they condemn prisoners, I think it our duty to work against such a system of ignorance and superstition. The dead man is supposed to decide who killed him in this way. On the day of burial the deceased is put in a tepoia, or something like a tepoia, and bound firmly to the pole. The long white curtains hide all from view. Two men at a time carry it, and while on the way to the grave the whole crowd, about one hundred and fifty persons, stops at convenient places to dance, sing, beat the drum, and fire guns.

"Meantime the corpse is carried to and fro by the crowd of dancers, now and then the front carrier bending downward, indicating a bow from the deceased. When the grave is finally reached all sit in a large circle, to the midst of which the corpse is carried by two men who hold it during the rest of the ceremony, except as the spirit in the dead gets so strong as to require more to hold it. After a few moments of silence a man with a little basket and some meal in it, stands in front of the tepoia, and addresses the dead, and also makes a meal offering, taking a little in the hand, and throwing it at the corpse. The dead man signifies his approval by approaching the speaker, or disapproval by retreating.

"The chief object of this performance is to find out who is the guilty party. When the name of the supposed conjurer was mentioned, it took four men to hold the dead. This was proof sufficient for them. They said, 'It is enough,' and the spirit of the dead man fled to the sea. Then all was calm. The crowd was invited to leave, while a few remained to enter the body."

Mission to Spain.

THE MINERS OF BILBAO.

MR. WILLIAM H. GULICK reports a recent visit at Bilbao, with especial reference to the miners of that region. At Bilbao he preached to a congregation of seventy-five, and attended a Bible class of some twenty-five members, finding many signs of increasing knowledge and spiritual power. Between the city and the sea-board, a distance of eleven miles, are extensive iron mines, from which, in 1881, two and one half millions of tons of iron ore were taken, requiring for transport 2,117 English steamers, and 1,415 vessels of other nationalities. The foreign capital invested in these mines is not less than \$15,000,000, while the miners number about 13,000 men. Among these men the Bilbao pastor and the colporters of the district have done much evangelistic work with good success. Mr. Gulick writes of his visit to the mines:—

“Taking a narrow-gauge railway that brings the mineral down from the mines to the riverside landings where the steamers moor, for an hour we crept up the mountain-side by a winding track, reaching a great elevation, and having from different points grand views of the surrounding country and of the distant ocean.

“At the first station on the road I met the man in charge, who introduced himself to me as the father of one of our school-boys in Bilbao. It seems that he first heard the gospel from the Bilbao pastor, three years ago, as he was making one of his evangelistic tours through the mines. He was then a bigoted Roman Catholic, and headed the opposition in the village where he lived. But as time and time again the good pastor returned to them with the gospel message, seeking them out in their begrimed and iron-stained clothes as they gathered in the taverns, at midday, and in the evening, and sleeping with them over night on the earth floors of their rough cabins, so as to have more time to talk with them, the man’s heart softened, and at last he accepted the gospel. His duties are such that he can go to Bilbao to attend the meetings only occa-

sionally, but it was his ardent wish that his bright boy, fourteen years old, should go to our school connected with the church there. This has been so much on his heart that for several months he has paid six dollars a month, a fourth of his entire salary, for the boy’s board in Bilbao.

“Leaving the railway I went up to some of the mines where large groups of men were working. Asking the overseer of the section to which I had been directed if he could tell me whether there were any Protestants among the men under his charge, his face lighted up as he quickly replied: ‘Yes, indeed, I am one of them; and soon, when they come to dinner, after the noon blasts are fired off, you shall see some more.’ As I talked with him on the importance to men of his class of having the support of a pure and ennobling religion, I found him an intelligent and earnest Christian.

“At twelve o’clock the bugles sounded along the mountain side, warning all to seek a safe retreat, and soon was heard what seemed the booming of heavy artillery; columns of dust slowly rose from the great pits, and volcanic-like explosions sent masses of earth and stone far up into the air. Soon the miners came filing down the hill-sides to the different inns in search of their dinners.”

FELLOWSHIP IN CHRIST.

“The kindly overseer called out two or three of the dust-covered men, and introduced them to me as ‘brethren in the faith,’ whereupon they seized my extended hand, and gave me such a grip with their hard and vice-like hands as I shall not soon forget. The secret and secular bonds that unite the scattered members of a human brotherhood may be enduring and powerful, but I cannot believe that there is any pass-word more effective than the name of our Lord, or that there is any bond of union more sacred among men than a true and loving faith in Christ. I have always found it the same wherever I have been,—deep, and tender, and strong,—whether on the islands of the sea, in the solitude of the *pampas* of Venezuela, in the ‘heart of the Andes,’ or among these

hardy miners of the iron-ribbed mountains of the Cantabrian coast.

"We talked earnestly for a few minutes, as I had to move on, and as they had but little time to spare. The lament of all was that their attendance at the services of the Bilbao church must needs be so infrequent, but they spoke with warmth of the pastoral care bestowed on them at so much inconvenience and discomfort to himself by the pastor of the Bilbao church, — contrasting it with the indifference to their welfare of the Roman Catholic priests, *until* they perceived that the Protestant pastor was winning some of them to his flock. They told me to inquire for two young men at the upper terminus of the railway, when I should be returning.

"I was sorry to miss them, but the English chaplain who went up with me, and returned alone earlier, told me that as he was waiting for the train to start, a man asked him if he was not a Protestant clergyman, and learning that he was, he and another one introduced themselves as members of the church in Bilbao. In the course of the conversation they told him that there were quite a number of Protestants whom they knew among the mines. They took him into the railway station, where he saw their well-thumbed Bibles, and they drew out from its hiding-place a box in which were a number of Bibles and Testaments, of which they said they always kept a supply on hand, and had sold not a few.

"It is not easy to exaggerate the importance of the work that the Bilbao pastor is carrying on so faithfully among these miners. Large numbers of them are mountaineers of the Basque Provinces and of Navarre, and are among the most fanatical people of Spain, to whom, in their retired homes, access would be very difficult, if not impossible. In his tours through the mines he comes into friendly contact with many of them, holds meetings with them in the inns connected with the mines, and has through them sent the gospel into scores of villages and into hundreds of families in the remotest parts of Biscay and of Navarre. Some of them who have accepted the gospel quite fre-

quently make the long journey to Bilbao for the sake of attending the Sunday services of the church."

CONVERTS AT ZARAGOZA.

Mr. Thomas L. Gulick reports that there have been ten students in the Training School at Zaragoza during the past year, all of whom have made fair progress in their studies, and appear to be earnest Christians. One of them has graduated, and will become a teacher in Reus, where he will frequently be called upon to preach. Another has been drafted into the army and though this was greatly regretted, there are some reasons to hope the event may prove to be for the furtherance of the gospel. Mr. Gulick writes:—

"At our last communion eight new members joined the church. Four of them were young people between eighteen and twenty-four years of age, and four were the parents of young people, who had been converted before, and now had brought their parents to a knowledge of the gospel. This is a fresh proof of what we are constantly seeing, that the schools are the nurseries of the church, and not only for the salvation of the young, but of their parents as well. Four of those who joined at this time formed the entire family which had escaped from persecution at Bello, — father, mother, son, and daughter. A widow and her daughter, who joined, were a few months ago fanatical Catholics. They were brought in by the soldier son and brother, and by the faithfulness of our devoted Bible woman, who has been incessant in her loving labors to win them.

"This soldier, a while ago, was imprisoned two weeks for having asked of his superior officer by letter the privilege of attending our services. When I first told him that he ought to pray and labor for the conversion of his mother and sister, he said he had no doubt God could work miracles, but that this seemed to him a most improbable, and almost impossible, result. Still he began to work and pray for their conversion with new vigor. He was ordered away with his regiment to Tarragona. When his sister wrote to him that she and her mother had come to

our meetings and were now Protestant Christians, he says he thought he was dreaming, and could hardly believe the testimony of his eyes. He has served out his three years in the army, and is now studying in our training school, as he has long desired to do, and his sister and mother are helping support him by sewing. His sister, a sweet and promising girl, is very anxious to study in order to fit herself for usefulness. There are two more young people prepared to join the church at our next communion."

Eastern Turkey Mission.

RECONCILIATION AT MARDIN.

ALLUSION was made in the last *Herald* to an unhappy state of affairs existing in the Protestant community at Mardin. There have been two parties in the community, and with one of these parties, embracing the larger portion of the church, the missionaries were in disfavor, the contention having arisen in connection with the requirements of the mission as to self-support. From the following letter from Mr. Andrus it will be seen that the difficulty has been happily adjusted. The Lord seems to have used the vigorous exactions of the government in the matter of taxation as a means for bringing the two sections together. Mr. Andrus says:—

"On Friday morning, June 23, we received word that two hours before sunset the committee of the church would wait on us. They came bearing a sealed paper of similar import with that brought by members of the community the day before. They said they had come for the express purpose of effecting a reconciliation with us. Seeing their embarrassment, and feeling that repentance could better be made when in the posture of prayer, I proposed that we first seek God's blessing. The pastor began, and before we rose all but one had offered prayer—penitential, earnest, full of confession, with pleas for forgiveness. Afterwards when we were about to separate, personal requests for forgiveness accompanied the hand-shaking. The reconciliation seemed complete,

and a proof of its genuineness appeared in the fact that it was wholly *unconditional*. All we could say at the time was, 'This is the Lord's doing, and it is marvelous in our eyes,' and 'when the Lord turned again the captivity of Zion, we were like them that dream.'

"On Sabbath morning there was a large congregation at the chapel to hear the pastor's discourse from the text, 'forgetting those things which are behind, and reaching forth unto those things which are before,' Phil. iii. 13. The second congregation united with the first, as a proof of harmony.

"Having received information early Tuesday morning that our delegates to annual meeting were expected that afternoon, the brethren were all anxious to go out *en masse* and surprise them, in accordance with Dr. Thom's suggestion. The travelers arrived a little before we were quite ready for them, but still they were met some fifteen minutes out on the road, and received such a hand-shaking that they could hardly take in the changed situation. Brothers Dewey and Gates at once telegraphed to Harpoot the announcement of their arrival, adding, 'Bless the Lord with us, who maketh all things new.'

"Last Sabbath I preached in the old chapel by invitation, and Brother Dewey conducted the monthly concert. We also held a praise-meeting among ourselves, and while thankful for the new conditions into which we had been brought, we were all impressed with the delicate nature of what is before us in the effort to rearrange the work in the city in connection with the church and community, and we have not ceased to invoke the Divine guidance in every step. While rejoicing with us in this glad event, do not fail to bear us before the mercy-seat in your closets, and at family prayers."

Madura Mission.

LIGHT AMID SHADOWS.

MR. JONES, of Mana Madura, sends an account of his mission field, which, at the time of his writing, June 20, he had just gone over thoroughly. In only three of

the ten congregations under his care are there any communicants on the rolls. The other seven are composed solely of those 'under instruction.' The people are ignorant and heedless of what is taught them, and the catechists see little reward for their labors. But they, nevertheless, labor patiently, and in some cases find a growing apprehension of the truths which they reiterate to all who will hear. This dullness and want of spiritual insight on the part of these people lay a great burden of care and anxiety on the missionary. Yet he is not without cheering tokens of God's blessing. Of Shetur, one of the three places where there are professing Christians, Mr. Jones says : —

"The evening meeting was closed with the Lord's Supper, when fifteen partook of the elements. These people are the most intelligent in my field. They are cultivators, and are, as the term goes here, in comfortable circumstances. At present they are more than usually interested in the Lord's work, and are very anxious to bring souls into the kingdom. This is very natural; it is the direct result of their increased activity and quickened conscience in giving of their substance unto the Lord. They have each given a tithe of all their crops during the last season, and this season was a specially good one. I have with me the particulars of this tithe, from which it appears that the total income of the congregation is about \$250, and most of that is received by one family. Their gifts of tithes have amounted to \$28, besides which they contribute more or less at all religious services. They gladly give of their means, and are freely blessed.

"One man of influence from an adjoining village came to me at our meetings, saying that he is purposing to join us. The leading man of this congregation is also the head man of a few villages, and in that capacity it is his duty to hire men annually to draw through the village a large and filthy heathen car. But being a Christian he declines to have anything to do with it; hence the car stands there rotting and unused. This is one of the *indirect* influences of our congregations upon the life of the masses."

HINDU IGNORANCE OF THE VEDAS.

Mr. Tracy, of Tirupuvanam, gives the following incident : —

"There is an old Brahman pundit connected with the temple in Tirupuvanam, who has a son in my boys' day school, and who not infrequently calls on me for the purpose of conversation. He asked me one day to give him a Bible from which his son might learn the daily Scripture lesson assigned in the school. This naturally led to conversation in regard to the Bible and the Vedas. Among other inquiries I asked him to what extent a knowledge of the Vedas was possessed by the people. He is a man well able to answer the question; a man of much thoughtfulness, too, and one who never speaks hastily. He paused a moment as if to think, then answered : —

"There are four kinds of knowledge of the Vedas. The first is a knowledge that the Vedas exist. This all men possess.

"The second is a knowledge which comes by having touched with the hand or seen with the eye the sacred writings, the Vedas, which exist from ancient times. This knowledge only Brahmans can possess.

"The third is such a knowledge of the Vedas as is derived from having learned by rote the sacred words. This knowledge, it may be, five in a hundred Brahmans possess.

"The fourth, the true knowledge, is called *Dhyana*. This can come to the soul only by deep and constant meditation on the spiritual meaning of the words. This knowledge not one in ten thousand Brahmans has."

"He might have added, 'and not one among two hundred millions of the common people.' 'For behold darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee.'"

Ceylon Mission.

JAFFNA COLLEGE. LARGE AUDIENCES.

MR. R. C. HASTINGS wrote from Batticotta, June 20 : —

"The religious awakening in the college has given us cause for rejoicing, and its effects are still seen and felt. We earnestly pray that the interest may not die away, but continue to work good upon students and teachers.

"There have been six admissions to Batticotta church, four of whom were college students. The other two were boys from the high school. In Valany the wife of a man who united with the church two years ago was received on profession of her faith. There have been admissions also in Sangany and Moolai during the past eight months.

"In January, Mr. and Mrs. S. W. Howland came from Oodoopitty, and remained at Batticotta five days, during which time four evening meetings were held, with the magic lantern. The first meeting was held at Karadive, when over five hundred persons were present. Such a large attendance had never been seen in that island before, and the Christians were very much encouraged. The next evening the church at Sangany was crowded with two or three hundred people who paid close attention to the services, and went away impressed by what they had heard. The following evening we went to Araly, where a large audience of intelligent men, many of them Batticotta seminary graduates, listened attentively to the truth. On Sabbath morning Mr. Howland preached in Tamil, and in the evening in English, the attendance at both meetings being unusually large.

"On the first of this month the Native Evangelical Society held its annual meeting at Batticotta. A larger number than usual was present, and the services were of great interest. Rev. J. S. Chandler, of Madura, was present, and gave us a brief account of the work in his field. One of his catechists also was one of the speakers. The collection, including arrears from one or two churches, and special donations, amounted to \$61. Over \$44 were also subscribed towards a church building in the island of Delft.

"In the evening of the same day a lyrical concert was given, similar to the one in Manepy last year. The large church was crowded. It was estimated that about

two thousand people, including the one hundred singers, were seated inside the walls, besides those who filled the doors and windows outside. It was said that it was the largest audience ever brought together in a church in the history of our mission. The exercises passed off very pleasantly, and we believe that the concert has given a fresh impetus to lyrical singing in Jaffna."

JAFFNA CONGREGATIONS.

In a letter from Mr. J. S. Chandler, of the Madura Mission, he speaks of what he witnessed during his visit in Jaffna, and especially of the lyrical service which Mr. Hastings refers to above. Mr. Chandler says:—

"On the day the annual meeting of the Native Evangelical Society of Jaffna was held, it was a sight worth seeing to look upon seven hundred well-to-do Tamil Christians sitting in that large Batticotta church, and listening with patient interest throughout the three and a half hours of the meeting to the various officers and invited speakers as they told about the thousand rupees raised and spent for their three evangelists whom they had sent to work in the little islands adjacent to Jaffna, and about various spontaneous efforts put forth by the students of the Jaffna college, the pupils of the Oodoo-ville Girls' School and others, and about many other matters appropriate to the occasion. With all our Christians in the Madura district, so scattered are they, we could not bring together for such a purpose a company so well educated, so intelligent, and so much interested in spending their money for others. There were doctors in charge of hospitals, government officials, engineers, besides seven pastors, entirely supported by their churches.

"But the concert in the evening, in which about a hundred singers, mostly boys and girls, sustained the music, was the largest meeting of the day. There were certainly more than two thousand present, and all seemed to enjoy it. The songs sung were those of the little tract that I prepared last year for our Madura concert, 'Christmas Songs.'"

RESULTS OF THE CASTE-SPIRIT.

Mr. Leitch, in referring to this visit of Mr. Chandler with some native assistants from Madura, writes incidentally of a matter of much interest :—

“Our guests from Madura expressed their surprise and interest in various things they saw in Jaffna, especially at the hospitality of the native Christians. You will not understand why this surprised them. It is because hospitality, as we understand the word, is a thing practically unknown in India. This is due to two causes, the selfishness of the people and their caste system. The selfishness of the Hindus is so marked as to be called a national peculiarity. The social atmosphere, as one writer says, stands at freezing temperature. The people have a strictly selfish aim in every act of charity, and even in their offerings to the gods. Their motto seems to be, ‘Look out for yourself, but never do anything for which you are not likely to be repaid.’ I have many times seen a whole family sick, and, perhaps, almost starving, and a neighbor in the next yard would never for a moment consider it his duty to help, if he was not a relative, or of the same caste, even though it was to save life.

“A little while ago a young girl, the only child of a widowed mother, was burned to death, and the family who lived in the next compound, of whom we inquired the following day, said they had heard of such a thing, but it seems they had not troubled themselves to step across the yard to inquire or to offer any assistance to the lonely mother. ‘Why should we?’ they asked. ‘She is not our relative.’ Again, the caste system has encouraged and fostered exclusiveness in every circle; for not only are there different castes, but every caste is cut up into innumerable divisions and subdivisions, none of which are on a social equality.

“But I am glad to see that in Jaffna the progress of the gospel brings changes for the better in these respects. The Christians do many unselfish acts to each other and to their neighbors, and as for their hospitality, missionaries and others from abroad pronounce it truly remarkable. Not only have many pastors and cate-

chists from the Wesleyan and Church missions, whom we have called to help us in moonlight work, been entertained by our station Christians, but these three singers from India, who came with Mr. Chandler, were from first to last entertained by many different families in the most kind and hearty manner. In Panditeripo, during our two weeks’ stay, they were entertained by all the Christians in turn, a day at a house. At the different stations the pastors and catechists took them to their homes. In one case a teacher, and in another a proctor, made feasts especially in honor of the singers. This was the more praiseworthy, because these singers were from one of the lowest castes, while their entertainers were from very high castes, and their doing this was entirely voluntary, and not even suggested by us.”

North China Mission.

OFFICIAL HOSTILITY CHECKED.

REFERENCE was made in the last *Herald* to news received just as that number was going to press, concerning the removal of the offending official at Te-chow, of whose hostility Mr. Smith had written. A letter from Dr. Porter, dated Tientsin, June 18, says :—

“We have heard the very best of news. Mr. Holcombe informed me on Wednesday that the hostile official at Te-chow had been removed and degraded. The next day he sent me an abstract of the dispatch from Prince Kung, which is most satisfactory, and gives us a complete victory over our enemy. The governor of Shantung, upon the rigid demand of the foreign office, reports that the sub-prefect of Tê-chow, in failing to protect the United States consul, and in uncivil language and conduct, was guilty of many breaches of propriety, and that his conduct was inexcusable; he is therefore removed, and a competent person appointed to his place. The *Intendant* at Chi-nan-fu is instructed to issue a proclamation warning the Te-chow people not to interfere with or molest missionaries or converts. The case of infamous libel which the sub-prefect denied is ordered to be

strictly examined, and the guilty parties severely dealt with.

"The prince is informed in reply that the sub-prefect was entirely responsible for all our troubles, and that with his removal, and the rigid investigation of the libel case, and the issue of a suitable proclamation, as promised, the case will be considered as satisfactorily settled.

"We are full of thankfulness over this result. We feared that the anti-Chinese legislation in the United States might prevent action in our case. The acting minister has exerted himself to bring all the pressure he could suitably employ to bear upon the matter.

"We expected nothing but annoying delays. The actual removal of the (official) sub-prefect was the only thing that could have any good effect. The promise of the foreign office that he will be removed, or has been removed, gives us the greatest satisfaction. We can endure the summer heat in that region if we have the invigorating assurance that our long struggle has ended in a real victory. We shall be glad that our consul was insulted if we gain a solid foothold as the outcome. We hope our success will assist the friends at Chi-nan-fu in securing their rights and their property. It is but natural that the question of religious toleration should be a disturbing element. If the officials can but learn the wisdom of toleration, the villagers will never show any disposition to disturb or annoy."

Japan Mission.

ITEMS FROM OKAYAMA.

MR. PETTEE writes from Okayama: —

"The Christians of this city have divided themselves into eleven classes, according to locality. Each division will choose a leader, hold monthly meetings, and is expected to look after its own membership as to attendance at meetings and general spiritual progress. It is the Methodist Class Meeting with some variations, and seems worthy of a trial at least till results can be noted.

"We have a good number of fine lads connected with our Christian families and

Sabbath-schools. Some forty of them, thinking their elders did not provide them with enough means of grace, have taken the matter into their own hands, and organized a Christian Debating Society. They hold semi-weekly meetings, and address each other on the great truths of Christianity. There is great enthusiasm over the new movement, which originated entirely among themselves, and good results are already apparent.

"We had a brief call recently from Father Nicolai, the leading Russo-Greek priest in Japan. He is a warm-hearted, impulsive, able man; is thoroughly consecrated to his work, liberal in his views, and makes friends, as he deserves to do, wherever he goes. All who know him speak in 'the highest terms of him, and he has long been a successful worker in Japan. A low standard of morals among the native believers is the chief bar to our uniting with them in work."

A NEW OUT-STATION.

Mr. Cary reports the first missionary visit to a place connected with Okayama, hereafter to be counted as an out-station: —

"I took a trip last week to Ochiai, a new out-station, which none of us had before visited. In a straight line it cannot be much more than thirty miles distant; but it is fifty miles by the rough and crooked jinrikisha road. Arriving at Ochiai I found a much better condition of things than previous information had led me to expect.

"About ten years ago a young man who went to Kobe to study medicine, heard from Mr. Greene a little about Christianity. At the time he did not seem to be very much interested; but a few months ago the seed which had so long lain in his heart sprang up to new life. Commencing to study the Bible which he had so long neglected, he found a new meaning in it. It rebuked the dissipated habits into which he had fallen, while it showed a way of escape from their power. He received help from visits to Takahashi, about twenty miles distant, and some of the Takahashi Christians came to Ochiai to instruct him, and a few

of his friends who, through his influence, had become interested. There are now eight or nine persons who are called believers, though we have before this learned that such estimates, when made by the people themselves, are not to be entirely depended on. Still, all of these persons are said to keep the Sabbath, while all but one of them has left off the use of *saké*, two facts which speak well for their earnestness. They meet every Friday evening, and on Sunday for prayer and study. A few others are somewhat interested, but most of the people of the village, which contains about four hundred houses, are strongly opposed to the new doctrine.

AN OPEN DOOR.

"The first evening we were there we held a meeting in a house that must have admitted over a hundred persons, and the front windows being thrown open, there were as many more in the street. It was evident, however, that most of them had come out of curiosity to see the foreigner. While my helper was speaking, the audience was very noisy. However, I had no cause to complain, for they were so desirous to hear what a foreigner could say that for three quarters of an hour it was as attentive an audience as one could desire.

"The next morning we had a meeting in a smaller room for those more specially interested in Christianity. About twenty-five came, and we planned for a similar meeting in the evening, but others came until about sixty were present. The next day we returned, feeling encouraged by what we had seen as showing that if there could be occasional outside help, there was every promise of a substantial work."

THE KIOTO SCHOOLS. KAMEOKA.

Mr. Learned, of Kioto, writes under date of July 1:—

"We have just graduated the third class from the English department. Owing to sickness and other causes it is not a large class, only six, but they are a fine set of young men, I think. It is pleasant to know that they are all Christians, and that at least five of them expect to study theology, though they will not all be able to begin their course next fall. I am especially interested in this class, as it has so happened that I have taught them in one thing or another during all their five years here, with the exception of two terms.

"The Girls' School graduated its first class from the Japanese course, a class of five. Some of them will come another year to continue their studies further."

A few days later Mr. Learned writes:—

"Just after the end of our school year Dr. Gordon and I made a little trip to an out-station, Kameoka, about four hours west of Kioto, beyond the mountains. There was a public meeting there at which we and three or four of the young men of the school had been invited to speak. There were two sessions, afternoon and evening, and in the evening the theater was well filled. Dr. Gordon spoke on education. On Sunday evening there was preaching in the same theater to a large audience.

"The believers in Kameoka are not numerous yet, and they have had no teacher for a year, only occasional visits, but they seem to be persevering faithfully. One of our students is stationed there during this vacation. Two are caring for the work here in the city, and others have gone to other places to work."

NOTES FROM THE WIDE FIELD.

JAPAN.

SUMMARY FOR 1881.—The Evangelical Alliance of Japan, at its ninth annual meeting held at Tokio, received a report of all organized Evangelical work carried on within the empire during the last year. The following are the principal items of the statistics: Missionaries, male and female, 136; stations, 36; out-stations, 111;

churches, 83, of which 15 are wholly, and 59 partially, self-supporting; communicants, 3,811; baptized children, 601; theological schools, 6, with 93 students; Sunday-schools, 101, with 3,764 scholars; native ministers, 38; unordained preachers and catechists, 124; boys' and girls' schools, 57, with 2,191 pupils.

THE LONDON MISSIONARY SOCIETY.

FROM the Annual Report of this Society the following condensed table has been prepared, showing the fields entered, and the forces engaged:—

GENERAL SUMMARY.

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	Schools.	Scholars.
1. China	21	5	64	2,710	919	23	994
2. North India	16	4	19	408	1,607	56	3,603
3. South India	24	10	61	914	11,060	124	5,004
4. Travancore	8	14	163	3,888	40,453	198	10,381
5. Madagascar	28	64	4,134	71,585	244,197	862	43,968
6. Africa	21	1	28	3,033	3,611	33	2,075
7. West Indies	3	1	26	2,727	5,990	23	1,625
8. Polynesia	21	272	331	14,117	35,567	470	14,429
Totals	142	369	4,826	99,382	343,404	1,789	82,169

During the year the sum of \$101,575 has been raised by the natives and appropriated at the mission stations, \$20,205 of the amount having come from school fees.

CHINA.

THE ENGLISH CHURCH MISSIONARY SOCIETY reports that its mission in the province of Fuh-kien has been much blessed the past year. There are now 112 stations and out-stations, with 1,386 communicants, and 4,099 adherents, the increase in adherents the past year having been 549. In a village of the province of Che-kiang 42 Chinese were recently confirmed, and a missionary says: "Five years ago there was not one Christian in this vast district; indeed the name of Jesus was unknown. Now there are Christians in 33 villages, and the Bible is read, prayer offered, hymns sung, the gospel preached, at nine convenient centers every Lord's day in rooms set apart for the purpose."

MISSIONARIES UPON THE OPIUM TRADE.—A memorial addressed to the British House of Commons has been drawn up at Peking for the signatures of missionaries and ministers of the gospel in China, expressing their judgment concerning the results of the opium traffic in that empire. We quote from the memorial the following characteristic sentences: "The petition of the undersigned, Missionaries and Ministers of the Gospel in China, humbly sheweth:—

"That the opium traffic is a great evil to China, and that the baneful effects of opium smoking cannot be easily overrated. It enslaves its victim, squanders his substance, destroys his health, weakens his mental powers, lessens his self-esteem, deadens his conscience, unfits him for his duties, and leads to his steady descent, morally socially, and physically.

"That the traffic in opium is wholly indefensible on moral grounds, and that the direct connection of a Christian government with such a trade is deeply to be deplored.

"That any doubt as to whether China is able to put a stop to opium production and

the practice of opium smoking in and throughout her dominions should not prevent your Honorable House from performing what is plainly a moral duty.

"Your petitioners therefore humbly pray that your Honorable House will early consider this question with the utmost care, take measures to remove from the British treaty with China the clause legalizing the opium trade, and restrict the growth of the poppy in India within the narrowest possible limits.

"Your Honorable House will thus leave China free to deal with the gigantic evil which is eating out her strength, and will at the same time remove one of the greatest hindrances to legitimate commerce and the spread of the Christian religion in this country."

INDIA.

A HINDU CONVERT.—The *Church Missionary Gleaner* gives an account of the persecution which came upon a young man at Calcutta in the year 1842, when he sought to confess Christ. He has since that time been head master of a Christian boys' school at Agarpara, and now his own daughters are manifesting the true Christian spirit in their homes. This is the story: "Guru Churun Bose belonged to a family of good position in Calcutta; he was born in 1823. When a youth at school his attention was first drawn to Christianity by reading a book, which had been lent to his elder brother by a Christian school-fellow, now the Rev. G. C. Mitter. This book, Bishop Wilson's *Evidences of Christianity*, convinced him of the Divine origin of Christianity, and with God's blessing led him beyond the simple head belief, touched his heart, and he could no longer remain among his heathen relatives. Anxious to embrace Christianity, he took refuge at Bishop's College, where he received further instruction previous to baptism. While there, many were the attempts of his family to lure him away; threats and entreaties were, however, alike unavailing; the oft-repeated plot of the feigned entreaties of a dying mother, that her son would visit her ere it was too late, was in his case attempted in vain. At last one day his brother visited him, and taunting him with his unkindness to his mother, said that, in her anxiety to see him, she, 'a purdah-lady,' who never went outside her own apartments, had actually accompanied him to the boat to beg an interview. The poor youth, though fearing much to put himself in the power of his family, longed to see his mother; and judging that his heathen relatives would have but a poor idea of his newly-adopted religion, should it appear to harden his heart against her who loved him so much, decided to enter the boat, which was drawn close up to the shore, and in the cabin of which he expected to have the sad pleasure of once more embracing his beloved mother. He entered the cabin to find, alas! no mother there, but to know that he had fallen a victim to the plots of his angry relatives, several of whom were there to receive him, with anything but loving words. The boat was soon loosed, and rapidly rowed from the shore; his cry for help reached his Christian companions, who had watched the scene from the river's bank; their angry shouts soon brought down one of the professors to still the commotion. The question, 'Did he go of his own accord?' elicited many earnest replies of 'No!' 'no!' 'Man the boat!' was the order given, and in little more time than it takes to write the account, the college boat was ready, and rapidly pursuing the fugitives, upon whom it was evidently gaining head, when an uncle of Guru Churun's, the leader of the capturing party, sternly demanded, 'Will you promise not to be baptized?' 'I cannot,' said the youth; 'I will not deny my Saviour.' Upon this the uncle, in furious anger, seized the slight youth, and throwing him overboard, left him struggling in the rapid, dangerous current. Those in the college boat redoubled their efforts, and were providentially able to rescue the poor fellow from the watery grave."

THE THEOSOPHISTS.—Reference has heretofore been made to the excommunication of the so-called "Theosophists" by the Hindu pundit, whom they at the first lauded so extravagantly, and at whose feet they came to sit, after having tired of Chris-

tianity. This pundit now publishes the following notice that they know nothing of Brahmanism, and are, in brief, frauds: "The pundit of the Somaj informs the public that neither Colonel Olcott nor Madame Blavatsky knows anything of Yog Vidya, as practiced by the Yogis of old; that they may know a little of mesmerism as well as of the natural and physical sciences, especially the science of electricity, and that they may know the art of clever conjuring (by having subterranean or hidden electric wires or other hidden apparatus); but for them to say that they perform their phenomena without apparatus, without any secret prearrangement, and solely through the forces existing in nature, and by what they call 'their power,' is to tell a lie."

AFRICA.

THE UNIVERSITIES' MISSION has sustained a great loss in the death of Bishop Steere, recently announced by telegraph from England. This mission, originated by the suggestion of Dr. Livingstone in 1859, is maintained by members of the Universities of Cambridge and Oxford, employing thirty-four European missionaries and twenty-six native evangelists. Its income for 1881 amounted to \$55,000. Its three centers of operation are the island of Zanzibar, the Usambara country, and the Rouvma district. It reports about one thousand adherents, and that during 1881, one hundred and eighty released slaves were taken in charge for a Christian training. This mission has done most efficient service in checking the slave trade, having established a chain of stations along the old slave-trade routes from Lake Nyassa to the sea-coast. In Zanzibar itself the old slave market, where thirty thousand slaves were annually sold, has been turned into a mission-house, school-house, and church.

ENGLISH CHURCH MISSION AT UGANDA. — The *Missionary Intelligencer* for August contains the long journal of Mr. Mackay, recording the vicissitudes of the mission for several months past. The fickleness of Mtesa continues, his conduct and his promises sometimes affording great ground for hope that every aid will be afforded for evangelizing his people, but a trivial incident will often change his whole bearing. In September of last year the Arabs made a desperate effort to regain their influence. They represented to the king that the Europeans came only to eat up the country, and that they, the Arabs, were his only benefactors, bringing what others did not, guns, powder, brass, and beads. The Romish priest, M. Lourdel, entered into the argument as against the Mohammedans, and the excitement ran high at the court. On one Sunday when the question of Christ *versus* Mohammed was to come for discussion before Mtesa, his chiefs went through the ceremony of swearing allegiance by prostrating themselves before the king, rolling their heads in the dust, while shouting "Nyanza." Mtesa asked Mr. O'Flaherty, "How do you like that?" He replied: "I do not like it at all! You are not God, that men should worship you." Mtesa finally granted *liberty to his people to embrace any religion they liked*. This was all that had been asked for, and for a week all went well. But at the end of the week, when Mtesa asked to have a house built of brick for his use, Mr. O'Flaherty, in promising to build such a house, if men, and iron for tools, were provided him, incidentally remarked that in digging to find clay he might find iron and silver. Misunderstanding the remark, Mtesa went in great glee to his chiefs and wives, telling them that the Muzungu (English) had promised to find him silver, and now he would be rich. Afterwards it was in vain that he was assured that Mr. O'Flaherty had only said that *perhaps* he might find silver. He demanded that the silver be found, and accused the missionaries of breaking their promise. The executioners were called in, and for a time it seemed as if Mr. O'Flaherty would be beheaded. The peril, however, was escaped by God's blessing, but the next week Mtesa decreed that all were to pray in the future "as the Arabs do." Two months later the king was in a much better mood, and some of the chiefs seemed impressed by the utterances of the missionaries. The outlook in December last was far more promising than it had been, and the missionary band, now soon to be reinforced, is full of courage and hope.

MR. STANLEY IN THE CONGO COUNTRY. — The *African Times* for August contains the following account of the movements of Mr. Stanley's expedition, which, brief as it is, is the fullest statement we have seen of the present state of affairs of the expedition: "Intelligence supplied from the Belgian court is to the effect that the expedition to Stanley Pool, river Congo, is becoming quite a successful one. Four stations are said to have been completed, namely, Vivi, Isangela, Manyenga, and Stanley Pool, while the promised road is being constructed from Vivi, below the rapids, to Stanley Pool. The expenses have been very heavy, and not hitherto covered by profits of commercial operations, as had been at first hoped. In every other respect, however, the enterprise is considered to have been most satisfactory. During the three years Mr. Stanley has been at work there has not been a single conflict with the natives. The above-mentioned stations will, no doubt, be the nucleus of African trading towns, as they already possess dwellings, gardens, etc., over which floats a flag having for device a "golden star" on a blue field. Each of these stations is under the care of a European head man and lieutenant, with two assistants. The population is furnished from the neighboring natives and the Zanzibar carriers, who are serving under three years' engagements with Mr. Stanley."

MISCELLANY.

MISSIONS AND THE SUNDAY-SCHOOL.

[From an address by REV. H. C. HAYDN, D.D.,
before the Sunday-school Teachers' Association
of Brooklyn.]

I AM aware that all this [training of the children] implies an intelligent missionary spirit in pastors, superintendents, and teachers. Exactly so; and this is one of the beauties of the suggestion, that it calls for just this, and summons all these to acquaint themselves with this subject, plant themselves on Biblical ground, and see that they themselves are right in their attitude towards missions. Why not? We have Sunday-school institutes, teachers' meetings, and helps of all sorts for Bible study, the immediate aim being to know what the Bible teaches, and then to bring the children and youth of the land to put their feet in Wisdom's ways, and join the army of the Lord. Why not be as eager to teach them what they become Christians for, as to make them Christians? Enrolling is easy now a days. Training is always the difficult thing. What is gained by learning what the Bible teaches, if we *do* not the things that it enjoins! Why more eager to learn about the beginnings of the kingdom than of its continuance and prospects in the world? Why study prophecy in the book, and not in its un-

foldings in history? Why be intent upon the Acts of the Apostles, the infancy of the church, and indifferent to their true successors and the meridian glory of that same church? How is it that Asia Minor and the Greece of Paul's time are of so much more account to teachers and superintendents than the Asia Minor and Greece of our day? There are missionary tours made in this living age, that fall not one whit behind the tours of Paul, in adventure, in reaping, in passions stirred, and souls converted. There was no policy advanced then, that we would not be glad to see fastened upon the heart and conscience of all the Lord's people. The Book of the Acts is not a closed Book. We ought not to study it as a dead classic, but study it to live it over again, and ask, "If Paul did so and so—if the Holy Ghost instructed so and so, *then*, what would they do now, most likely, in our times and circumstances?" If the Holy Ghost instructed the Church of Antioch to send forth Paul and Barnabas from one of the most voluptuous and wicked cities of the East, when churches were few and feeble, what would he do now, if we were willing to give him free course with us in our over-crowded towns and cities, of churches many and strong? These mat-

ters are not unworthy the attention of teachers' institutes and meetings. Indeed, it is believed that many are wholly unaware what a mine of wealth here lies unexplored, or what a fascinating study invites their attention.

Yea, multitudes are passing out of the world, to go, it is hoped, to the greater assembly of the saints in the next world, but if they are asked over there how it fares with the wars of the Lord in Africa, India, China, Japan, and so on, never an intelligent word can they say, and still they were great Bible students. They read the Acts of the Apostles through so many times! But of the grander things predicted, and the greater things to be wrought after Christ's departure, and going on in their time, they know nothing. It is as if the history of the kingdom was cut square off with the death of John the Apostle.

"Yea, more — there is often no deep sense of obligation to take the children out into this field and show them the kingdoms of the world and the glory of them, with which Satan tried to tempt our Lord, and failed, but which he is to have all the same, by a conquest, through the church, of which it is declared, the Sunday-school is a nursery. And yet, you will often find superintendents of this nursery of the church to whom missions are simply a bore — they do not want them in the Sunday-school; they are not willing to give up a service three or four times a year to educate their charge in this direction; the direction, to work in which is the very thing for which the church is left in the world — even its conquest in the name of the Lord. — *From Gospel in all Lands.*

WEEKLY OFFERINGS.

IN a recently issued tract of sixty-four pages on "Giving and Worship," Dr. Daniel Dorchester argues strongly in favor of the weekly offering system as meeting the necessities of all. He says: "Systematic contributions are advantages to the poor. Too many excuse themselves on account of poverty. Poverty may be an excuse for not giving large sums, but not for giving nothing. None are so poor

as to be unable to give God something. At a charity fair a lady presented the plate to a rich man well known for his stinginess. 'I have nothing,' was his curt reply. 'Then take something,' she responded, 'you know I am begging for the poor.'

"The Weekly Offering system in the churches comes down to the condition of the very poor, and is no disadvantage to the rich. A few cents per week are within the reach of all, and, like the mites of the widow in the temple, more in the sight of God than larger offerings of richer givers.

"If we love the cause we will give something, and be represented with our brethren and sisters. Said a missionary, 'The most of our native Hindu Christians are very poor, the average earnings of each one not exceeding six cents per day. Yet many cheerfully and regularly contribute one tenth of their income; an offering which cannot be made without veritable self-denial, as it must be deducted not from affluence but from pinching poverty. The women in some places, daily, before cooking, dip a handful out of the often scanty provision of family rice and set it apart for the Lord.'

"Continual giving is a *perpetual reminder of our continual receiving*. We are in danger of forgetting that we are the constant recipients of blessings. From their very commonness we are liable to feel that they come in the course of nature, as 'matters of course.' Thus we forget the great and good Giver, our dependence upon Him, and indebtedness to Him. The 'weekly offering' is a reminder of these favors, and parallels our receiving with our giving. It keeps our hearts alive with responsive action towards God, while we are receiving from Him.

"The complaint of modern sinners, and I fear also of some who, with their professions, ought to speak in a more saint-like manner, is that it is 'Give, give, all the time.' Well, why not? we ask. Is it not receive, receive, all the time? We are continually paying to the national government. It is taxes, taxes, all the time, direct or indirect. And why not? We are enjoying its benefits all the time, its pro-

tection, its institutions, its advantages. Do we receive less, and less continually, from God? What can be better for us than to be reminded of these things every week, and to come into the sanctuary with not only words of thanks, but with a gratitude offering, of our substance, to aid his cause."

PENTECOST NEEDED.

THE last annual report of the London Missionary Society concludes with the following impressive words:—

"The organization employed for the accomplishment of the work seems to be sound and suitable. The workers engaged in the services are devoted and adapted for their several positions. Many have been brought out of heathenism into Christian life of an elementary kind. The minds of a still larger number have been informed, and the opposition they formerly gave to Christianity, as the result of ignorance of its nature and superstitious clinging to old faiths, has disappeared. They even give an intellectual assent to the teachings and claims of the gospel. Vast tracts of heathendom are lying fallow, waiting to be tilled. The one thing needed is a Pentecost. When the Spirit shall be poured out upon us from on high, the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest.

"A fresh baptism of the Holy Spirit would kindle with fresh enthusiasm, and clothe with new power, every missionary worker. It would stir the sluggish and timid and too dependent converts, and would make them fervent, courageous, and devoted in the cause of Christ; and it would purify them, more effectually than many years of patient training, from the remaining taint of heathen influence. It would inspire many young men and young women in this land with the ardor of holy devotion to the Saviour's cause, and would move the church to open her treasures, and pour out joyfully bountiful gifts for the furtherance of the Redeemer's cause. And then, passing beyond the limits of the church, the blessed influence would touch as a breath from

heaven the great mass of dry bones in heathenism. They would move, they would come together bone to his bone, they would be clothed with sinew and flesh, they would live and stand up a great army of the living God. The glory of the Lord would be revealed, and all flesh would see it."

"WILL THE HEATHEN BE LOST WITHOUT THE GOSPEL?"

I SUPPOSE that question will continue to have its periodical essay in missionary societies and concerts in spite of all the testimony of those who are face to face with heathenism. To them there is no room for discussion. The evidence that the heathen *are already lost* is unmistakable. As well might a coroner's jury in the case of a drowned man, with the body before them, stop to discuss the probability of the man perishing in the water if he should not be assisted.

Such arguments as that God cannot be just, and send the ignorant heathen to hell, are the result either of a weak sentimentality, like much that is current in America to-day, or a theory based upon ignorance of the facts. Why, you could scarcely offer a graver insult to a Brahman than to pity him for his want of knowledge of God and his duty to love and serve him. He claims to know as well as you do that there is only one true God, and that it is the duty of man to forsake evil and do good. Even among the lower classes I think you would look a long time to find one who had not in mind a standard of holiness to which he had never yet attained. The whole system of heathen worship is a proof of the truth of this.

But how is it, if they know these things, that they do not do them? That question I leave to those who believe in the inherent power of man to do right, and to save himself by a process of self-purification. They are by no means lacking in mental acumen. In fact, the Hindu has long been famous for his love of abstract reasoning; but he has been trying for centuries the experiment of working out his

own salvation, which so-called liberal Christianity is undertaking to-day among more enlightened nations, and, it must be confessed, with anything but satisfactory results for those who do not believe in the necessity of a divine Saviour. In short they literally fulfill Paul's words, — "They are without excuse, because that when they knew God they glorified him not as

God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

No, my friend: the intelligent Hindu would smile at your credulity if he were told that you believed God would admit him to heaven on the plea of ignorance. — *Rev. W. R. Manley, in Central Baptist.*

' Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Annual Meeting of the Board.— Supplication should be offered that all who come together at that gathering may assemble in a spirit of humble and united reliance upon the grace of God, earnestly seeking special divine presence and guidance; that it may be an occasion of unwonted spiritual quickening; a school of enlarged Christian views, faith, and zeal; a season of deep searchings of heart as to past deficiencies, and of unfeigned contrition therefor; a time when young men and young women, moved by the Spirit of God, shall silently give themselves to the cause; a time of parental dedication of children to the same; a time, fruitful in devout purposes of self-denial and of enlarged contributions. Let none forget to pray that the community which welcomes the Board and its friends, may enjoy a manifest refreshing from on high. Let the heart of every friend of the Board be poured out in fervent entreaty that the approaching convocation may thus be one of great missionary power; of deeper and deeper commiseration for the heathen who have become vain in their imaginations, and their foolish heart is darkened; of warmer and warmer sympathy with Him who came to save that which is lost; of vast longings, continued through the remainder of life, that "The gospel of the kingdom may speedily be preached in all the world, for a witness unto all nations."

DEPARTURES.

August 30. From San Francisco, Rev. Ireneus J. Atwood and wife; Rev. Charles D. Tenney and wife; and Rev. Chauncey M. Cady, all of the Oberlin "China Band," for the new mission in Shanse, North China.

September 9. From New York, Rev. William W. and Mrs. Mabel A. Sleeper, of Worcester, Mass., and Miss Emily L. Spooner, of Chelsea, Mass., to join the European Turkey Mission.

ARRIVAL AT STATION.

July 28. At Broosa, Western Turkey, Mrs. Fannie M. Newell.

ARRIVAL IN THE UNITED STATES.

September 10. At New York, Rev. J. L. Atkinson and wife, of the Japan Mission.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. Give some account of places regarded as sacred among the Hindus. (Pages 376-380.)
2. What reports have been sent concerning heathen cruelties at Bailunda, in Western Africa? (Page 383.)
3. Give some account of Jaffna audiences. (Page 389.) What of the caste-spirit? (Page 390.)
4. Report the tithes of a Madura congregation. (Page 388.) What is said of Hindu ignorance of the Vedas? (Page 388.)
5. Give a report from Okayama and its new out-station (page 391): from Kioto and its out-station, Kameoka. (Page 392.)
6. What does Mr. Gulick write of Bilbao and its Christian miners? (Page 385.)

7. What interesting incident is reported from Mardin, in Eastern Turkey? (Page 387.)
 8. What brief account have we of Moravian missions within the last one hundred and fifty years? (Page 373.)

DONATIONS RECEIVED IN AUGUST.

MAINE.

Cumberland county.	
Gorham, Cong. ch. and so.	20 35
Minot Centre, Cong. ch. and so.	40 00
New Gloucester, 1st Cong. ch. and so.	157 10
Portland, 2d Parish ch. (of wh. from W. W. Thomas, to const. Mrs. SUSIE ROSS THOMAS, H. M., 100;) to const. Mrs. REBECCA R. DURAN and Mrs. PHEBE R. MARTIN, H. M., 326; State St. ch., 285; St. Lawrence St. ch., 10.28;	621 28
Standish, Cong. ch. and so.	20 00
Woodford's, Cong. ch. and so. with other dona. to const. Rev. S. WINCHESTER ADRIANCE, H. M.	24 00
Yarmouth, Central Cong. ch. and so.	102 00—984 73
Hancock county.	
Blue Hill, Cong. ch. and so.	10 00
Brooksville West, Cong. ch. and so., 6.50; Rev. A. E. Ives, 5;	11 21
Ellsworth, Cong. ch. and so. with other dona. to const. Mrs. ABBY E. BLACK, H. M.	18 00—39 21
Lincoln and Sagadahoc counties.	
Boothbay, 1st Cong. ch. and so., 6.50; 2d Cong. ch. and so., 14.50;	21 00
New Castle, 2d Cong. ch. and so.	25 00
Union, Cong. ch. and so.	5 00
Woolwich, Cong. ch. and so., 17.05; "Missionary Eggs," for Japan, 2	19 05—70 05
Oxford county.	
Bethel, 2d Cong. ch. and so.	10 00
Penobscot county.	
Bangor, 1st Cong. ch. and so.	20 20
Brewer, 1st Cong. ch. and so., m. c.	9 30
Garland, Cong. ch. and so.	6 00—35 50
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so.	14 00
Waldo county.	
Belfast, Two friends,	30 00
Washington county.	
Dennysville, Cong. ch. and so.	12 00
Machias, Centre St. Cong. ch.	7 00—19 00
York county.	
Elliot, Cong. ch. and so.	16 00
Kennebunk, Union Cong. ch. and so.	30 00
Kennebunkport, So. ch., 21.40; No. ch., 13.60;	35 00
Wells, 1st Cong. ch. and so.	23 15
York, 1st Cong. ch. and so.	31 50—135 65
	1,338 14

Legacies.—Portland, Mrs. Caroline W. Brooks, by Lewis Pierce, Ex'r, in part,

5,000 00
 6,338 14

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, 1st Cong. ch. and so., 20; 2d Cong. ch. and so., 20.74;	40 74
Fitzwilliam, Cong. ch. and so., 26.75; do. Mrs. E. W. Jenkins, 25;	51 75
Hinsdale, Cong. ch. and so.	11 60
Keene, 1st Cong. ch. and so., 33.95; 2d Ch. and so., m. c., 27.87;	61 82
Roxbury, Cong. ch. and so., 2; Brigham Nims, 10;	12 00
Troy, Cong. ch. and so.	26 00
Walpole, 1st Cong. ch. and so.	78 09
Winchester, Cong. ch. and so.	47 00—329 00
Coos county.	
Gorham, Cong. ch. and so.	16 00
Crafton county.	
Hebron, Rev. J. B. Cook and wife,	5 00
West Lebanon, Cong. ch. and so.	32 00—37 00

Hillsboro co. Conf. of Ch's. George

Swain, Tr.	
Amherst, Cong. ch. and so.,	13 61
Greenfield, Union Cong. ch. and so.	35 00
Hillsboro Centre, Rev. A. B. Pef-fers,	5 00
Hollis, Cong. ch. and so.	8 25
Hudson, Cong. ch. and so.	10 00
Mason, Rev. Daniel Goodwin, 5; C. B. Goodwin, 1;	6 00
Milford, Wm. Gilson,	5 00
Mt. Vernon, Cong. ch. and so.	25 00
South Weare, Cong. ch. and so.	10 00
Wilton, 2d Cong. ch. and so.	46 00—163 86
Merrimac county Aux. Society.	
Boscawen, Cong. ch. and so.	29 00
Concord, "G. M. Q."	10 00
Epsom, Cong. ch. and so.	13 20
Franklin, Cong. ch. and so.	40 00
Pittsfield, Cong. ch. and so.	61 75
Suncook, Mrs. E. G.	10 00
Tilton and Northfield, Cong. ch. and so.	110 00—273 95
Rockingham county.	
Auburn, Cong. ch. and so.	6 00
Epping, Cong. ch. and so.	45 83
Greenland, Cong. ch. and so.	68 00
North Hampton, Cong. ch. and so.	15 00
Plaistow and No. Haverhill, Mass. Cong. ch. and so.	173 50
Portsmouth, No. Cong. ch. and so. to const. DANIEL W. JONES, H. M.	146 28
Salem, Cong. ch. and so.	6 00
Seabrook and Hampton Falls, Cong. ch. and so.	13 00
Stratham, Cong. ch. and so.	20 75—494 36
Sullivan county Aux. Society.	
Charlestown, Cong. ch. and so.	9 00
Claremont, Cong. ch. and so. m. c.	6 63
Langdon, Cong. ch. and so.	7 00
Meriden, Cong. ch. and so., 20.01; do. m. c., 2.63;	22 64—45 27
—, A friend,	20 00
	1,379 44

VERMONT.

Addison county.	
New Haven, Cong. ch. and so.	76 65
Bennington county.	
Bennington, Income of Norton Hubbard scholarship for the Ahmednagar Theol. Seminary by Mrs. C. H. Hubbard, 45.48; Albert Walker, 10;	55 48
Bennington Centre, 1st Cong. ch. and so.	150 00
Dorset, Cong. ch. and so.	43 65
Manchester, Cong. ch. and so., 156.88; do. m. c., 26.03;	182 91—432 04
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Cong. ch. and so.	65 00
Lyndon, Friend of missions,	1 00
McIndoes Falls, A friend, to prevent a debt, 17; Everett Morse, "earned before he was drowned,"	20 00
St. Johnsbury, No. ch., "H. F." 500; Franklin Fairbanks, to const. FLORENCE FROST, ADDIE R. CROSMAN, LAURA L. BROOKS, MARTHA J. HALL, and MARY A. WILDER, H. M., 500; L. D. Hazen, 50;	1,050 00
Woodbury, Cong. ch. and so.	4 40—1,140 40
Chittenden county.	
Burlington, 3d Cong. ch. and so., 255.05; 1st Cong. ch. and so., add'l, 50;	305 05

Essex Centre, Cong. ch. and so.	5 00	
Essex Junction, Cong. ch. and so.	18 50	
Jericho Centre, Cong. ch. and so.	35 03	
Milton, Cong. ch. and so.	10 00	
Richmond, Cong. ch. and so.	43 47	417 05
Essex county.		
Grauby and Victory, Cong. ch. and so.		10 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Enosburgh, Cong. ch. and so., 7;		
George Adams, 25;		32 00
Grand Isle county.		
Alburgh, Cong. ch. and so.	31 00	
South Hero, A friend,	25 00	56 00
Lamoille county.		
Johnson, Cong. ch. and so.		19 00
Orange county.		
Brookfield, 1st Cong. ch. and so., 10;		
2d Cong. ch. and so., 9;	19 00	
Newbury, 1st Cong. ch. and so.	66 28	
Strafford, Cong. ch. and so.	48 00	
— "M."	2 00	135 28
Orleans county.		
Brownington and Barton Landing,		
Cong. ch. and so.	30 00	
Greensboro, Cong. ch. and pastor,	60 00	
Holland, Cong. ch. and so.	3 70	
Newport, Cong. ch. and so.	7 30	
No. Craftsbury, Cong. ch. and so.	15 00	
West Derby, Rev. John Fraser,	25 00	141 00
Rutland county.		
Benson, "J. K."	3 00	
Castleton, Cong. ch. and so.	24 15	
Danby, Cong. ch. and so.	10 00	
Hubbardton, Cong. ch. and so.	4 00	
Middletown, Cong. ch. and so.	10 00	
Pittsfield, Cong. ch. and so.	9 25	
West Rutland, Cong. ch. and so.	78 40	138 80
Washington county Aux. Soc. G. W.		
Scott, Tr.		
Barre, Cong. ch. and so.	37 00	
Northfield, Cong. ch. and so.	29 25	66 25
Windham county, Aux. Soc. H. H.		
Thompson, Tr.		
Bellows Falls, Cong. ch. and so.	20 42	
Brattleboro, Central Cong. ch., m. c.,		
58.11; "H." 6;	64 11	
Dummerston, Cong. ch. and so.	14 70	
Jamaica, Cong. ch. and so.	12 12	
Putney, Rev. Amos Foster,	5 00	
West Brattleboro, Cong. ch. and so.	37 26	
Wilmington, Cong. ch. and so.	11 00	164 61
Windsor county.		
Ascutneyville, Cong. ch. and so.	52 00	
Hartford, Cong. ch. and so.	48 95	
Norwich, Cong. ch. and so.	22 75	
Quechee, Cong. ch. and so.	32 97	
Rochester, Cong. ch. and so., 9; Rev.		
Moses Patten and family, 21;	30 00	186 67
		3,015 75
Legacies. — St. Johnsbury, Erastus		
Fairbanks, by Horace Fairbanks,		
Ex'r,		500 00
		3,515 75
MASSACHUSETTS.		
Barnstable county.		
Falmouth, A friend,		3 00
Berkshire county.		
Blackinton, Union ch. and so.	30 00	
Gt. Barrington, Mrs. J. H. McLean,	1 00	
Lanesboro, Cong. ch. and so.	11 00	
Lee, Cong. ch. and so. (of which for		
Austria, 50;)	900 00	
Mill River, A friend of missions,	1,000 00	
Sheffield, Cong. ch. and so.	16 75	
Stockbridge, Cong. ch. and so.	71 70	
West Stockbridge, Village Cong. ch.		
and so.	26 76	
Windsor, Mrs. M. B. Cathcart, de-		
ceased, avails of watch, 7.50; A		
friend, from sale of beads, 2.50;	10 00	2,067 21
Bristol county.		
Berkley, —,	7 00	
Easton, Evan. Cong. ch. and so.	41 45	
Fall River, 1st Cong. ch. and so., 220;		
Central Cong. ch., 42 45;	262 45	
Mansfield, Cong. ch. and so.	9 16	320 06
Brookfield Ass'n. William Hyde, Tr.		
Brimfield, 1st Cong. ch. Benev. Soc'y,	38 16	
Gilbertville, Cong. ch. and so.		222 30
No. Brookfield, 1st Cong. ch., to		
const. Mrs. BENJAMIN SMITH,		100 00
H. M.		
Southbridge, S. M. Lane, to const.		
Mrs. S. M. LANE, H. M.		100 00
Spencer, Lucy Prouty,		4 00
Ware, Wm. Hyde and family,		1,000 00
Essex county.		1,464 46
Andover, South ch., 200; Joseph		
Kimball, 20; H. M. Penniman, 3;		223 00
Lawrence, "W. L." 16; Franklin		
Edwards, 5;		21 00
Essex county, North.		244 00
Amesbury, Cong. ch. and so.		8 23
Bradford, Cong. ch. and so.		48 45
Byfield, Cong. ch. and so.		20 00
Merrimac, Cong. ch., for Mexico, to		
const. J. B. KELLY, H. M., 100;		
Cong. s. s., for Mexico, 84.56;		184 56
Newburyport, Whitefield, Cong. ch.		
and so., 132.69; Prospect St. ch.		
and so., 71.16; North Cong. ch.		
and so., 14.40;		218 25
West Newbury, 1st Cong. ch. and so.		19 33
Essex co. South Cong. of Ch's. C. M.		498 82
Richardson, Tr.		
Beverly, Dane St. ch., m. c., 9.85;		
Robert C. Adams, 9;		18 85
Danvers, 1st Cong. ch. and so., to		
const. GEORGE H. WOOD, H. M.		100 00
Rockport, Cong. ch. and so.		45 28
Salem, A deceased friend,		45 00
West Gloucester, Cong. ch. and so.		10 01
Franklin co. Aux. Society. Albert M.		219 14
Gleason, Tr.		
Coleraine, Cong. ch. and so.		12 00
Conway, Cong. ch. and so., m. c.,		49 68
Deerfield, Ortho. Cong. ch. and so.		30 00
East Hawley, Cong. ch. and so.,		10 06
Greenfield, 2d Cong. ch. and so.		208 78
Shelburne, 1st Cong. ch. and so.		58 94
So. Deerfield, Cong. ch. and so.,		
12.45; A friend, 20;		32 45
Hampden co. Aux. Society. Charles		401 91
Marsh, Tr.		
Agawam, Cong. ch. and so.		50 00
Chicopee, 3d Cong. ch. and so.		3 00
Longmeadow, Ladies' Benev. Soc.,		
21.07; Gents' Benev. Soc., 74;		51 07
Ludlow, Cong. ch. and so.		32 63
Monson, E. F. Morris,		100 00
Palmer, 2d Cong. ch. and so.		50 62
Springfield, Olivet ch., 57.87; "H.		
M." 1,000; "C. M." 500; A		
friend, to const. Mrs. MARY STOWE		
HUBBARD, H. M., 100; A. C.		
Hunt, 10; A friend, 10;		1,677 87
Westfield, Income of N. T. Leonard		
scholarship for student in Eastern		
Turkey Mission, 51 H. Holland, 3;		8 00
West Granville, Cong. ch. and so.		16 00
West Springfield, Park St. ch.		47 05
Hampshire co. Aux. Society.		2,080 24
Amherst, 1st Cong. ch. and so., 100;		
"C." 25;		125 00
Chesterfield, Cong. ch. and so.		6 00
Cummington, Village ch. and so.		20 00
Granby, Cong. ch. and so.		88 50
Greenwich, Cong. ch. and so.		51 27
Hadley, Russell ch., m. c.,		10 52
Hatfield, Rev. R. M. Woods, Trustee,		100 00
Northampton, Edwards ch. and so.,		
123.41; 1st Cong. ch., add'l, 1;		
A. L. Williston, 500; A friend,		
100;		724 41
Plainfield, Cong. ch. and so.		20 00
Prescott, 1st Cong. ch. and so.		20 00
South Amherst, Cong. ch. and so.		10 00
Southampton, Cong. ch. and so.		33 00
South Hadley, 1st Cong. ch. and so.		28 00
Westhampton, Cong. ch. and so.		30 00
Middlesex county.		1,266 70
Auburndale, Cong. ch. and so., m. c.,		
125.58; Special, 10; Rev. H. A.		
Hazen, with other dona., to const		
EMILY HAZEN, H. M., 25;		160 58
Bedford, Trin. Cong. ch. and so.,		
73.76; Sarah Walker, 5;		78 76
Billerica, Cong. ch. and so.		11 85

Cambridge, Pilgrim ch., Z. W. B., add'l, 1; Willie B., 1	2 00
Cambridgeport, Prospect St. ch. and so.	100 00
Concord, Trin. Cong. ch.,	27 58
Everett, Cong. ch. and so.	7 24
Framingham, Plymouth ch.	200 00
Lexington, Hancock ch.	24 75
Lincoln, Cong. ch. and so.	137 10
Lowell, Eliot, Cong. ch. and so.	55 64
Natick, Cong. ch. and so.	50 00
Newton, Eliot ch.	25 00
Reading, Old South ch., A lady, 5; J. M. Carleton, 10; A friend, 2;	17 00
Somerville, Franklin St. ch., 103.78; do., m. c., 71.22; Prospect Hill ch., m. c., 7.08;	182 08
South Natick, John Eliot ch.	28 43
Tewksbury, Cong. ch. and so. with other dona., to const. ALVIN MARSHALL and WILLIAM H. LATHROP, H. M.,	60 15
West Newton, Cong. ch. and so.	67 70
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00—1,435 86
Middlesex Union.	
Ashby, Cong. ch. and so.	12 13
Dunstable, Ev. Cong. ch.	21 79
Lancaster, Cong. ch. and so.	79 79
Leominster, Sumner Haynes,	10 00
Westford, Cong. ch. and so.	28 00—151 71
Norfolk county	
Braintree, Ladies' Palestine Miss'y Assoc., with other dona., to const. MARCIA A. KEITH, H. M.,	50 00
Brookline, Mrs. Isaac R. Noyes,	50 00
Holbrook, Winthrop ch., m. c., 113.81; Gents' coll., 131.50;	245 31
Quincy, Ev. Cong. ch., m. c.,	25 00
So. Braintree, Cong. ch., m. c.	6 94
So. Weymouth, Union ch., to const. Rev. W. H. BOLSTER, H. M., 100;	
2d Cong. ch. and so. with other dona., to const. HARRIET A. HOWE, H. M., 52;	152 00
Walpole, Ortho. Cong. ch. and so.	73 27—602 52
Old Colony Auxiliary.	
Lakeville, Precinct ch. and so.	2 00
Wareham, Cong. ch. and so.	82 00—84 00
Plymouth county.	
Abington, 1st Cong. ch. and so.	21 31
East Marshfield, 2d Cong. ch. and so.	6 21
Halifax, Cong. ch. and so.	10 40
Hanover, 1st Cong. ch. and so., m. c.	1 75
Middleboro, Central Cong. ch.	170 58
No. Carver, Cong. ch. and so.	3 80—214 05
Suffolk county.	
Boston, Old South ch., 1,950; 2d ch. (Dorchester), 1,639; Mt. Vernon ch., 1,025; do., G. P. Smith, 10; Central ch., 505.50; Park St. ch., 187; Immanuel ch., 100; So. Ev. ch., 50; Eliot ch., m. c., 7.15; Maverick ch., m. c., 3.20; Boylston ch., 1.30; "T." 300; Aug. Cash., 350; Estate of Rev. Henry B. Hooker, D. D., by A. W. Tufte, add'l, 200; S. D. Smith, 75; A friend, 20; "T. S.," 10; "F. J. D.," a thank-offering, 5; a friend, 5; A. W. and L. C. Clapp, 5; A. C., 5; Theophilus Momjean, a thank-offering, 50c.; 6,453 65	
Chelsea, 3d Cong. ch., 30.97; Tithes from a friend, 1.30;	32 27—6,485 92
Worcester county, North.	
Phillipston, "A. L. M."	15 00
Royalston, 1st Cong. ch. and so.,	150 00—165 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Boylston Centre, Cong. ch., m. c.,	25
Holden, Cong. ch. and so.	10 00
Oxford, 1st Cong. ch. and so., 25.73; Mrs. Mary S. Porter, 165;	190 73
Sterling, Cong. ch. and so.	35 00
Webster, Cong. ch. and so., 25; "J. E. H., a thank-offering," 1;	30 00
Worcester, Mission Chapel ch., 2 65; David Whitcomb, 2,000; Philip L. Moen, 750; L. P. Goddard, 3;	
Mrs. L. C. Bemis, 2;	2,757 65—3,023 63

Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Millbury, 2d Cong. ch., to const. AMOS ARMSBY, H. M.,	124 73
Whitinsville, Cong. ch. and so.	2,208 20—2,332 93
	23,061 16

Legacies. — Boston, Abner Kingman, add'l, by A. W. Stetson, Ex'r,	3,000 00
Conway, John Clary, by E. D. Hamilton,	126 00
Falmouth, Lydia Smith, by Capt. Silas Jones, Ex'r,	100 00—3,226 00
	26,287 16

RHODE ISLAND.

Barrington Centre, Cong. ch. and so.	142 75
Bristol, 1st Cong. ch. and so.	100 00
Central Falls, Cong. ch. and so.	75 00
Little Compton, United Cong. ch. and so.	17 00
Newport, United Cong. ch. m. c., 72.97; "T. T." 100;	172 97
Pawtucket, Cong. ch. (of which for Papal Lands, 5);	105 00
Phenix, Baptist ch.	1 20
Providence, Pilgrim Cong. ch. and so., 255; Beneficent Cong. ch., 200; A. D. Lockwood, 100;	555 00—1,463 98

CONNECTICUT.

Fairfield county.	
Darien, Cong. ch. and so.	32 50
Southport, Cong. ch., m. c., for Papal Lands,	14 81
Stratford, Cong. ch., 42; do. m. c., 10; with other dona. to const. Mrs. CATHERINE M. BUNNELL, H. M., Oronoque, 8;	60 00
Weston, Cong. ch. and so.	10 00
—, A friend,	100 00—217 31
Hartford county. E. W. Parsons, Tr.	
Berlin, A friend,	5 00
Burlington, Cong. ch. and so.	5 00
Collinsville, H. N. Goodwin,	10 00
East Windsor, by S. T. Bissell,	10 00
Farmington, Cong. ch. and so. quarterly coll.	67 44
Hartford, Roland Mather, 1,000; C. C. Lyman, 200;	1,200 00
New Britain, So. Cong. ch. and so.	328 21
South Glastonbury, Cong. ch. and so.	6 11
South Windsor, "M. C. R."	5 00
West Hartford, Cong. ch. and so.	100 00
Wethersfield, Cong. ch. and so.	74 00
Windsor, Cong. ch. and so.	57 01—1,867 77
Litchfield co. G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	21 00
Ellsworth, Cong. ch. and so.	14 40
New Hartford, So. Cong. ch. and so. 10; A friend, 10;	20 00
Terryville, Cong. ch. and so. to const. ALICE M. HOTCHKISS and HATTIE J. COOK, H. M.	241 77
Thomaston, Cong. ch. and so.	28 26—325 43
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	20 00
Hadlyme, Cong. ch. and so.	20 00
Millington, Cong. ch. and so.	10 00—50 00
New Haven co. F. T. Jarman, Agent.	
Naugatuck, Cong. ch. and so.	200 00
New Haven, No. ch. m. c., 7.80; do J. L. Ensign, 20; S. Wells Williams, to const. THOMAS G. GROSVENOR, H. M., 100; "M. B. S." 5; A friend, 5;	147 80
Northford, Cong. ch. and so.	27 50
Prospect, Cong. ch. and so.	19 00—394 30
New London co. L. A. Hyde and L. C. Learned, Tr's.	
New London, 1st ch. and so., 185.38; 2d ch., A friend, 100;	285 38
North Stonington, Cong. ch. and so.	154 25
Norwich, Broadway ch.	200 00
Norwich Town, "E. S. G."	20 00
Preston City, Cong. ch. and so.	19 00—678 63
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	48 00

Rockville, 2d Cong. ch. and so., 100 ;	
1st Cong. ch. and so., 19-55 ;	119 55
Stafford Springs, A friend,	1 00
West Stafford, Cong. ch. and so.	13 50—182 05
Windham county.	
Danielsonville, Westfield Cong. ch. to	
const. Mrs. MARY C. DINGWELL,	
H. M.	100 00
Pomfret, A friend,	5 00
South Killingly, Cong. ch. and so.	10 00—115 00
—, A friend,	200 00
	4,030 49

Legacies. — Stafford, Mrs. Eleanor
Grant, avails of 5 shares City Nat.
Bank, Hartford, by John A. Larned,

540 00
4,570 49

NEW YORK.

Brockport, A friend,	8 90
Brooklyn, Plymouth Cong. ch., 241.05 ;	
Mrs. Jonathan W. Hayes, 100 ;	341 05
Canaan, Cong. ch. and so.	20 00
Clinton, "An offering to the Lord,"	3 00
Dunnsville, W. G. Davis,	100 00
Elmira, Rev. A. D. Stowell,	10 00
Gaines, Rev. Geo. Anderson,	2 00
Homer, Cong. ch., 85.13 ; J. M. Scher-	
merhorn, 200 ;	285 13
Howell's Depot, Cong. ch. and so	15 00
Miller's Place, Cong. ch. m. c.	10 10
Mount Sinai, Cong. ch. and so.	15 00
Nassau, Mrs. E. W. Sherman,	10 00
New York, Wm. E. Dodge, 2,500 ; J.	
Stiles Ely, 1,000 ; A few friends, 200 ;	
G. G. Williams, 100 ; "H. C. H.,"	
50 ; Rev. L. H. Cobb and family, 25 ;	
Rev. Walter M. Barrows, 10 ; A	
friend, 1 ;	3,886 00
Norfolk, Cong. ch. and so.	14 34
Norwood, Cong. ch. and so. to const.	
NORMAN ASHLEY, H. M.	123 00
Orleans, A. H. Parmelee,	2 00
Pekin, Abigail Peck,	20 00
Perry Centre, A friend,	5 00
Rensselaer Falls, Cong. ch. and so.	12 00
Wadhams's Mills, Cong. ch. and so.	3 00
Westmoreland, I. H. Stoddard,	2 00
Woodville, Cong. ch. and so.	17—4,897 69

Legacies. — Newark Valley, Royal B
Root, by Rev. H. C. Haydn,

1,000 00
5,897 69

NEW JERSEY.

East Orange, L. F. H.	10 00
Irvington, Rev. A. Underwood,	100 00
Newark, A friend,	72
Newfield, Rev. Chas. Willey,	10 00
Vineland, J. H. Genn,	3 90—124 62

PENNSYLVANIA.

East Smithfield, Cong. ch.	20 00
Farmington, Cong. ch.	7 27
Parsons, Cong. ch.	5 00
Philadelphia, Central Cong. ch., 11.25 ;	
S. A. Johnson, 5 ;	16 25
Pittsburgh, Welsh Cong. ch.	45 30
Scranton, Mrs. H. M. Loveland,	25 00
Sugar Grove, Cong. ch.	5 00
West Spring Creek, Cong. ch.	2 00—125 82

DISTRICT OF COLUMBIA

Washington, Peter Parker, 100 ; E.	
Whittlesey, 50 ;	150 00

FLORIDA.

Dayton, 1st Cong. ch.	10 75
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TEXAS.

San Antonio, —	10 00
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OHIO.

Berea, Cong. ch.	20 63
Brownhelm, Cong. ch.	11 00
Cleveland, Elbert J. Baldwin, for the	
Western Turkey Mission,	500 00
Columbus, Benj. Talbot,	2 00
Edinburgh, Cong. ch.	40 00
Gomer, Welsh Cong. ch	51 37
Harmar, Cong. ch.	153 20
Oberlin, "W. G. B."	10 00
Parkman, Cong. ch	4 00

Rootstown, Cong. ch	27 50
Ruggles, 1st Cong. ch	43 35
Salem, David A. Allen,	25 00
Saybrook, Cong. ch.	27 86
Toledo, "Special thank offering,"	5 00
Twinsburg, Cong. ch.	27 00
Wauseon, 1st Cong. ch	17 16
Wellington, Cong. ch., 100 ; J. S. Case,	
10 ;	110 00—1,075 07

Legacies. — Mad River, Frances J.
Snodgrass, by M. Eells, Trustee,
add'l,

200 00
1,275 07

INDIANA.

Pleasant Lake, A Baptist friend,	1 00
Waveland, Annie E. Brush,	5 00—6 00

ILLINOIS.

Alton, Ch. of the Redeemer,	27 45
Aurora, N. E. Cong. ch.	60
Avon, Cong. ch.	22 00
Batavia, Cong. ch.	54 90
Beecher, Cong. ch.	15 00
Big Rock, Cong. ch.	4 00
Big Woods, Cong. ch.	1 10
Bowensburg, Ed. Weage,	5 00
Brighton, Cong. ch.	22 00
Chandlerville, Cong. ch.	15 13
Chebanse, Cong. ch. and s. s.	14 00
Chicago, 1st Cong. ch., 61.46 ; U. P.	
Cong. ch., 16.36 ; "E. D. C.," 50 ; A	
friend, avails of gold ring, for Jaffna	
College, 20 ;	147 82
Crystal Lake, Cong. ch.	12 00
Dundee, John A. Keeler,	14 40
Du Quoin, W. Arms,	5 00
Freemont, Cong. ch.	14 30
Gridley, Cong. ch.	10 00
Highland, Cong. ch.	5 00
Lyonsville, Cong. ch.	10 21
Morrison, Cong. ch.	30 00
Oak Park, A friend,	25 00
Ontario, Cong. ch.	30 60
Payson, Cong. ch.	15 00
Ravenswood, Cong. ch	25 00
Roberts, Cong. ch.	2 00
Shabbona, Cong. ch	6 56
Waverly, Cong. ch.	31 69
—, A friend,	5 00—570 76

MICHIGAN.

Ann Arbor, a friend,	35 00
Benzonia, D. B. Spencer,	5 00
Clinton, Cong. ch.	4 65
Detroit, 1st Cong. ch., 29 ; Trumbull	
Ave. Cong. ch., m. c., 19.84 ; "Stew-	
ards," 30 ;	78 84
Grandville, Cong. ch.	3 00
Hancock, 1st Cong. ch.	82 03
Ludington, Cong. ch.	50 00
Niles, Wm. Wares,	20 00
Old Mission, —,	2 50
Pontiac, 1st Cong. ch.	2 00
Richmond, Austin H. Norris,	10 00
Salem, 1st Cong. ch.	13 06
Utica, A member of 1st Cong. ch.	1 25—307 33

MISSOURI.

Amity, Cong. ch.	5 00
St. Louis, Plymouth Cong. ch., La.	
Miss. Soc.	25 00—30 00

MINNESOTA.

Afton, Cong. ch., m. c.	16 00
Cottage Grove, Cong. ch.	11 70
Edgerton, Cong. ch., 3.05 ; Rev. C. W	
Mathews and family, 6 ;	9 05
Hancock, 1st Cong. ch.	4 35
Lone Tree Lake, Cong. ch.	3 00
Mantorville, Cong. ch.	25 70
Minneapolis, Plymouth ch.	63 00
Northfield, 1st Cong. ch.	70 63—203 43

IOWA.

Alden, Cong. ch.	7 20
Algona, A. Zahler,	6 00
Belmond, Rev. J. D. Sands,	1 00
Blairstown, A friend,	10 00

Cedar Rapids, Cong. ch	16 42
Clear Lake, Cong. ch.	8 66
Denmark, Cong. ch.	40 00
Grinnell, Cong. ch.	30 95
Iowa Falls, Cong. ch.	13 30
Kellogg, 1st Cong. ch.	5 60
Keokuk, Mrs. M. A. Smith,	5 00
Maquoketa, Cong. ch., 11.65; Mrs. C.	
L. McCloy, 10;	21 65
Ogden, Cong. ch.	2 50
Spencer, Rev. J. M. Cumings,	1 00—169 28

WISCONSIN.

Alderly, James Thomson, for Eastern	
Turkey Mission,	5 00
Berlin, Union ch. Miss'y Soc., 14.50;	
Hiram Joslyn, 20;	34 50
Dodgeville, Mrs. Jane H. Jones,	20 00
Eau Claire, Cong. ch.	75 00
Fort Howard, Cong. ch., 30; a friend of	
missions, 60;	90 00
Geneva Lake, Presb. ch.	20 42
Lancaster, Cong. ch	25 00
Menasha, a friend,	100 00
Milwaukee, Hanover St Cong. ch.	7 40
Mondovi, Cong. ch.	4 50
Monroe, "Our Family Miss'y Box,"	7 75
Pewaukee, Cong. ch.	7 00
Pleasant Prairie, A friend of missions,	10 00
Potosi, Cong. ch., T. Davies,	10 00
Racine, Welsh Cong. ch.	12 45
Rio, Cong. ch.	3 50
Ripon, Cong. ch.	125 00
Sun Prairie, Cong. ch	14 30
Wauwatosa, Cong. ch.	80 00
Wyocena, Cong. ch.	5 50—657 32

KANSAS.

Brookville, Rev. S. G. Wright,	10 00
Carbondale, 1st Cong. ch.	4 00
Little River, Cong. ch.	2 50
Topeka, 1st Cong. ch.	30 00
Wellsville, Cong. ch.	3 60
White City, Cong. ch.	4 75—54 85

NEBRASKA.

Fairmont, Cong. ch.	15 00
Humboldt, Jared B. White,	60 00—75 00

COLORADO

West Denver, Cong. ch. and s. s.	18 89
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WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ,	1 50
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DAKOTA TERRITORY.

Grove Hill, Cong. ch.	2 00
Preston, Cong. ch.	15 00
Vermillion, Cong. ch.	1 00—18 00

WYOMING TERRITORY.

Fort Russell, Rev. Jeremiah Porter,	50 00
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CANADA.

Province of Ontario.	
Garafraxa, 1st Cong. ch.	11 00
Unionville, Cong. ch., m. c.	3 00
Toronto, Northern Cong. ch.	15 00—29 00
Province of Quebec.	
Sherbrooke, Rev. Arch'd Duff, D. D.	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, —, Miss E. H. Ropes.	10 00
Sandwich Islands, Hilo, Mrs. L. B.	
Ccan, "Avails of Ferns," 25; Rev	

Titus Coan, 25; Honolulu, Rev. D.	
Baldwin, for Africa, 50; — A	
friend, 500;	600 00
Victoria, Yulang h. Mrs. Margaret	
Mackichan and John Mackichan,	24 15—634 15

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions in part,	7,860 76
For new building for the Female Semin-	
ary at Harpoet,	4,000 00
For printing ed. of "Peep of Day" for	
Micronesia,	237 00—12,097 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
Treasurer.	1,400 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
Treasurer.	
Houghton, Wash. Ter., 1st Ch. of Christ,	1 10

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter St. Cong. s. s., 70;	
Brewer, 1st Cong. s. s., 10; Brownville,	
Cong. s. s., 10; Limington, Cong. s. s., 4.57;	94 57
NEW HAMPSHIRE. — Alstead, 1st Cong. s. s.,	
3.75; 2d Cong. s. s., 4.60; Boscawen, Cong.	
s. s., 5; Keene, 2d Cong. s. s., 50; No.	
Groton, Cong. s. s., 3.50; West Lebanon,	
Cong. ch. and so., 5;	71 85
VERMONT. — Bellows Falls, Cong. s. s., 6.59;	
Burlington, 1st Cong. s. s., (of which for	
school in Turkey, 30) 33.51; Cabot, Cong.	
s. s., 5; Holland, Cong. s. s., 8.06; Jamaica,	
Cong. s. s., 1.74; Manchester, Cong. s. s.,	
40;	94 90
MASSACHUSETTS. — East Hawley, Cong. s. s.,	
6.34; Naick, Cong. s. s., for a teacher in In-	
dia, 50; Townsend, Cong. s. s., 10; Whitins-	
ville, Cong. s. s., 20;	86 34
RHODE ISLAND. — Barrington Centre, Cong.	
s. s., 57.25; Providence, Pilgrim Cong. s. s.,	
Pastor's Bible class, for student in Harpoet	
Sem'y. 20;	77 25
CONNECTICUT. — Mt. Carmel, Cong. s. s.,	
4.30; Old Lyme, 1st Cong. s. s., 3.54; Pom-	
fret, Cong. s. s., 4; Sainsbury, Cong. s. s.,	
20;	31 84
OHIO. — Bristol, Cong. s. s., 3.67; Dover	
Cong. s. s., 4; No. Bloomfield, Cong. s. s.,	
2.33; Weymouth Cong. s. s., 2.35;	12 35
MICHIGAN. — Hancock, 1st Cong. s. s., 20;	
Pontiac, 1st Cong. s. s., 1.84;	21 84
IOWA. — Denmark, Cong. s. s., 30; Kellogg, 1st	
Cong. s. s., 2 15;	32 15
WISCONSIN. — Watertown, 1st Cong. s. s.,	7 50
	530 59

Donations received in August,	57,247 81
Legacies " " "	10,466 00
	\$67,713 81

Total from September 1st, 1881, to August 31st, 1882, Donations, \$348,374.80; Legacies, \$105,667.06 = \$454,041.86.

SPECIAL CONTRIBUTIONS.

The following special contributions have been given to aid Dr. and Mrs. Shepard, and Messrs. Krikorian and Levonyan, preparatory to their engaging in the work of instruction in Central Turkey College

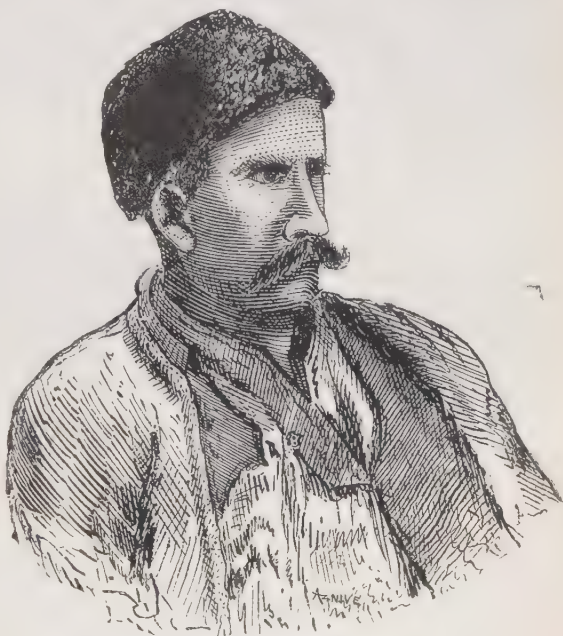
S. D. Warren, Boston	\$250.00	C. H. Case, Chicago	\$75.00
William Hyde, Ware	100.00	Samuel Johnson, Boston	100.00
Charles Merriam, Springfield	100.00	E. Farnsworth, Boston	100.00
Young People's Society, Ann Arbor	100.00	W. O. Grover, Boston	100.00

FOR YOUNG PEOPLE.

VILLAGE LIFE IN BULGARIA.

BY REV. J. H. HOUSE, SAMOKOV.

THE Bulgarians are largely an agricultural people. The country people do not live in farm-houses scattered about upon the farms, but are gathered together for mutual protection in towns and villages. The villagers are a sturdy race, finely developed physically, many of them being not only strong and muscular, but also tall and well proportioned. They are rather slow of intellect, and, from want of educational privileges, ignorant and superstitious. They have, to a remarkable degree, however, been awakened to a sense of the value of education, and have a strong desire to provide educational privileges for their children. They are characterized by a strong love of political independence and self-government, and exhibit this characteristic in the management of village affairs. In this respect the Bulgarians seem to me to bear a strong resemblance to the Anglo-Saxon race. These people are by no means found only in the province of Bulgaria. They are scattered all through



A BULGARIAN.

European Turkey and Eastern Roumelia, living side by side with the Turks. Between the two races, however, there is much enmity, the difference in their religion making the breach very wide. The Bulgarians are nominally Christians, and are connected with the Greek Church, but their priests even are sadly ignorant, knowing very little of the meaning of the prayers they read in their public services.

The picture on the next page, for which we are indebted to the *Illustrated Missionary News*, represents a number of Bulgarian villagers. Two of them, as you see, have scythes. You will notice that the snaths of the scythes are straight, and have only one handle. They will appear very awkward to an American farmer, but they are not as awkward as they seem; and if one learns the knack of handling them, as I can testify from experience, he can use them with considerable ease. All their agricultural implements are very simple and rude. Their plow is very like that used in Palestine in Bible times. It has but one handle, which the plowman holds with one hand, while he carries the ox-goad in the other. It is little more than a crooked stick, hewn so that the smaller bent end will serve as a handle, while the larger end, with a rude facing of iron, shaped something like an arrow-head, forms the plowshare. When this has been firmly fastened to a long pole so as to form an acute angle with it, you have the plow. They usually plow with oxen or buffaloes, which are joined together with long yokes which keep them very far apart.

The harrow is oftentimes still more rude. I have seen them made of great bundles of brush-wood tied together. The hoes are clumsy and heavy, resembling somewhat the plantation hoes of the South, but are sometimes very much heavier. Bulgaria has many very fertile plains, and an American farmer would be much surprised at the good crops raised with such rude implements.

A villager's house is a very simple affair. It usually consists of one story, and is built of basket work, or a wooden frame, filled up with rough upright sticks or scantling. Over these upright pieces laths are nailed crosswise, and the walls are plastered on both sides with two coats of mud made from a clayey earth mixed with fine cut straw. If the villager is able he will whiten these walls, inside and out, with lime or white earth. The floors are also usually made of mud, which, when it is dry and hard, is quite smooth, and not as objectionable as many would suppose. The roof is covered with tiles, resembling somewhat our drainage tiles, only they are less curved. If the man is poor, he may use thatching for a roof.

Each house usually consists of two or three rooms. The main room is the kitchen where the fire-place is, and the cooking is done. And oftentimes the same room serves also for the sleeping apartment. They do not sleep upon bedsteads, but spread their mats and rugs upon the earthen floor. The whole family, including any guests who may be with them, often sleep in the one room. In the morning the bed-clothing is neatly folded, and put in closets at the side of the room, or, in unfinished houses, piled up in a corner.

The table from which the family eats is two or three feet in diameter and six or eight inches high. They sit upon the floor as they gather around it, and all eat from one central dish, with wooden spoons. Bread is placed before each person, and eaten without butter, along with the cooked food which serves as a relish. They sometimes have two or three courses, especially if they have guests. Their food is quite commonly cooked in earthen ware, which is made into various convenient shapes, and is very cheap in Bulgaria. Some of the decorated drinking jugs in this ware are quite curious, and would doubtless be sought after in this country as curious and antique pottery.

One of the villagers in the picture is playing upon the bagpipe, which with the Bulgarians, as with the Scotch Highlanders, is the favorite musical instrument.

The music of the bagpipe forms the accompaniment for the village dance in the open air, or "choro" (pronounced horo), as they call it.



BULGARIAN VILLAGERS

In some of the villages where the ancient customs still prevail, hospitality is considered a great virtue. I have been the recipient of the most open-handed

hospitality from Bulgarian villagers. In one village, in which I was particularly impressed with the kindness of those with whom we dined, I was told that some used to court the favor of serving every stranger who passed through their village with at least a portion of bread.

The village women are especially industrious, spinning and weaving clothing for themselves and all their households, and assisting their husbands in the field work. The dress of the village women is oftentimes very picturesque, and the women of each village have their distinguishing costume.

The Bulgarian people are not without courage in war, although they have been a subject race for something like five hundred years. Some of their



TURKISH OUTPOST ON THE DANUBE.

national songs, of which there are a great many, celebrate the prowess of their early heroes. In the late war between Turkey and Russia, the Bulgarian legion particularly distinguished itself in the defense of the celebrated Shipka Pass. The most desperate conflict raged around this Shipka Pass, which, after it had fallen into the hands of the Russians, was assailed with the greatest fury by the Turkish forces under Suleiman Pasha, after the terrible destruction of Eski Zaghra. The pass was defended in the most gallant manner by the Bulgarian legion, and, although almost entirely surrounded by the Turks at one time, they held out until reënforcements could arrive. Water had to be carried to the brave defenders of the pass, over a field which was swept by the enemy's rifles. Bulgarian lads, it is said, were engaged in the hazardous enterprise of carrying water to the soldiers. A story is told of one of them, that when his water-jug was shivered by a rifle-ball, instead of rejoicing at his narrow escape, he wept at the spilling of the water which was so much needed by the brave soldiers.

It is among this interesting people, characterized by so many good qualities, that we are laboring to introduce the pure gospel. The success of the preaching of the word has been most conspicuous among the sturdy villagers whose life I have been describing to you.

THE MISSIONARY HERALD.

VOL. LXXVIII. — NOVEMBER, 1882. — No. XI.

THE Annual Meeting of the Board held at Portland, Me., October 3-6, has probably never been exceeded in the numbers in attendance, or in the sustained interest of those who were present. The arrangements for the meetings were faultless, and the generous hospitality of the people of Portland was limited by no denominational lines. The spacious City Hall, with its numerous anterooms, the use of which was freely given by the city, proved a most convenient place for such crowds as were in attendance. But no building could hold the vast numbers who desired to hear, and one or two overflow meetings were held each afternoon and evening. At these overflow meetings, reports of which are not given in the minutes on another page, addresses were made by Rev. Messrs. Park of Bombay, Schaufler of Austria, Clark of Bulgaria, Atkinson and Davis of Japan, Pixley, of South Africa, Blodget, of China; also by Rev. Dr. Hamlin, who gave a review of the fifty years since he entered upon missionary service in the Turkish Empire, and by Rev. Drs. Fiske, Haydn, Magoun, Behrends, Vose, Chamberlain, Rev. A. H. Heath, Rev. C. D. Barrows, and others. While Dr. Goodwin was preaching on Tuesday evening to between three and four thousand people in City Hall, Dr. Webb, of Boston, preached to a crowded congregation in the Second Parish Church. The Woman's Board held its meeting on Thursday morning, but the ample High Street Church could not hold all who came, and an overflow meeting was held in the Free Street Baptist Church. Among the many excellent features of the meeting should be mentioned the special half-hour service of prayer introduced in the midst of each morning session. During all the exercises the Spirit of God was evidently moving upon the hearts of those present, prompting to earnest prayer and a higher consecration.

INTELLIGENCE has been received from Bailunda dated July 25. The newcomers, Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir, under charge of Mr. Sanders, who came to meet them, left Catumbella June 25, and reached Bailunda July 6; no previous journey inland has been made in less than twenty days. "The dry season," Mr. Sanders says, "has brought back health and strength to Dr. and Mrs. Nichols. The whole mission is in good health." Dr. Nichols says the same. June 26 he wrote also, "There has been a notable comet hanging in the sky near Venus for weeks, but the natives, so far from feeling any superstitious dread, seem utterly indifferent to it." There is a light hanging in the sky over Bailunda, which is not that of a comet.

DOUBLE THE CONTRIBUTIONS. — This seems to be given us as the motto for the year. Shall we not make it so? It was by no plan of man that during a morning prayer meeting at Portland a score of men offered to double their gifts, and there immediately stood on their feet more than one thousand men and women as a pledge that they would do the same. The whole assembly seemed to be under special guidance, not of man but of the Holy Spirit. Since the meeting at Portland many responses have come from pastors and others indicating a purpose to respond to the suggestion. Shall not the word be taken up all over the land, "Double the contributions?" There is need of this enlargement. There is ability to make it. Is God about to bless his people with a double portion of his Spirit which shall prompt to the endeavor?

THERE are doubtless many warm friends of missions who cannot double their gifts. After the multitude at Portland had risen in token that they would double their offerings the coming year, an elderly man in the audience arose, saying that he was deeply sorry not to stand with the rest. But it was impossible. He could not double his gifts. But he said that he had given one son to home missions, and another son to foreign missions, and now he was only able *to double his prayers*. If those whose means will not permit them to give more money will but double their prayers, they will contribute most effectually to the advancement of the work.

It is a singular coincidence that there should come to us for use in this number of the *Herald* accounts of two "golden celebrations" in two missionary families on opposite sides of the globe. "Godliness longeth days." Missionary service, though arduous as in the case of Dr. Riggs and Mr. Lyons, does not necessarily shorten life. The Christian greetings of a host of friends, whose names these faithful and beloved missionaries do not know, will go out toward them as they now recall their long years of service in the Master's vineyard.

On the 7th of October letters were received from Messrs. Rand and Houston, and Miss Fletcher, on board the *Morning Star*, at Butaritari, Gilbert Islands, July 28. The voyage from Honolulu had been very prosperous; all had been in reasonably good health. The mission stations in the Gilbert group were giving good reports this year.

MONEY ENOUGH. — Within the last six months the deposits in the savings banks of New York city have increased eight million dollars. This gain in a single city is but a sign of the growing wealth of the country. What will be done with all this wealth? What if a tithe of the surplus over which the land is rejoicing this year, were put into the Lord's treasury? There is money enough in the hands of those who bear Christ's name to double and quadruple their gifts for his kingdom.

A BEAUTIFUL map of Turkey has been added to the series which the Board is now issuing, and will be ready for sale before the 1st of November. It is larger than the others of the series, being eight feet six inches by four feet six inches. The price will be, on fine map paper, \$1.25; on cloth, \$2.00.

THE sudden collapse of the rebellion in Egypt, makes clear to all men what was well known before by those who understood the case, that Arabi Pasha was an adventurer, and not a popular and trusted leader of an oppressed people. An ambitious and selfish man, he sought to inflame the worst passions of the Egyptians, hoping by appeals to their religious fanaticism to accomplish the overthrow of the government which tolerated modern ideas, and so bring in a reaction in favor of Islam. The swift and ignominious defeat of his scheme is in the interests of law and order not only in Egypt, but throughout the East, from the Bosphorus to Cape Comorin. One of the immediate good results of the overthrow of the rebellion will be the opportunity for the speedy return of the missionaries of the United Presbyterian Church, some of whom will have resumed their work at Cairo and elsewhere before this paragraph is read. And notwithstanding many changes, they will find, we believe, a better field for labor than they had before. The Lord's plowshare seldom goes through a land without preparing it for the sowing of the good seed.

ONE INCIDENT.—Among the many touching letters received since the Annual Meeting, showing how the idea of doubling the contributions has been taken hold of, is the following, from a New England pastor: "Yesterday morning I preached to my people about the meeting at Portland. I told them of the work and needs of the Board, and urged them to double their contributions. After Sunday-school at noon, my oldest daughter, not quite thirteen, came straight to my study and handed me this dollar bill, saying, 'Will this help?' and burst into tears. I knew what she meant, and what less could I do than to weep too, as I clasped the dear child to my heart. 'I have been saving it up ever so long,' said she, 'towards buying a girl's velocipede, but I would rather it would go to the Board. *It may help out for somebody who can't double.*' 'That gift,' said mamma, 'is like the widow's two mites.' 'No, it is not,' was the answer, 'for she gave all she had, and I have got forty-five cents left.' 'After thinking a little, with her head on my shoulder, she added, 'Besides, papa, I don't know but what I would like to go as a missionary myself some time.' This work must go on, and it will."

WE regret that our crowded pages will not permit us to give in this number the conclusion of the article begun in the last *Herald* on the Sacred Places of India, as described by a Brahman. It will be given next month.

THE large and able committee to which was referred the Report of the Prudential Committee on the Western Turkey Mission, of which Rev. Dr. Cyrus Hamlin was chairman, gave emphatic commendation to the "Memorandum" sent last year to the Turkish missions. This Memorandum embodies the principles on which the Prudential Committee is endeavoring to prosecute the work of the Board in the Turkish Empire. The political and financial condition of Turkey has rendered impossible the immediate application of these principles in all places, but the positions taken are believed to be correct, and the best results are anticipated in the future, as the native churches shall more and more assume the burden and the responsibility of the work. The Memorandum will be printed in the forthcoming Annual Report.

AMONG the many pleasing indications of an increasing cordiality between Protestant Christians of Western Turkey and the missionaries, may be mentioned the hearty address presented by the native brethren at Constantinople to Rev. Mr. Hitchcock on the occasion of his return to this country. The cordial words were accompanied by a beautiful present, the richest of its kind to be found in the bazars of the city. Differences which have existed in that region seem to be happily passing away, and there is every reason to hope that the hearty coöperation of the native churches and the mission will result in the speedy advance of evangelical truth.

ONE of our generous donors, sending twelve dollars in addition to the regular contribution of the year, adds these words: "It will please me if this extra twelve dollars be appropriated to the purchase of postage stamps, that I may have some share in your correspondence the world around. If I cannot bring your letters to a head, I can bring a head to some of your letters."

THE letter from Mr. Clark, of Prague, on another page, reveals a reactionary movement on the part of certain Austrian officials, by which the liberty of public worship, which has been enjoyed by our brethren for two years, has been withdrawn. This certainly is not what was hoped for. It is a backward step which we had supposed no civilized government would take at this age of the world. We do not believe that the Emperor of Austria is in sympathy with this movement, but ultramontane influences are for the time being dominant at Vienna. On this account it is all the more important that our mission in Austria be maintained, so that a clear and persistent stand may be made for religious liberty. The London newspaper press has recently given publicity to accounts of religious oppression occurring in Bohemia and Austrian Tyrol, and it is not believed that any nation will long endure the reproach which such intolerance would justly bring upon it.

ANNUAL DONATIONS AFTER DEATH. One of the generous contributors to the several departments of the missionary work at home and abroad, who has recently deceased, left behind him provisions committed to his family and executors by which his regular annual contributions to each of the causes which he had delighted to sustain during his life, should continue after death for all time to come. The method he adopted was a wise one, and may be safely followed by others. He requested that a sufficient sum should be paid to each of the benevolent societies which he selected as the channels of his charity, to be set apart as a permanent fund, so that at five per cent. interest it would provide for his annual contribution. By this method his donation will go on from year to year as though he were personally living upon the earth, to one society of \$250, to another of \$500, to another of \$1,000, and to another of \$1,250. Why should not many others do the same? Will not the joy of the fellowship of the heavenly world be heightened by this continuous service still kept up from year to year here on earth? Who can doubt it?

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-third Annual Meeting in the City Hall, Portland, Maine, October 3, 1882, at three o'clock in the afternoon. The following Corporate and Honorary Members were reported as present:—

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 Rev. Sumner Clark, Wolfborough.
 Rev. George W. Christie, Wolfborough.

Vermont.

Rev. Lawrence Phelps, Barton.
 Rev. J. A. Bates, Barton Landing.
 S. D. Towne, Bennington.
 L. O. Brastow, D. D., Burlington.
 Rev. C. W. Thompson, Danville.
 Rev. John Fraser, Derby (West).
 J. R. Delano, Hardwick (East).
 Rev. Austin Hazen, Jericho Center.
 C. B. Anderson, M. D., Johnson.
 Rev. N. Richardson, Marlborough.
 John Dutton, Norwich.
 Rev. N. F. Carter, Quechee.
 Rev. S. W. Dike, Royalton.
 J. M. Haven, Rutland.
 Rev. William Sewall, Saxton's River.
 Rev. W. N. Bacon, Shoreham.
 Rev. T. M. Boss, Springfield.
 Franklin Fairbanks, St. Johnsbury.
 L. D. Hazen, St. Johnsbury.
 Theron M. Howard, St. Johnsbury.
 Rev. H. W. Jones, St. Johnsbury.
 Rev. Henry Cummings, Strafford.

Rev. Harry Brickett, Thetford.
 Rev. G. P. Byington, Westford.
 Alfred Stevens, D. D., Westminster (West).

Massachusetts.

Rev. R. W. Haskins, Abington.
 Rev. F. P. Wood, Acton.
 Rev. Calvin White, Amherst.
 Rev. Austin H. Burr, Andover.
 Rev. E. V. Hincks, Andover.
 Rev. E. S. Steele, Andover.
 W. S. Frost, Arlington.
 Rev. J. Wadhams, Ashfield.
 Rev. Calvin Cutler, Auburndale.
 Rev. Henry A. Hazen, Auburndale.
 E. L. Pickard, Auburndale.
 Rev. W. H. Davis, Beverly.
 Rev. E. W. Harrington, Beverly (North).
 Rev. G. M. Boynton, Boston (Jamaica Plain).
 Rev. M. Burnham, Boston (Highlands).
 Dorus Clark, D. D., Boston.
 R. L. Day, Boston.
 J. T. Duryea, D. D., Boston.
 Rev. S. H. Hayes, Boston.
 S. E. Herrick, D. D., Boston.
 H. A. Hill, Boston.
 Jason B. Loomis, Boston.
 S. B. Pratt, Boston.
 James P. Rice, Boston.
 E. A. Studley, Boston.
 Rev. D. W. Waldron, Boston.
 S. C. Wilkins, Boston.
 Frank Wood, Boston.
 Rev. W. B. Wright, Boston.
 H. H. Brigham, Boylston.
 Rev. F. J. Fairbanks, Boylston (West).
 Rev. William P. Alcott, Boxford.
 Rev. C. E. Park, Boxford (West).
 Rev. J. D. Kingsbury, Bradford.
 Rev. Thomas A. Emerson, Braintree.
 George C. Cary, Brockton.
 Alpheus Gurney, Brockton.
 E. H. Packard, Brockton.
 Rev. C. P. Blanchard, Brookfield.
 H. E. Abbott, Brookline.
 M. T. Adams, Byfield.
 Rev. George L. Gleason, Byfield (South).
 Z. W. Bliss, Cambridge.
 Rev. Asa Bullard, Cambridge.
 Rev. Prescott Fay, Cambridge.
 Rev. G. R. Leavitt, Cambridge (Port).
 Rev. C. F. Thwing, Cambridge.
 Albert Keith, Campello.
 Rev. C. C. Torrey, Chelmsford.
 I. P. Langworthy, D. D., Chelsea.
 John P. Lovett, Chelsea.
 Calvin Guild, Dedham.
 Rev. C. M. Southgate, Dedham.
 Rev. F. R. Abbe, Dorchester.

Rev. J. W. Ballantine, Dorchester.
 Benjamin C. Hardwick, Dorchester.
 Rev. Samuel Bowker, Dracut.
 E. M. Ferry, Easthampton.
 L. D. Lyman, Easthampton.
 Rev. E. C. Ewing, Enfield.
 Rev. W. K. Vaill, Enfield.
 Rev. E. A. Buck, Fall River.
 Rev. H. K. Craig, Falmouth.
 Rev. S. L. Blake, Fitchburg.
 Rev. G. R. W. Scott, Fitchburg.
 Rev. John Wood, Fitchburg.
 Rev. L. R. Eastman, Jr., Framingham.
 Rev. W. R. Eastman, Framingham (South).
 Rev. G. E. Lovejoy, Franklin.
 Rev. Levi Rodgers, Georgetown.
 Rev. F. G. Clark, Gloucester.
 Rev. A. C. Childs, Gloucester (West).
 Rev. J. H. Windsor, Grafton.
 Rev. E. Blakeslee, Greenfield.
 Rev. W. Newell, Greenfield.
 Rev. E. P. Blodgett, Greenwich.
 Rev. A. C. Swain, Groveland.
 Rev. J. S. Gay, Hanson.
 Rev. G. B. Richardson, Hardwick.
 Rev. H. E. Barnes, Haverhill.
 John Crowell, M. D., Haverhill.
 Rev. J. N. Lowell, Haverhill.
 Rev. J. F. Norton, Hubbardston.
 Rev. P. B. Davis, Hyde Park.
 Rev. E. B. Palmer, Ipswich.
 Rev. Clark Carter, Lawrence.
 Rev. Joshua Coit, Lawrence.
 G. A. Fuller, Lawrence.
 Rev. L. S. Rowland, Lee.
 Rev. G. H. DeBevoise, Leominster.
 Rev. J. P. Watson, Leverett.
 Rev. E. G. Porter, Lexington.
 Rev. Walter Barton, Lynn.
 Rev. James L. Hill, Lynn.
 Rev. H. L. Brickett, Lynnfield.
 E. A. Lawrence, D. D., Marblehead.
 Rev. J. H. Williams, Marblehead.
 Rev. Edwin Smith, Maynard.
 D. W. Wilcox, Medford.
 Rev. A. G. Bale, Melrose.
 J. B. Kelsey, Merrimac.
 A. K. Teele, D. D., Milton.
 George Vose, Milton.
 Rev. E. H. Byington, Monson.
 Rev. R. W. Emerson, Monson.
 Rev. E. W. Allen, Middleborough (North).
 T. R. Dennison, New Bedford.
 Rev. L. S. Hobart, New Bedford.
 N. G. Currier, Newburyport.
 Rev. J. H. Ross, Newburyport.
 S. J. Spaulding, D. D., Newburyport.
 Rev. W. H. Woodwell, Newburyport.
 G. P. Davis, Newton Center.

R. V. C. Emerson, Newton.
 W. C. Strong, Newton (Highlands).
 Rev. H. J. Patrick, Newton (West).
 Rev. Isaac Clark, Northampton.
 Rev. S. P. Wilder, North Brookfield.
 Rev. J. P. Lane, Norton.
 H. H. Proctor, Peabody.
 Richard Smith, Peabody.
 Rev. W. G. Sperry, Peabody.
 Rev. T. S. Robie, Plymouth (South).
 Rev. Augustus Alvord, Prescott.
 Franklin Hardwick, Quincy.
 Rev. F. S. Adams, Reading.
 Rev. G. H. Tilton, Rehoboth.
 John Pike, D. D., Rowley.
 Daniel Choate, Salem.
 B. A. Grey, Salem.
 Rev. W. F. Slocum, Salisbury.
 Rev. B. M. Frink, South Abington.
 E. Henthorn, Somerville.
 Rev. C. B. Sumner, Somerville.
 Rev. Joseph Danielson, Southbridge.
 E. C. Miller, South Hadley.
 Rev. W. S. Hawkes, South Hadley Falls.
 Rev. Richard Knight, Southwick.
 Rev. J. F. Morgan, Springfield.
 Rev. F. B. Perkins, Stockbridge.
 Rev. G. A. Oviatt, Sudbury.
 J. R. Smith, Sunderland.
 Rev. D. N. Beach, Wakefield.
 William L. Brakenridge, Ware.
 Otis Lane, Ware.
 Milton Lewis, Ware.
 Rev. J. H. Childs, Wenham.
 Rev. E. W. Clark, Westborough.
 Rev. David Shurtleff, Westfield.
 C. G. Coker, West Newbury.
 Rev. C. D. Herbert, West Newbury.
 Rev. J. M. Lord, Weymouth.
 Rev. Calvin Terry, Weymouth (North).
 Rev. W. H. Bolster, Weymouth (South).
 Rev. G. F. Stanton, Weymouth (South).
 Rev. J. R. Thurston, Whitinsville.
 Rev. Davis Foster, Winchendon.
 Rev. J. C. Humphrey, Winchendon.
 Orlando Mason, Winchendon.
 Rev. H. T. Cheever, Worcester.
 D. O. Mears, D. D., Worcester.
 Rev. W. T. Sleeper, Worcester.

Rhode Island.

Rev. Marcus Ames, Providence.
 A. J. F. Behrends, D. D., Providence.
 J. G. Parkhurst, Providence.
 Jeremiah Taylor, D. D., Providence.
 Rev. M. Van Horne, Newport.

Connecticut.

Rev. E. S. Beard, Brooklyn.

Rev. F. D. Avery, Columbia.
 Rev. M. S. Dudley, Cromwell.
 Rev. J. W. Hubbell, Danbury.
 Rev. J. S. Ives, East Hampton.
 Rev. T. K. Fessenden, Farmington.
 Rev. E. A. Smith, Farmington.
 Rev. N. G. Bonney, Hanover.
 Rev. G. E. Sanborne, Hartford.
 J. M. Talcott, Hartford.
 G. M. Welch, Hartford.
 Rev. Daniel Denison, Middle Haddam.
 Rev. A. W. Hazen, Middletown.
 Rev. C. J. Hill, Middletown.
 D. N. Camp, New Britain.
 E. H. Richardson, D. D., New Britain.
 Rev. S. H. Dana, New Haven.
 O. H. White, D. D., New Haven.
 Rev. Henry Upson, New Preston.
 Rev. J. F. Gleason, Norfolk.
 L. W. Bacon, D. D., Norwich.
 Rev. F. E. Fellows, Norwich.
 Rev. C. T. Weitzel, Norwich.
 Rev. L. F. Berry, Plantsville.
 L. P. Buell, Plainville.
 Rev. D. E. Jones, Roxbury.
 G. R. Hyde, Yantic.

New York.

Julius Davenport, Brooklyn.
 Rev. Lewis Francis, Brooklyn.
 J. A. Lansing, D. D., Brooklyn.
 J. L. Partridge, Brooklyn.
 Rev. E. P. Thwing, Brooklyn.
 H. L. Hubbell, D. D., Jamestown.
 E. L. Champlin, New York City.
 E. W. Gilman, D. D., New York City.
 Rev. W. W. Rand, New York City.
 Rev. Horace Eaton, Palmyra.
 S. M. Minasian, Tarrytown.

Ohio.

Rev. Josiah Strong, Hudson.
 Rev. Frank Russell, Mansfield.
 Rev. S. H. Lee, Oberlin.
 Rev. L. F. Bickford, Rootstown.

Illinois.

D. W. Fairbanks, Jacksonville.

Iowa.

Rev. D. Lane, Oskaloosa.
 W. M. Brooks, D. D., Tabor.

Dakota.

Rev. Albert Bryant, Lead City.

Canada.

Rev. J. G. Sanderson, Danville.
 Archibald Duff, D. D., Sherbrooke.
 H. M. Parsons, D. D., Toronto.

South America.

Harry Montague.

MISSIONARIES PRESENT.

Mrs. C. R. Allen, Eastern Turkey.
 Rev. and Mrs. J. L. Atkinson, Japan.
 Rev. and Mrs. H. M. Bissell, Western Mexico.
 Rev. Dr. and Mrs. Henry Blodget, North China.
 Miss Thirza L. Burr, Japan.
 Rev. and Mrs. J. F. Clarke, European Turkey.
 Rev. Dr. J. D. Davis, Japan.
 Rev. J. D. Eaton, Northern Mexico.
 Miss Mary E. Gouldy, Japan.
 Rev. M. H. Hitchcock, Western Turkey.
 Rev. and Mrs. C. W. Park, Bombay.
 Rev. and Mrs. S. C. Pixley, South Africa.
 Rev. H. A. Schaffler, Austria.
 Miss Ellen M. Stone, European Turkey.

The President, Rev. Dr. Mark Hopkins, called the meeting to order. A telegram was read from the Recording Secretary, Rev. H. A. Stimson, announcing that he was detained by illness in his family, and could not be present at the meeting. Choice was made by ballot of Rev. John O. Means, to act as Recording Secretary, *pro tempore*. Rev. G. R. W. Scott, of Massachusetts, was chosen Assistant Recording Secretary.

The Board united in singing and in prayer, in which Rev. Dr. A. B. Robbins, of Iowa, led.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following committees : —

Committee of Arrangements. Rev. C. A. Dickinson, Rev. Drs. J. G. Johnson, S. J. Humphrey, I. P. Warren, and Jos. Titcomb, Esq.

Committee on Nominations. Rev. F. D. Ayer, E. F. Duren, Esq., Rev. E. E. Strong, Lewis A. Hyde, Esq., and Rev. J. W. Harding.

Business Committee. Rev. Dr. A. B. Robbins, David Whitcomb, Esq., Rev. Dr. J. W. Wellman, Hon. John B. Page, and Rev. Dr. H. C. Haydn.

Secretary Alden read an abstract of the Prudential Committee's Report on the Home Department.

Rev. Dr. J. G. Vose, of Rhode Island, led in special prayer.

The Treasurer, L. S. Ward, Esq., presented his report, with the certificates of the Auditors.

Secretary Clark read the Annual Survey of the Missions. The meeting joined in singing, "The Morning Light is Breaking."

Secretary Means read a special report on *The Indians in the United States, and what is done for them.*

The Nominating Committee reported the names of gentlemen for several committees, and they were chosen, as follows: —

Committee on the Home Department. Rev. Dr. A. J. F. Behrends, Hon. Wm. E. Dodge, Rev. Dr. A. H. Plumb, Rev. J. W. Cooper, Rev. John R. Thurston, Roland Mather, Esq., and Hon. Wm. Hyde.

Committee on the Paper read by Secretary Means. Pres. S. C. Bartlett, D. D., Pres. A. L. Chapin, D. D., Gen. E. Whittlesey, Hon. A. C. Barstow, Rev. Dr. Daniel March, Charles H. Case, Esq., and J. N. Stickney, Esq.

Committee on Treasurer's Report. Col. Franklin Fairbanks, Philip Moen, Esq., George R. Hyde, Esq., William E. Gould, Esq., Sewall G. Mack, Esq., H. J. Libbey, Esq., and R. P. Buck, Esq.

Announcements of future meetings were made, and a recess was taken till seven and one half in the evening.

TUESDAY EVENING.

Rev. Dr. E. P. Goodwin, of Chicago, preached the Annual Sermon from the text, Acts xiii. 2: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Rev. Dr. John E. Todd, of New Haven, and Rev. Dr. Thos. Laurie, of Providence, participated in the devotional services. Adjourned to nine o'clock, Wednesday morning.

WEDNESDAY MORNING, OCTOBER 4.

The Board met at the hour appointed, President Hopkins in the chair, and united in singing.

The Rev. E. N. Packard, of Dorchester, Mass., led in prayer, after which the minutes of yesterday were read.

The President appointed the following committees: —

Committee on Special Paper to be read by Secretary Alden. Rev. E. S. Atwood, Prof. E. A. Park, D. D., Rev. Joseph B. Clark, Samuel M. Lane, Esq., Rev. C. D. Barrows, Hon. Horace Fairbanks, and Joseph S. Wheelwright, Esq.

Committee on Special Paper to be read by Secretary Clark. Rev. Dr. L. T. Chamberlain, Hon. W. B. Washburn, Z. S. Ely, Esq., Rev. Dr. J. W. Hough, Prof. W. M. Barbour, D. D., Rev. Dr. George W. Field, and C. F. Thompson, Esq.

The following telegram was read: —

"ENGLEWOOD, ILL., October 3, 1882.

"The Chicago Association of Congregational Churches, now in session at Englewood, Ill., greeting. Our Association was led in prayer by Dr. Arthur Little at five p. m., asking that God's blessing might rest upon our honored society, that all its sessions may be characterized by the spirit of Him who gave his life to save lost men of every nation under heaven. 'The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.' — Numbers vi. 25, 26. By order of the Association.

"J. C. ARMSTRONG, Registrar."

The following telegram was sent in response: —

"The American Board, assembled at its seventy-third Annual Meeting at Portland, gratefully acknowledges the greeting coming by telegraph from the Chicago Association. It heartily responds to their words of cheer, and desires anew to place itself in all its work under that Leadership and Supremacy of the Holy Ghost, uttered and emphasized by one of the members of the Chicago Association in the Annual Sermon last evening.

"PORTLAND, ME., October 4, 1882.

MARK HOPKINS, Moderator."

Secretary Alden presented a paper entitled, *The Missionary Heritage of the Present Generation*

Prof. E. A. Park, D. D., led in prayer.

The ordinary course of business was suspended at 10.15, and half an hour was spent in special devotional services, conducted by the Rev. H. M. Storrs, D. D. Rev. Drs. W. W. Scudder, H. C. Haydn, J. W. Chickering, Rev. E. P. Thwing, and others participated.

The presiding officer resumed the chair at 10.45. Secretary Clark presented a paper entitled, *Growth and Need of the Foreign Work*.

After singing, the Rev. R. S. Storrs, D. D., made an address.

Rev. F. D. Ayer, of the Nominating Committee, reported a list of committees, and they were appointed as follows :—

Zulu Mission. Rev. H. W. Jones, Rev. Dr. Geo. B. Spalding, Rev. Dr. S. E. Herrick, Rev. W. H. Fenn, A. L. Bourne, Esq., Rev. Frank Russell, Benjamin Douglass, Esq.

West Central African Mission. Rev. Samuel G. Willard, Rev. Dr. O. H. White, Z. S. Ely, Esq., Rev. Henry Fairbanks, A. L. Williston, Esq., Rev. Dr. Benj. Tappan, Rev. Dr. J. K. Mason.

European Turkey Mission. Rev. E. H. Byington, Woodbury S. Dana, Esq., Rev. Dr. Archibald Duff, Rev. W. T. Sleeper, Rev. Dr. Geo. H. Gould, Prof. G. T. Fletcher, Rev. Dr. Edward Robie.

Western Turkey Mission. Rev. Dr. Cyrus Hamlin, Rev. Dr. Thomas Laurie, Rev. Dr. Leonard W. Bacon, Hon. W. E. Dodge, Rev. Dr. H. M. Dexter, S. M. Minasian, Esq., Rev. Dr. Wm. Thompson, Rev. Dr. G. F. Magoun, Rev. Dr. A. H. Plumb.

Central and Eastern Turkey Missions. Rev. Dr. W. E. Merriman, Rev. J. W. Backus, Geo. L. Weed, Esq., Rev. E. G. Porter, Hon. Charles T. Russell, Rev. Albert Bryant, J. R. Delano, Esq.

Maratha Mission. Rev. Dr. Samuel Wolcott, Rev. Jonathan E. Adams, C. M. Stone, Esq., Rev. George E. Street, Seth H. Sheldon, Esq., Rev. G. H. De Bevoise, Hon. John W. Noyes.

Madura and Ceylon Missions. Rev. Dr. Wm. M. Brooks, Rev. G. W. Phillips, Hon. Geo. P. Barrows, Rev. A. W. Hazen, Frank Wood, Esq., Rev. C. B. Rice.

Foochow, North China, and Shanse Missions. Rev. Dr. A. E. P. Perkins, Prof. John S. Sewall, D. D., Rowland Mather, Esq., Hon. A. W. Tufts, Rev. Dr. C. B. Hulbert, Hon. W. W. Thomas, Rev. E. Y. Hincks.

Japan Mission. Prof. Levi L. Paine, D. D., Rev. Dr. E. W. Gilman, D. D. Stratton, Esq., Rev. E. W. Bacon, R. L. Day, Esq., Prof. Henry L. Chapman, Rev. Erastus Blakeslee.

Micronesia Mission. Hon. William Hyde, Rev. Chas. R. Palmer, Rev. Frederic E. Shaw, Rev. Burdett Hart, S. B. Pratt, Esq., Rev. Quincy Blakeley, Rev. Dr. Joseph Torrey.

Mexico and Spanish Missions. Rev. Dr. John E. Todd, Prof. David N. Camp, Rev. H. L. Griffin, Rev. E. P. Thwing, Rev. Lyman S. Rowland, Joseph L. Partridge, Esq., Rev. Dr. E. H. Richardson.

Austrian Mission. Rev. Dr. H. M. Storrs, Rev. C. T. Weitzel, Hon. Wm. J. Phelps, Rev. H. E. Barnes, Nelson Kingsbury, Esq., Rev. C. J. Hill, Rev. E. G. Selden.

Dakota Mission. Pres. S. C. Bartlett, D. D., Gen. E. Whittlesey, Hon. A. C. Barstow, Rev. Dr. A. L. Chapin, Rev. Dr. Daniel March, Chas. H. Case, Esq., J. N. Stickney, Esq.

On Officers. Rev. Dr. J. W. Wellman, Rev. A. C. Hurd, Rev. Dr. D. T. Fiske, Geo. P. Davis, Esq., Rev. Calvin Cutler.

On Place and Preacher. Rev. Dr. A. H. Quint, Philo Parsons, Esq., Rev. Dr. S. G. Buckingham, Rev. E. N. Packard, D. W. Fairbanks, Esq., Rev. F. R. Abbe, Rev. J. W. Hubbell.

Announcements of meetings were made, and a recess was taken till two o'clock in the afternoon.

WEDNESDAY AFTERNOON.

The President called the meeting to order at the hour named. After singing, the Rev. C. R. Palmer, of Connecticut, led in prayer.

The following telegram was received : —

“BRIDGEWATER, N. Y., October 4, 1882.

“Oneida, Chenango, and Delaware Association, sends greetings, and pledges affection, loyalty, and support.
JAMES CHAMBERS, *Moderator.*”

The following response was sent : —

“The American Board thanks you for your precious assurances. It is grateful for your past devotion, and trusts you for the future. Pray with us for the baptism of the Spirit on all the churches, all the fields, and all the workers.
MARK HOPKINS, *Moderator.*

“PORTLAND, ME., October 4, 1882.”

The Rev. Dr. A. J. F. Behrends presented the report of the Committee on the Home Department, which was accepted, after remarks by Rev. Dr. Behrends, Hon. Wm. E. Dodge, Rev. Dr. S. J. Humphrey, Rev. Dr. E. B. Webb. (See page 476.)

The Rev. E. S. Atwood presented the report of the Committee on Secretary Allen's paper. (See page 477.)

After remarks by Rev. E. S. Atwood, Prof. E. A. Park, D. D., Rev. J. B. Clark, Rev. C. D. Barrows, and Rev. W. F. Bainbridge, of Rhode Island, the report was accepted.

Announcements of meetings were made, and a recess was taken till half-past seven o'clock.

WEDNESDAY EVENING.

The chair was taken at the appointed hour by the Hon. Wm. E. Dodge, the Vice-President.

Rev. Henry A. Stimson, Recording Secretary, appeared and entered on his duties.

Attest, JOHN O. MEANS, *Recording Secretary pro tempore.*

Prayer was offered by Rev. Dr. S. G. Buckingham.

The report of the Committee on Dr. Clark's paper was made by Rev. Dr. L. T. Chamberlain, who followed the report with an address. Addresses were made by Rev. Dr. C. L. Wells, Recording Secretary of Board of Foreign Mission of the Reformed Dutch Church, Rev. Dr. J. W. Hough, Rev. Dr. J. D. Davis, of Japan, and Rev. Dr. Wm. M. Barbour, of Yale College.

Prayer was offered by Rev. Burdett Hart. The report of the Committee was accepted, notices were given, and the benediction was pronounced by Rt. Rev. H. A. Neeley, Bishop of the Protestant Episcopal Church of Maine, after which recess was taken until nine A. M. to-morrow.

THURSDAY MORNING.

President Hopkins took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. Dr. Daniel March.

The minutes of yesterday's session were read. Rev. Dr. S. C. Bartlett, of the Committee on the Dakota Mission, presented a report (see page 477), which was accepted, and a recommendation, which was adopted, as follows : —

Resolved, That future arrangements for the Dakota Mission be referred to the Prudential Committee, with powers, but with the earnest recommendation that the whole mission be transferred to the care of the American Missionary Association, unless the practical difficulties shall prove to be insuperable.

Rev. Samuel G. Willard, of the Committee on the West Central Africa Mission, and Rev. E. H. Byington, of the Committee on the European Turkey Mission, presented reports, and recommended the printing of the Prudential Committee's Report on these missions. (See pages 479, 480.)

The reports were accepted, and the recommendations adopted. In connection with these three reports addresses were made by Pres. Bartlett, Gen. E. Whittlesey, and Rev. J. F. Clark, of Bulgaria.

At ten o'clock the business of the Board gave place to devotional exercises, led by Rev. L. S. Rowland. Rev. Dr. Wm. S. Palmer, Rev. Dr. H. M. Parsons, Rev. W. F. Crafts, Rev. Dr. E. K. Alden, Hon. W. E. Dodge, L. S. Ward, Esq., Philo Parsons, Esq., Hon. W. W. Thomas, J. N. Harris, Esq., Hon. Ezra Farnsworth, Hon. Wm. Hyde, Hon. A. C. Barstow, Hon. J. B. Page, Z. S. Ely, Esq., Rev. Dr. D. O. Mears, Rev. Dr. E. P. Goodwin, Rev. Dr. E. B. Webb, Rev. Dr. H. C. Haydn, Rev. C. D. Barrows, P. L. Moen, Esq., and others, participated in the services.

The following telegram was received : —

"The General Association of California to the American Board sendeth greeting, Isaiah xli. 6.

SAMUEL A. CHAPIN, *Moderator*.

"H. H. WIKOFF, *Scribe*."

The President took the chair again at 11.15 o'clock. Rev. Dr. W. E. Merriman, of the Committee on the Eastern and Central Turkey Missions; Col. Franklin Fairbanks, of the Committee on the Treasurer's Report; Rev. Dr. H. M. Storrs, of the Committee on the Austrian Mission, presented reports on those matters referred to them. (See pages 478-483.)

These reports were accepted, and the recommendations relating to the printing of the Prudential Committee's Report on these missions adopted. In connection with the reports, Rev. Dr. H. M. Storrs made an address, and presented the following resolution, which was adopted : —

"*Resolved*, That in the judgment of the Board the Prudential Committee should be encouraged to employ the most strenuous measures, approved by Christian wisdom, to secure, through our national government or otherwise, to our missionaries in Austria, the complete enjoyment of their civil and religious liberty in the administration of their missionary work."

The Rev. Dr. Cyrus Hamlin, of the Committee on the Western Turkey Mission, presented a report on the mission, and made an address. (See page 480.) He was followed by Rev. Dr. L. W. Bacon. At 12.30 a recess was taken till the close of the communion services.

The Communion services in the Second Parish Church were conducted by Rev. Dr. Geo. F. Magoun, and Rev. S. C. Pixley, of South Africa; in the State Street Church by Rev. Prof. Wm. Thompson, and Rev. Dr. Henry Blodget, of China; and at the Williston Church by Rev. Prof. E. A. Park, and Rev. John L. Atkinson, of Japan.

THURSDAY AFTERNOON.

At the appointed hour the Hon. W. E. Dodge, the Vice-President, took the chair. The report of the Committee on the Western Turkey Mission, after discussion, during which a resolution was submitted by Rev. H. T. Cheever, was referred back to the Committee.

Rev. Dr. A. H. Quint, of the Committee on Place and Preacher, reported for the place of the next meeting, Detroit, Mich., and for preacher, the Rev. Dr. William M. Barbour, of Yale College, with Rev. Dr. A. L. Chapin, of Wisconsin, as alternate. The report was accepted and adopted, after remarks by Philo Parsons, Esq.

Rev. Dr. Edward W. Gilman, of the Committee on the Japan Mission; Rev. Dr. Samuel Wolcott, of the Committee on the Maratha Mission; Rev. Dr. W. M. Brooks, of the Committee on the Madura and Ceylon Mission; Rev. Dr. A. E. P. Perkins,

of the Committee on the Foochow, North China, and Shansé Missions, presented reports, which were accepted. (See page 482.)

Remarks were made by Rev. Dr. J. W. Chickering and Rev. Dr. Henry Blodget.

Rev. Dr. J. W. Wellman, of the Committee on Officers, presented the following resolution, which was adopted : —

"Your Committee, finding themselves charged with the duty of naming a successor to Rev. Isaac R. Worcester, who, on account of failing health, declined a reelection as a member of the Prudential Committee, recommend the adoption of the following minute : —

"This Board deeply regrets losing the service of one who, for more than a quarter of a century, has, in different official relations, served it so faithfully and efficiently. We would also assure him of our tender sympathy and our warm Christian regard, and would commend him to the abundant grace of the God of missions, and to our Lord and Saviour Jesus Christ."

The same Committee nominated the following persons for officers, and they were unanimously elected by ballot : —

President.

REV. MARK HOPKINS, D. D., LL. D.

Vice-president.

HON. WILLIAM E. DODGE.

Prudential Committee.

REV. A. C. THOMPSON, D. D.

HON. ALPHEUS HARDY.

EZRA FARNSWORTH, ESQ.

J. RUSSELL BRADFORD, ESQ.

HON. JOSEPH S. ROPES.

PROF. EGBERT C. SMYTH, D. D.

REV. E. B. WEBB, D. D.

CHARLES C. BURR, ESQ.

ELBRIDGE TORREY, ESQ.

REV. ALBERT H. PLUMB, D. D.

Corresponding Secretaries.

REV. NATHANIEL G. CLARK, D. D.

REV. EDMUND K. ALDEN, D. D.

REV. JOHN O. MEANS, D. D.

Recording Secretary.

REV. HENRY A. STIMSON.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.

HON. ARTHUR W. TUFTS.

JAMES M. GORDON, ESQ.

C. H. Case, Esq., of the Committee on New Members, nominated the following persons as corporate members, and they were unanimously elected by ballot : Rev. A. W. Hazen, Middletown, Conn. ; Prof. Samuel Harris, D. D., New Haven, Conn. ; Elbert B. Monroe, Esq., Southport, Conn. ; Rev. Frank Russell, Mansfield, Ohio ; Prof. Geo. Mooar, D. D., Oakland, California ; Rev. Geo. H. White, Chester Center, Iowa ; Hon. James B. Angell, LL. D., Ann Arbor, Mich. ; Prof. Judson Smith, D. D., Oberlin, Ohio ; Rev. A. J. F. Behrends, D. D., Providence, R. I. ; Hon. Robert R. Bishop, Newton Center, Mass. ; Pres. Franklin Carter, LL. D., Williamstown, Mass. ; Hon. James White, Boston, Mass.

They also reported the resignation of the following members : Rev. Geo. N. Anthony, Boston, Mass. ; Hon. E. B. Gillett, of Westfield, Mass. ; John T. Rockwell, Esq., West Winsted, Conn., and their resignations were accepted.

The following telegram was sent : —

SAMUEL A. CHAPIN, *Moderator General Association of Congregational Churches of California.*

The American Board, assembled at its Annual Meeting, returns hearty greetings to the General Association of California, and desires for them the blessings of 2d Thessalonians, ii. 16 and 17.

Signed, MARK HOPKINS, *President.*

Rev. Dr. Hendlin, of the Committee on the Western Turkey Mission, made a report which was accepted, and its recommendation relating to certain differences alluded to adopted, as follows : —

"We would recommend that a Committee be appointed to take into consideration the whole subject, with power, if need be, to send a deputation to the missions and churches of the Turkish Empire, to examine to the bottom the grounds of difference, and to suggest the needful remedies. This deputation shall report to the Committee, and it shall be appointed in conference with the Prudential Committee. The Committee shall report to the next Annual Meeting of the Board."

Recess was taken to half-past seven in the evening.

THURSDAY EVENING.

The evening session was opened at the appointed hour, with the President in the chair. After singing, prayer was offered by Rev. Dr. A. H. Quint. Addresses were made by Rev. Dr. Mark Hopkins, Rev. Dr. Thomas Hill, Rev. Dr. J. F. Stevenson, of Montreal, and Rev. Dr. R. S. Storrs, after which recess was taken till half-past eight on Friday.

FRIDAY MORNING.

President Hopkins took the chair at the appointed hour. After singing, prayer was offered by Rev. Dr. D. T. Fiske.

The minutes were read.

The Chair appointed the following Committee on New Members, to report next year: Rev. Dr. Edward Hawes, A. D. Lockwood, Esq., Rev. Dr. John O. Fiske, J. W. Scoville, Esq., Rev. Dr. A. F. Beard, Rev. Dr. A. E. P. Perkins, Samuel Holmes, Esq.

Communications, excusing absence from the present annual meeting, were reported from the following corporate members: N. A. Hyde, D. D., G. N. Boardman, D. D., Col. C. G. Hammond, Hon. Heman Ely, W. C. Crump, Esq., Charles Merriam, Esq., Rev. Joseph Ward, Rev. J. L. Jenkins, L. H. Cobb, D. D., Hon. John G. Foote, Hon. Samuel D. Hastings, M. H. Buckham, D. D., Rev. Moses Smith, Wm. J. Breed, Esq., J. M. Schermerhorn, Esq., Hon. S. Wells Williams, LL. D., Louis Chapin, Esq., C. F. Gates, Esq., Douglas Putnam, Esq., Hon. S. L. Withey, John O. Fiske, D. D., O. E. Wood, Esq., H. S. De Forest, D. D., Prof. Egbert C. Smyth, D. D., Samuel Holmes, Esq., Prof. Geo. N. Boardman, D. D., G. L. Walker, D. D., A. L. Chapin, D. D., A. F. Beard, D. D., M. McG. Dana, D. D., J. L. Withrow, D. D., Ray Palmer, D. D., E. Cutler, D. D., D. L. Furber, D. D., Hon. Henry W. Taylor, Hon. Robert Coit, Charles H. Bull, Esq., Rev. S. W. Eaton, Edward P. Flint, Esq., R. W. Patterson, D. D., A. T. Norton, D. D., J. W. Strong, D. D., Thacher Thayer, D. D., Hon. N. Shipman, I. E. Dwinell, D. D., C. T. Hubbard, Esq., John K. McLean, D. D., J. H. Seelye, D. D., J. H. Fairchild, D. D., C. L. Goodell, D. D., Z. Eddy, D. D., R. G. Hutchins, D. D., F. W. Fisk, D. D., Hon. E. B. Gillette, Henry E. Sawyer, Esq., J. W. Scoville, Esq., Rev. Dr. Wm. M. Taylor, Rev. Dr. I. W. Andrews, and Samuel Johnson, Esq.

The Committee on Nominations, through Mr. Duren, reported the following Special Committee as provided for in the recommendation of the Committee on the Western Turkey Mission: Hon. Wm. Hyde, Hon. J. B. Page, Z. Styles Ely, Esq., Rev. Dr. Geo. L. Walker, Hon. A. C. Barstow, Rev. Dr. Thomas Laurie, Rev. Dr. Samuel Harris.

Hon. Wm. Hyde, of the Committee on the Micronesia Mission, Rev. Dr. J. E. Todd, of the Committee on the missions to Mexico and Spain, and Rev. H. W. Jones, of the Committee on the Zulu Mission, presented reports which were accepted. (See pages 479, 482.)

A letter was read from Hon. E. H. Allen, late Chief Justice of the Hawaiian Islands, and now minister of the same to the United States, with regard to the missions in those islands.

Remarks were made by Rev. E. P. Thwing, Rev. H. A. Schauffler, Rev. S. C. Pixley, of South Africa, Mr. S. M. Minasian, Rev. M. H. Hitchcock, of Constantinople,

Rev. Dr. Henry Blodget, of China, Rev. John L. Atkinson, and Rev. Dr. J. D. Davis, of Japan.

Prayer was offered by Rev. Dr. Thomas Laurie.

Rev. Dr. A. B. Robbins, of the Business Committee, presented the following report, which was accepted and adopted :—

“That the thanks of the Board be presented to Rev. Dr. E. P. Goodwin for his sermon preached Tuesday evening, and that a copy be requested for publication.

“That on this Seventy-third Annual Meeting, and the third of its meetings at Portland, Me., the Board would express their hearty appreciation and thanks to the pastors, churches, and citizens, for their harmonious and successful and self-sacrificing effort in its behalf; to the city for the use of its spacious and convenient Hall; to the various churches who have opened their doors for the use of the Board; to the choir of the First Parish Church, and others rendering acceptable help in the service of song; to the postoffice department, and the telephone and telegraph companies, for special facilities; to the railroad and steamboat corporations for reduction in fares; to the press of the city for so full and complete reports of our sessions and documents; to the generous arrangements for the convenience of those not able to go to the homes opened for them; to the gentlemanly ushers and pages, young and old; to all who have given, by their sympathy and cordial greetings, help to the meeting; and finally, to the efficient and noiseless Committee of Arrangements, whose forethought and wisdom have anticipated so many wants, and contributed so constantly to the success of this very large meeting of the American Board of Commissioners for Foreign Missions.”

President Hopkins, in behalf of the Prudential Committee, expressed the gratitude of all for the entertainment offered by the people of Portland.

Response was made for the Committee of Arrangements by Rev. Charles A. Dickinson.

The minutes to this point were read, and as read from day to day approved.

The hymn, “Blest be the tie that binds,” was sung.

The benediction was pronounced by Rev. Dr. Carruthers, and the Seventy-third Annual Meeting of the Board adjourned to meet next year at Detroit, Mich.

HENRY A. STIMSON, *Recording Secretary.*

PORTLAND, October 6, 1882.

SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1882.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$17,246.65
Zulu Mission, including Umzila's Land	22,788.55
Mission to European Turkey	36,600.17
Mission to Western Turkey	106,581.22
Mission to Central Turkey	43,962.05
Mission to Eastern Turkey	58,170.17
Maratha Mission	44,471.28
Madura Mission	55,841.60
Ceylon Mission	16,739.14
Foochow Mission	18,499.09
North China Mission, including Shanse Mission	51,041.50
Mission to Japan	55,949.77
Sandwich Islands (grants to schools and former missionaries)	15,073.09
Micronesia Mission	26,253.57
North American Indians — Dakota Mission	20,596.59
Mission to Western Mexico	2,900.78
Mission to Spain	10,332.67
Mission to Austria	11,407.90
	<hr/> \$614,455.79

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses. \$9,139.54

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) \$18,857.37
 Less amount received from subscribers . . . \$10,273.15
 and for advertisements 6,730.19 17,003.34
 ————— \$1,854.03
 All other publications 2,281.00
 ————— \$4,135.03

Cost of Administration.

Department of Correspondence \$9,518.86
 Treasurer's Department 5,551.16
 New York City 1,923.81
 Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc. 4,700.36
 ————— 21,694.19
 \$649,424.55
 Balance for which the Board was in debt September 1, 1881 2,059.29
 Balance on hand August 31, 1882 493.00
 —————
 Total \$651,976.84

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald* . . . \$348,374.80
 Legacies, as acknowledged in the *Missionary Herald* . . . 105,667.06
 Interest on General Permanent Fund 7,642.60
 From the Asa Otis Legacy 189,705.63
 From the U. S. Government for education of Indians . . . 586.75
 ————— \$651,976.84

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its annual meeting in 1879 (see Annual Report, p. xi.), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, included in the foregoing statement, namely: —

For Mission Enlargement in the —

	For Evangelistic Work.	For Education.	Total.
Zulu Mission	—	\$3,047.00	\$3,047.00
European Turkey Mission	\$4,116.00	6,334.00	10,450.00
Western Turkey Mission	14,080.80	13,289.00	27,369.80
Central Turkey Mission	9,492.00	6,033.00	15,525.00
Eastern Turkey Mission	7,650.00	10,031.00	17,681.00
Maratha Mission	7,877.00	7,155.44	15,032.44
Madura Mission	10,371.00	5,186.50	15,557.50
Ceylon Mission	360.00	2,000.00	2,360.00
North China Mission	10,800.00	1,311.00	12,111.00
Japan Mission	3,000.00	11,736.00	14,736.00
Sandwich Islands	1,000.00	4,000.00	5,000.00
Micronesia Mission	5,958.00	1,500.00	7,458.00
Dakota Mission	4,450.00	3,890.00	8,340.00
Mission to Spain	4,200.00	2,379.00	6,579.00
Mission to Austria	1,000.00	—	1,000.00
	\$84,354.80	\$77,891.94	\$162,246.74

For the new Missions, —

West Central Africa, Bihé Mission	\$13,527.39	
Zulu, for Umzila's Land	5,931.50	
North China, for Shanse	8,000.00	27,458.89
Total		<u>\$189,705.63</u>
Received from the Legacy of Asa Otis	\$160,108.51	
Received from the Income of same during the year	29,597.12	
		<u>\$189,705.63</u>

Balance of securities remaining in the Treasurer's hands

September 1, 1881, at par	\$439,053.83	
Appraised value of same		\$502,448.50
Received from premiums on sales	26,164.00	
Received from dividends and interest	29,597.12	
	<u>\$494,814.95</u>	
Expended as above	189,705.63	
Balance, August 31, 1882	\$305,109.32	
Appraised value of securities now held		<u>\$353,568.50</u>

NOTE. Of the balance above mentioned (\$305,109.32), there remain available by vote of the Board, for new Missions, \$271,409.12; for Enlargement of Educational work, \$26,893.87; and for Evangelistic work, \$6,806.33.

PERMANENT FUNDS OF THE BOARD.

The General Permanent Fund, September 1, 1881	\$129,447.32
Added during the year	33,500.00
	<u>\$162,947.32</u>
The Permanent Fund for Officers amounts, as last year, to	\$59,108.00
The Income of the Fund for Officers, applied to salaries, was	\$4,195.33

LANGDON S. WARD, *Treasurer.*

BOSTON, *October 3, 1882.*

GENERAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1882.

BY REV. N. G. CLARK, D. D., SECRETARY.

[Presented at the Annual Meeting of the Board at Portland, Me., October 3, 1882.]

THE survey of the year presents much to encourage the friends of missions. There has been substantial growth at almost every point throughout the entire mission field, and preparation for larger results in the near future. The use of the Otis legacy has enabled the Prudential Committee to supply what has been judged best for the healthful development of the work. Much more might have been spent, much more has been asked for by the different missions, in view of the almost limitless opportunities on every hand, but the Committee have felt it necessary, while supplying the most urgent needs, to keep in view such a scale of expenditure as may be sustained in coming years. The enlargement is not so much in the number of missionaries as in the directions of higher Christian education, the growth of an efficient native agency, and in work among women.

CHANGES IN THE MISSIONARY FORCE.

Only three missionaries have been removed by death the past year: Rev. W. W. Bagster, whose sublime faith, Christian earnestness, and self-denying labors seemed likely to contribute so much to the success of the West Central African Mission; Mrs. Sarah E. Pierson, of North China, and Mrs. Helen M. Clark, of the Austrian Mission, — women whose graces in domestic life were only equaled by their singular devotion to the welfare of their sex in their fields of labor. The number of deaths is less than for many years, and is suggestive of the general healthfulness of the regions where missionaries are located, and of the care that is taken to supply whatever is necessary to their health and comfort. Nineteen, however, including eight ordained missionaries and their wives, have closed their connection with the Board, in most instances because of the health of some member of their families or of others dependent on them. Forty new missionaries have gone out for the first time, including fifteen unmarried women. Twenty-five have returned to their several fields after a season of rest in this country.

MISSIONARY CHILDREN.

Mrs. Walker continues her valuable assistance in the care of missionary children. Twenty-five have been indebted to her for care and assistance during the year, in addition to the regular grants for missionary children authorized by the Board as there has been occasion. Contributions placed in her hands for immediate use, or added to the fund, the income of which is to be placed at her disposal, will do much to cheer the hearts of the children, and to relieve the anxiety of their parents abroad.

THE MISSIONS.

AFRICA. — There is little to report of the Zulu Mission. The native Christians are in some sense on trial. They are exposed to the vices of European civilization and the demoralizing influence of heathen customs in the surrounding population. A more earnest spirit of consecration to Christ and a deeper sense of personal responsibility to lead a pure life and to labor for the conversion of others are indispensable to their growth in character. They are also indispensable to any such coöperation with missionaries as has been hoped for in opening the new mission into Umzila's Country, for which preparation has been made.

The exploration attempted by Mr. Pinkerton, and further prosecuted by Mr. Richards, has revealed an interesting and heathful country when once reached, and one not very difficult of access. The reception of the missionary by Umzila was as favorable to future labors as could well be expected. It is hoped that the occupation of this new field will not be long delayed.

The Christian public has been fully informed, through the columns of the *Missionary Herald*, of the efforts made in Western Africa. Many of the difficulties that seemed necessarily incident to establishing a mission in Africa have been met and successfully overcome. The great loss experienced in the death of Mr. Bagster has not disheartened his associates, but has developed in them, if possible, a greater simplicity of faith, and humble, trustful reliance on God and his grace, such as give assurance of ultimate success. Mr. Miller, our colored brother, shows such tact, good sense, and devotion to the work as to bind him to his associates in the tenderest bonds of Christian fellowship. All seem to have been under special divine guidance, and have gained, to an unusual degree, the good will of the natives.

TURKISH MISSIONS.

Despite many hindrances the year has been one of unusual prosperity in all branches of missionary work. New churches have been gathered, over five hundred members received on profession of faith, and greater interest than ever before has

been shown in higher education for both sexes. Seventeen new high schools have been organized, largely through the efforts of the people themselves, till now fifty-eight high schools and seminaries have an attendance of nearly two thousand pupils, while between nine thousand and ten thousand children and youth are to be found in common schools. The establishment of colleges ¹ at Harpoot and Aintab, of the "Home" at Constantinople, and of theological seminaries at other points, have done much to awaken an interest in education. Hardly less is due to the large number of Christian women from this country devoted to Christian education and to labor in the homes of the people.

In the Bulgarian Mission special interest attaches to the Training School at Samokov, to the native Evangelical Society working in harmony with the mission, and to the religious press, through which an influence is exerted far and wide beyond the immediate, personal labors of missionaries or native agents. The Bulgarians as a people are making rapid strides in intellectual and political progress, second only to the Japanese. The next ten years will do much to determine whether this progress is to be merely secular or Christian.

In the Western Turkey Mission, including Constantinople and what is commonly known as Asia Minor, an unusual spirit of inquiry is manifest among all classes, and a better appreciation of the missionary work, both in those who favor and in those who oppose it. Natives who are indebted for all the education they have to the agency of the Board, and whose estimates of their own abilities or whose views of mission policy are not fully concurred in by the missionaries on the ground or by the Prudential Committee, continue to be quite free in their advice and criticisms. Some of these gentlemen, if they cannot be put in charge of the work themselves, so far at least as to disburse the funds of American Christians, would gladly bring in other agencies to take part in the work. But in spite of such unfriendly critics, — some of whom, instead of engaging in self-denying work ² for their own people, have disappointed the hopes and plans of the missionaries by coming to this country, — a much better feeling, on the whole, exists between the missionaries and the native Protestants than for many previous years, and thoughtful men among the Armenians are coming to realize the advantages of mission schools and seminaries, and to appreciate more justly the great work that has been done for them.

Efforts are in progress to give a larger share of labor and responsibility to Armenians of real worth and ability. They have been urged to assume the charge of the religious newspapers, as well as of other publications, and to cooperate with the missionaries as evangelists. In the Nicomedia station a joint committee of delegates from the churches unite heartily with the missionary in all plans and efforts for the furtherance of education and evangelization.

In the Central and Eastern Missions, with a view to more direct personal influence, missionary families are adopting the plan of spending several months at the more central out-stations. Some of the teachers of the girls' schools also devote a part of their vacation to prolonged visits at important points. Miss Proctor, of the Central, and Misses Bush and Seymour, of the Eastern, Mission, free now from the care of schools, devote their time and strength wholly to such efforts. In one of these tours, Miss Bush writes of holding meetings night after night, attended by from two hundred to four hundred women. The influence of such labors in raising the standard of Christian life cannot be overestimated.

¹ These colleges, outgrowths of the missionary work, are under the charge of Trustees independent of the Board.

² It is not strange that America should attract men of generous ambition, and seem like a Paradise as contrasted with their own country. But duty to the cause of Christ and one's fellow-men must outweigh mere personal pleasure or profit. If young men educated at Samokov, Marsovan, and Harpoot, by the aid of mission funds, and prepared for efficient labor among their own people, were actuated by the same spirit that leads the graduates of our seminaries to choose the privations and hardships of home missionary life, there would be less of this American fever, less of occupation for critics, and less exhibition of mistaken sympathy. Happily there are many faithful pastors, preachers, and teachers among the Armenians, who are "our joy and crown," and the hope of their native land.

Various publications in different languages, aggregating in all over seventeen millions of pages, have been issued by the press at Constantinople. There were received for sales and for subscriptions to religious newspapers nearly \$8,000, and not far from \$17,000 by the Bible Societies, British and Foreign, and American, for the sale of Scriptures in different languages. It is worthy of special note that, while the Moslems cannot readily be reached by the preacher, they have purchased the Scriptures more freely than ever before. Thousands of copies in Osmanli-Turkish have thus gone into circulation. The amount spent by the people for religious purposes and for education, notwithstanding their increasing poverty and the struggle of many, who were once possessed of means, for the barest necessities of life, cannot have been less than \$50,000 the past year. The full significance of the recent vigorous action of England in Egypt on the future of Mohammedanism as a political power is not yet apparent, but it can hardly fail to abate its pride, induce a wholesome respect for Christian nations, and promote the safety of missionaries in all parts of the Turkish Empire.

INDIA AND CEYLON.

The missionary force has remained the same as last year, save the addition of a married couple, the husband the son of a missionary, and four young ladies, three of them daughters of missionaries. It is an interesting fact that in these missions, out of seventy-two missionaries, twenty-four are children of missionaries. The work in these fields was never before in so prosperous a condition as now. Between five hundred and six hundred were added to the seventy-one churches on profession of faith. Plans are being carried out to raise the standard of instruction of the native preachers. The spirit of caste is less bitter, and Christians of a dozen different castes, from the Brahman to the lowest pariahs, sit together at the common table of our Lord. The event of the year in the Maratha Mission was the semi-centennial Jubilee, in October of 1881. Public exercises of great interest were held for four days, and a thousand native Christians were in attendance. Similar large assemblies of the native Christians have been held during the year in the Madura and Ceylon Missions. One such recently held in Battacotta, in which much gospel truth was communicated under the form of a sacred concert, was attended by not less than two thousand persons. These large gatherings inspire fresh hope and courage in the hearts of the native Christians, compel respect for the Christian name, and do away with popular prejudice. Mr. John S. Chandler, of the Madura Mission, and the Misses Leitch, of Ceylon, with their brother, have been especially happy in the use of sacred song on such occasions, as a means of religious instruction.

The Madura Mission reports that "the machinery necessary to carry on the work effectively and successfully is all in good working order." They wait hopefully for a special divine blessing on their labors. The same is true of Ceylon. The people are largely acquainted with the gospel, and a great movement, which shall lead multitudes to break away from their old hereditary customs and range themselves under the banner of Christ, may be looked for at any time, in response to the faith and prayers of the people of God. A native pastor, connected with another missionary society, writes, "There is a restlessness, an increasing restlessness, on the part of the masses, and often have I heard them exclaim, 'Oh, do show us the way of salvation! Show us the inner mysteries of your religion. We are far from being happy. We want peace. Our religions do not satisfy us. Can your religion give what ours cannot?'"¹ In view of such testimony, and of results accomplished, shall we not say there is hope for India?

CHINA AND JAPAN.

It is still a time of preparation in China, but not without results sufficient to encourage and stimulate enlarged effort. Eighteen churches have been organized, in which

¹ Rev. R. Rowroji, Aurangabad, *Church Missionary Gleaner*, August, 1882.

are enrolled over nine hundred members, of whom seventy-four were received during the year. The Foochow Mission has been sadly crippled for want of men, but has enjoyed a signal blessing in its work on the Upper Min, where a native physician who has but recently come to the truth has told the story of the cross with such effect, in the village where he resides, as to have won many, and the first visit of a missionary to this village was to organize a church. Such an example of the leavening power of the gospel, and of what an individual believer can accomplish, will be of the greatest value in encouraging the mission, as well as the native Christians. In the North China Mission, besides preaching at the central stations, where audiences are ever ready to hear the truth, much effective work has been done in touring, especially from Kalgan into the northern portion of Shanse.

The plan long in contemplation to move westward into Shanse is now in a fair way to be carried out by the Oberlin Band, one of whom has already removed to Tai-yuen-fu, the capital of the province, where he is soon to be joined by three other missionaries now on the way. As regards the climate, the productions of the country, and general healthfulness, as well as the friendliness and accessibility of the population, and its nearness to another mission of the Board, the location of this new mission is one of the most favorable. In response to an invitation from the Executive Committee of the American Missionary Association, emphasized by Rev. W. C. Pond, of California, arrangements are in progress to begin a mission at Hong Kong, to aid Chinese Christians returning from this country and Australia in efforts to make the gospel known among their countrymen.

This brief reference to missions in China would not be complete without allusion to the valuable services of the four physicians, two of them women, and the opportunities presented them for gaining the confidence and regard of the Chinese for themselves and the spirit which animates them. Nor should we omit the self-denying labors of other women in these missions for the welfare of their sex.

When we recall the fact that the first evangelical sermon ever preached in Japan was preached by a missionary of this Board at Kobe only ten years ago to an audience, besides the domestics of the missionary's family, of one person, it is hard to realize the situation to-day, as we read of eighteen churches with a membership of nearly nine hundred; of a collegiate theological institution with one hundred and twenty students; of three boarding schools for girls with one hundred and fifty pupils; of hospitals and dispensaries in charge of mission physicians; of the unlimited opportunities for woman's work in the homes of the people; of a Young Men's Christian Association, and a Home Missionary Society active in disseminating gospel truth; of a Christian literature reckoned by millions of pages, a part of it issued by a native publishing house; of crowds numbering from three to five thousand listening hour after hour to the discussion of Christian themes; and last but not least, as expressive of the changed thought and sentiment of the people, of an expenditure of not less than \$10,000 by the people themselves during a single year for religious literature and the support of religious and educational agencies, — and this is but the record of the mission of the American Board, to say nothing of what other societies have accomplished. Hindrances there are, difficulties to be overcome, but after all, as we see the change already effected, must we not say, "This is the Lord's doing; it is marvelous in our eyes"? The one great want is living, earnest, consecrated preachers of the Word, — men of thoroughly disciplined character to grapple with the errors, superstitions, and false philosophies, native and imported from Christian lands, — men able to hold up in simplicity and power the great truths of the gospel. Some such men have already gone forth from the Kioto Training School, and more are to follow. It is the conviction of some of the older members of the mission that its very stringent policy a few years ago in regard to any pecuniary assistance even to truly deserving men, who could not otherwise prepare themselves to become preachers,

is in some measure responsible for the present want of an adequate native agency, and has led other societies to send in their representatives to reap in the field which we had sown. There is a limit to the amount of aid that may be wisely withheld, as well as to that which may be wisely given. Of all countries, Japan is to be evangelized by its own sons. For a little time only Japan needs the generous aid and sympathy of more favored Christian lands, — for a little time only, and then she will care for herself. The manner in which a new church was recently organized in Osaka, a house of worship erected and paid for, and a pastor called whose support was assumed from the start, is suggestive of the future of Japan.

The missions in India and Japan have been favored during the year by a visit from the Rev. Joseph Cook, of Boston. His addresses were highly appreciated by all classes, natives as well as missionaries.

MICRONESIA AND THE DAKOTA MISSION.

In Micronesia the missionary work has suffered much by the breaking down in health of several of the missionaries, and by the unfaithfulness of some of the native preachers. But if there is something to discourage, there is also much to cheer. Singular success still attends efforts to make the gospel known in islands to the westward of the Caroline group, especially among the Mortlocks and at Ruk. The veteran Sturges has returned to the scene of his former successes in locating teachers and preachers, in the confident expectation that on his next visit he will find school-houses and church edifices erected by the people themselves, and goodly numbers ready to make confession of their faith in Christ. Mr. and Mrs. Logan are at home for a season of needed rest. Mrs. Snow, on account of the failure of her health, has also been obliged to return to her native land, but not till she had shown to her spiritual children at Kusaie her love for them, and given to us all a touching example of loyalty to the Master.

In the Hawaiian Islands Dr. Hyde continues his valuable labors in his training-school for native preachers, and in many other ways, especially during the late great revival, has found ample scope for his best efforts. A very interesting work is also in progress among the Chinese immigrants, under the care of Mr. F. W. Damon.

Work has been carried on much as usual among the Dakotas; but further notice here is unnecessary, as a special report on Indian Missions will be presented at this meeting by the Secretary in charge of that field.

PAPAL LANDS.

There is no reason to distrust the ultimate success of labor in Papal Lands, and, for the time and money spent, the results are in advance of those realized in entering upon purely heathen countries, with the exception of Japan and other islands of the Pacific. It has not been the purpose of the Board to send a large body of missionaries into Roman Catholic countries; it has been thought sufficient to send a small number to begin with, and then to make use largely of native agents. A people who already have some knowledge of Christian institutions and of Christian doctrine, although more or less perverted and mingled with false notions, is in a very different position from a purely heathen nation. It is believed that an exhibition of a purer faith and of the New Testament polity will be sufficient in a short time to waken attention, to call forth interest, and lead to a reform or a reconstruction of religious institutions.

The necessity of such reform has only become the more apparent with the progress of missionary labors. The moral degradation of the lower classes, the skepticism and infidelity of the higher, and the opposition of the local governments at the instance of the Papal hierarchy have made the labors of the missionary in some respects even more trying than in a purely heathen land. Years of patient toil are required. But in Spain and Austria there are abundant evidences of the power of

the gospel. A spirit of inquiry has been awakened. Men who have embraced the truth are making it known to their neighbors and friends. The churches are enlarged. The light shines, and no persecution avails to put it out. At a time of so much encouragement, it is to be regretted that the missionary force is so much reduced, and that the work must be so much restricted for want of men and means to develop it.

The work in Western Mexico has been reorganized, and a new mission begun in Northern Mexico, at Chihuahua, on the line of the great railway, connecting St. Louis with the City of Mexico. It is a time of change. The people are awaking from the long night of superstition, and are ready, as never before, to welcome new influences for good. It cannot but be hoped that faithful labor on the part of missionaries will result in winning many to a Bible faith who would otherwise drift into infidelity. In any event it is not a little in our favor that some Roman Catholics welcome Protestant missions in the hope that the organization of Evangelical churches will tend towards the moral and spiritual improvement of their own church.

CONCLUSION.

So far as figures can represent the progress of the year, it may be gathered from the following statements : net increase of twenty-six in the number of missionaries ; a gain of twenty-three churches, and an addition of 1,700 members on profession of faith ; an increase of eighty in the number of native pastors and preachers ; an addition of seventeen high schools and seminaries of different grades, and of 1,000 youth in them ; besides 1,500 more pupils in common schools. Nor should we omit in this summary the efforts of the native Christians to help themselves, as expressed by funds raised and expended for their own schools, churches, and religious literature to the amount the past year of over \$80,000. But figures can give no just conception of the leavening processes effected by the agencies thus detailed, or by the circulation of over thirty millions of pages of educational and religious literature, by the personal labors of over one hundred women specially devoted to the welfare of their sex in schools and in the homes of the people, or by the example of the changed lives and character in so many lands of so many, once strangers and foreigners, now fellow citizens with the saints and of the household of God. As we look back over the year, we find abundant occasion for gratitude for the divine blessing, and fresh motives for enlarged effort.

GENERAL SUMMARY. 1881-82.

<i>Missions.</i>	
Number of Missions	20
Number of Stations	84
Number of Out-stations	708
<i>Laborers Employed.</i>	
Number of ordained Missionaries ¹ (5 being Physicians)	164
Number of Physicians not ordained, men and women	10
Number of other Male Assistants	10
Number of other Female Assistants ²	272
Whole number of laborers sent from this country	456
Number of Native Pastors	148
Number of Native Preachers and Catechists	438
Number of Native School-teachers	1,055
Number of other Native Helpers	271 — 1,912
Whole number of laborers connected with the Missions	2,368

¹ Including nine still supported at the Sandwich Islands.
² Including ten at the Sandwich Islands.

The Press.

Pages printed, as far as reported 31,000,000

The Churches.

Number of Churches 291
 Number of Church Members, as nearly as can be learned 19,755
 Added during the year, as nearly as can be learned 1,701

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes . . . 63
 Number of Pupils in the above 2,210
 Number of Boarding Schools for Girls 41
 Number of Pupils in Boarding Schools for Girls 1,688
 Number of Common Schools 806
 Number of Pupils in Common Schools 31,953
 Whole number of Pupils ——— 36,865

GROWTH AND NEED OF THE FOREIGN WORK.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[*A Paper presented at the Annual Meeting of the American Board, at Portland, Me., October 4, 1882.*]

THE question is often asked of the Secretaries of the American Board, "How many men do you need for the foreign field?" The answer usually given, "Twenty-five or thirty in addition to those already in service," refers only to the pressing wants of existing missions. If regard were had to the extent and actual needs of the entire field which in the providence of God has been left to the constituency of the Board, the answer would be a very different one. That field now embraces a population of over one hundred million of souls. Many of the current statements in regard to its needs are very misleading, and tend to belittle its claims in the popular mind. Because as many men are needed for Vermont or for Dakota Territory as the Prudential Committee of the American Board ask to supply the urgent demand of the missions under its care, it by no means follows that the work in these different fields is in equal need or of equal importance to the promotion of the kingdom of Christ. Nor does it follow that because only a few men are called for, and a relatively small advance is asked in contributions to the treasury, that more is not needed. It is due to our constituency to set forth occasionally a full view of the whole work, its opportunities and its needs. This is only practicable as we take into account its growth and development, the principles on which it is conducted, and the populations that have become accessible to effort. Our purpose may be best served by a brief review of successive decades.

I. 1810-1820.

At the first Annual Meeting of the Board in 1810, the Prudential Committee and the Corresponding Secretary were instructed to obtain information concerning unevangelized nations, to be reported at the next meeting; and the young men at Andover who had offered their services were advised to pursue their studies till such information was secured. The vast populations of the heathen world were indeed sitting in darkness, but they were apparently inaccessible. The next year, after securing all the information at command, Messrs. Judson, Nott, Newell, and Hall were appointed missionaries, "to labor in Asia, either in the Burman Empire, in Surat, or in the Prince of Wales Island, or elsewhere, as Providence should open the most favorable

door." The vagueness of these instructions is evidence of the practical inaccessibility of the heathen world at that time. This inaccessibility is further shown by the fact that in neither of the particular regions mentioned did the Board ever establish a mission, and also by the difficulty experienced in finding "elsewhere" an opportunity for missionary labor; yet by persistent effort a beginning was made in the Maratha field, and three years afterward in Ceylon. The rising missionary spirit, not to be baffled by difficulties abroad, had also been directed towards the Indian tribes within our borders, and a vigorous mission was begun among the Cherokees in 1817, and another among the Choctaws, the year after.

In the mean while, Providence was preparing the way for labor in another quarter, and the tears of a poor waif from the Sandwich Islands, sitting on the threshold of Yale College, fell not in vain. A party of fourteen missionaries, led by Bingham and Thurston, sailed from Boston in October, 1819, for the Sandwich Islands, to begin a work which was to give a new impulse to foreign missions the world over. A few days later Fisk and Parsons left for Palestine, in the hope of republishing the gospel at Jerusalem.

By the year 1820, six different missions had been organized, twenty-three stations occupied, and eighty-eight missionaries, including twenty-six ordained ministers, had been sent out. The energy and boldness displayed in the first decade marked the faith of the fathers, who walked not by sight, but by the light of divine commands and promises. The expenditure for the year 1820 was \$57,000. The accessible population, including all the inhabitants of the Sandwich Islands, the two Indian tribes, and the few thousands reached in Bombay and Ceylon, did not probably exceed one hundred and fifty thousand. Of the entire missionary force, forty-four were employed among the Indians. The first converts were enrolled among them, and woman's work, which has since grown to such magnificent proportions, was begun by two unmarried women in 1817, among the Cherokees. It was not yet time for a native agency. The missionaries were sufficient for the population within their reach.¹

II. 1820-1830.

During the next ten years, explorations were made in South America, on our north-west coast, on the west coast of Africa, in the Barbary States, and in Asia Minor. As the result of the last-named efforts, work was begun in Greece and Syria, and preparations were made to establish missions among the Armenians and the Nestorians. Seven missions among Indian tribes were received in 1827 from the United Foreign Missionary Society, when this organization, the representative of the Reformed Dutch and Presbyterian Churches, was formally united to the American Board.

The efforts of the Board to push its work in all directions were not as well sustained

¹ Two experiments were begun, of value for the information thereby acquired: one that of educating youth from abroad in this country, in the hope of their return to preach the gospel to their own people; the other that of introducing the arts of civilized life in connection with the gospel. The Foreign School, established at Cornwall, Connecticut, in 1816, to which youth from different mission fields were brought for education, began with great promise, had at one time over thirty students in attendance, many of whom made profession of religion, but was closed after ten years' trial. The young men educated here, at great expense, were of little, if of any, value to the missionary cause. Of twelve Greek youth, eleven of whom finished their studies at Amherst or Yale, only two names appeared in subsequent years as helpers to the missionaries. One of these left his post to study medicine, and the name of the other was soon missing on the roll of laborers. The experiment, however, was not in vain. It proved that native agents should be educated in the countries where they are to labor, and thus be kept in sympathy with their own people; and it justified all needful expenditure in the founding of schools and seminaries for higher Christian education on mission ground.

The second experiment, the introduction of the arts and usages of civilized life, was tried among the Indians, and later in the Sandwich Islands, and the result in each case was the conviction that preaching of the gospel should be first, and civilization afterwards; that education, even, valuable as it is, is to be used as a missionary agency only so far as it may secure attention to gospel truth, and be a means of preparing native teachers and preachers to take up and carry forward the work begun by missionaries. The gospel must give the impulse to an intellectual movement, and institutions to foster it, once fairly begun, must be largely sustained by the people themselves. The first decade in the history of the Board was thus fruitful in its lessons for after times.

as had been anticipated, and in 1830 a debt of nearly \$24,000 was reported, the receipts of the year amounting to only \$87,000, though the average of the previous four years had been about \$100,000. But Secretary Evarts' Annual Report, the last he was to write, had no note of discouragement. After foretelling with singular accuracy the growth of this country for the next fifty years, and anticipating the development here of Christian agencies as nowhere else on the globe, he adds, "In a thousand ways the beneficial influence of sending the gospel abroad is felt in our religious prosperity at home. If, through the apathy of Christians in regard to the condition of the heathen, it should be necessary first to cripple and then to withdraw our foreign operations, sad would be that hour, and of a most disastrous influence upon all our domestic institutions. Be it known, then, and felt by us all, that there is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant pagans;" — words as true to-day as then.

By this time, a good beginning had been made. The work among the Indian tribes was bearing rich fruits. Among the Choctaws three thousand inquirers were reported, and two thousand had begun to pray. More or less interest was developed among other tribes. In 1830, of the 225 missionaries on the roll of the Board, 147 were engaged among the Indians. Of these, 34 were unmarried women. Thus early and vigorously was the American Board engaging in woman's work in the only fields then open to such labor.

In the Sandwich Islands, thirty missionaries were busy in preparation for the triumphs of grace soon to be recorded. Nearly one half of the population, from children to men of threescore, were reported as pupils in schools, eager listeners to such instruction as teachers imperfectly taught could give, under the supervision of missionaries. Maria Ogden was beginning her half century of work for Hawaiian women. Only two hundred converts had as yet been received to Christian fellowship in these islands, but drops of the coming shower were beginning to come thick and fast.

In the Maratha Mission a thousand boys and four hundred girls were brought under religious instruction, the press was turned to good account, but conversions were few, — for the first twenty years hardly equal to the number of missionaries who laid down their lives to set up the standard of the cross in Western India. Gordon Hall had finished his course, his last effort being an appeal to American Christians to care for the twelve millions of the Maratha people, — an appeal which still awaits an adequate response. In Ceylon, too, it had seemed best to turn attention especially to the young, and twenty-five hundred boys and one fourth as many girls were in boarding and day schools. One revival after another cheered the hearts of the missionaries, till one hundred and thirty had been received into the churches, of whom seventy-five were from the boarding-schools. An attempt to found a Christian college, on which the hearts of the missionaries were much set, was thwarted by the jealousy of the local government. The coming of any more missionaries was forbidden, on the ground that the British government was abundantly able to Christianize its own subjects. The auspicious opening in Ceylon was thus checked, and many schools were given over to the Church Missionary Society.

In Western Asia only tentative efforts had been made. Dr. Anderson — afterward and so long known as the honored Foreign Secretary — was sent out to confer with the brethren in that quarter. As a result, Jonas King soon made his home at Athens, Bird and Whiting reoccupied Beirut, the Syrian Mission was begun, and arrangements were perfected for an early advance into Asia Minor.

Thus far, eleven hundred converts had been received to mission churches, — three fourths of these from the Indian tribes; fifty thousand pupils were found in mission schools, and the press had been put to use in eleven different languages. Twenty-eight native assistants were reported in Ceylon, five in the Sandwich Islands, and one

among the Indians, who bore the honored name of John Huss, — thirty-four in all. The population in the different fields that could be regarded as accessible may be estimated as not far from two hundred and twenty-five thousand.¹ The distribution of missionaries gave two missionaries to one thousand of the population among the Indians, one to two thousand in Ceylon, and one to three thousand, soon to be increased to one for every two thousand, in the Hawaiian Islands. Despite embarrassing debts, amounting sometimes to twenty per cent. on expenditures, the Prudential Committee had fearlessly accepted the services of every preacher of the gospel, who produced satisfactory evidence of his missionary qualifications, and called for more.²

Such was the supply of missionaries in 1830, when the whole number was about half what it is at present, while the accessible population to-day gives as large a number to the care of each missionary as to the entire missionary force at that time. The different Presbyterian and Congregational bodies were then united in one foreign missionary Board. The one stream now flows in four branches; the number of missionaries has been increased four fold, the contributions twelve fold, the field of accessible population more than eight hundred fold.

III. 1830-1840.

The next decade is still more remarkable for the energy, the boldness, and the faith with which the work was carried forward, till the check received in consequence of the financial crisis in 1837. It was not so much the results accomplished as a sense of duty to the unenlightened millions — the claims of our Lord on the obedience of his followers and the sublime faith which laid hold of the promises of God — that prompted such generous endeavor, such large-hearted plans.

The missions to the Armenians were begun in 1831, when William Goodell entered the harbor of Constantinople; the occupation of Smyrna, Broosa, Trebizond, soon followed. Justin Perkins pushed on to recover the Nestorians also to a purer faith; the Mohammedans of Persia were not neglected. The attempt to reach Jerusalem lost its romance, but the beginnings at Beirut and on the Lebanon gave promise of the work to be done in the Syria Mission for the Arabic-speaking races of the world. The missions in India spread from Bombay into the interior on the one side, and from Ceylon on the other, across the Channel, and gave rise to what were afterward known as the Madras, Madura, and Arcot Missions. Vigorous efforts were made to establish missionaries in Siam, on the islands of Java, Borneo, Sumatra, and at Singapore, in the Indian Archipelago, — efforts made forever memorable by the tragic fate of Lyman and Munson. Still further to the east, early in 1830, Bridgman and Abeel had arrived at Canton, their expenses out and their support for a year having been assumed by a Christian merchant of New York city. This attempt to gain a foot-hold in China had been supplemented by explorations in the valley of the Min, and an ineffectual effort to gain a landing in Japan. Missions were begun in Western and Southeastern Africa, and plans were formed for pushing into the interior. The American continent was not neglected. Patagonia and the regions of the Columbia River were explored, and new missions instituted among the Indians of Oregon, the Pawnees, the Sioux, and the Abenakis. The charge to Lindley, Grout, and others, on leaving for South Africa in 1834, contained these stirring words: "Large designs, vigorous action, dependence upon God, — these are the mottoes of our enterprise." In 1835 a call was made for fifty ordained missionaries and as many lay teachers to supply existing missions, and "five or six first-rate men, of apostolic spirit, to place in the central regions of Asia, in Afghanistan and Thibet, to report the intellectual and moral condition of those countries to the churches, and what can be done to bring the

¹ Sandwich Islands, one hundred thousand; Indians, seventy-five thousand; Marathas, twenty thousand; Ceylon, twenty-five thousand; and possibly five thousand in Western Asia.

² See *Annual Report* for 1831, p. 16.

gospel day upon the darkness of their long and dismal night." Large designs, surely ! But a grander plan was presented the next year. The revival of 1831 and 1832 had awakened throughout the country a deeper interest in all Christian work. The income of the Board had doubled in the last six years, and was to be advanced still more the year to come. At the Annual Meeting of 1836, Dr. Anderson presented an outline of missionary work, in keeping with the spirit of the time. It was the first comprehensive survey of the mission field that had been laid before the Board. Leaving to other Boards and to the Christians of other nations their proper proportions, it called for twelve hundred and sixty ordained missionaries, four hundred and twenty laymen as assistants, besides female helpers probably as many more, — in short, for a missionary force of nearly four thousand men and women.¹ It was proposed to reach in the fields already opened and explored a population of sixty-three millions, on the basis of fifty thousand souls to each ordained missionary. Nothing better illustrates the growth of the missionary spirit and the broad views of the Prudential Committee and the Secretaries of that day — Rufus Anderson, David Green, and William J. Armstrong — than such a scheme ; and it is worthy of note that, with the exception of the work in Papal Lands, the outline then sketched has been substantially followed in its details, not only by the American Board, but by the other Boards since organized out of its constituency.

This was also the first definite recognition before the Board of the necessary difference in the conduct of foreign and home missionary work. Hitherto missionaries had been provided for the work among the Indian tribes, in the Sandwich Islands and in Africa, much on the plan of home missions. The people were accessible ; the missionary spirit ran high : but, in view of the population soon to be reached in other fields, a different method was necessary. It was not to be expected that the constituency of the Board, then numbering about four hundred thousand church members, almost identically the same as to-day, would supply the sixty-three millions embraced in the contemplated field of operations with missionaries, schools, and a Christian literature, on the home missionary plan.

In keeping with this larger and truer conception of the work to be done had been the advance in the contributions from \$87,000, in 1830, to \$252,000, in 1837. During the four years prior to the Annual Meeting in 1837 one hundred and eighty-five missionaries had been sent out, sixty-three of these in the year just closed ; and forty-four more were under appointment, making an aggregate of one hundred and seven in a single year. It seemed as if the grand scheme outlined the year before was in a fair way to an early realization.

Then came the crash of 1837 ; the detention of missionaries ready to leave ; the bitter necessity of retrenchment ; the closing of schools and seminaries ; the discouragement of missionaries and of their friends at home ; and the exultation, in some cases, of the heathen abroad. The shock was felt at every station, filling the missionaries with embarrassment and grief, and striking with paralysis almost every branch of missionary labor. The blow fell most heavily on those missions that were the most advanced, on their schools and seminaries and opening work. In Ceylon only fourteen schools were left, out of one hundred and eighty-seven, and five thousand pupils were sent back to their homes. "What an offering to Swamy !" writes one of the missionaries, almost in despair. The boarding-schools for young men and women, that had been scenes of frequent revivals, were greatly reduced. The wide-spread impression — the result of past years of toil — that Christianity was soon to prevail was done away, and a generation was to pass before it was renewed. Indeed, it is only within the last three or four years that the work in Ceylon has regained the promise of 1836 and 1837. Other missions suffered as well. Among the Indians every school taught by a hired teacher was given up, and boarding-schools reduced in

¹ More exactly, 3,780.

number. This blow was specially disheartening to the Indian missions, which, with the exception of the Sandwich Islands, had gathered in twice as many members into their churches as all the other missions of the Board; disheartening, too, at a time when the United States Government was breaking up their homes and forcing so many of them across the Mississippi. The Indians felt that they had lost all their friends.

The missions in 1835-36 had simply sought to meet the calls pressed on them for schools and preachers; to meet the spirit of inquiry and of interest in the gospel which years of prayerful watching and labor had developed. The advance of \$75,000 in the receipts of 1837 over the previous year could not be sustained. It was only made upon the most vigorous representations of the Secretaries. The earnest appeals of the Prudential Committee for \$300,000 a year to meet the necessity of existing missions, to save from loss and disaster, were of no avail. Thirty missionaries under appointment were detained at home, waiting for funds to send them out. Young men who had been looking forward to the missionary work turned to other fields of labor. It is impossible to realize the extent of the disaster. It was not till fifteen years after, with the exception of the year 1842, that the regular income of the Board reached the sum of the \$300,000 asked for, and a new forward movement was begun, which reached its highest point in 1869.

Happily the sad news of retrenchment was long in reaching the Sandwich Islands. The great work of grace begun and in progress there could not be stayed. It was well that in the dark days that followed at home such cheering news should come from these ends of the earth; that when the Board met in 1838 it should hear of 4,973 added to the churches on profession of faith, and the next of 10,725 more.

In 1840 the number of missionaries connected with the Board was 365. The populations that might be called accessible had more than kept pace with the growth of the missionary enterprise. In spite of all the oppositions of Romanism and the priesthood of the Oriental churches and the political intrigues of Russia, the Turkish Empire was opening to the truth. Mission stations had been begun in the interior. By means of the living preacher and the press, probably not less than half a million of souls in Western Asia were thus brought under the influence of the gospel, and as many more in India and Ceylon. A few thousands only were as yet accessible in Africa or in the Indian Archipelago. China was still practically closed to effort, and Japan was but a name. In all, including the Indian tribes and the Sandwich Islands, not less than one million two hundred thousand souls were within reach of missionary influence in the different fields of the Board.

IV. 1840-1850.

The decade from 1840 to 1850 witnessed little change in the foreign work. The difference in the income was but \$10,000. The increase in the number of missionaries was but thirty in the entire field, and there was no increase in the number of native agents nor in educational efforts, save in the boarding-schools. These had advanced from twenty-four, with 807 pupils, to twenty-seven, with 1,094 pupils. The most noticeable advance was in the number and membership of the churches: from fifty-five to eighty-five churches, and from 17,234 to 25,875 members.

The missions to Siam, Singapore, Borneo, were given up, and the missionaries distributed at other points. Two new missions were begun in China, known as the Foochow and the Amoy, and the work was greatly enlarged in Asia Minor and in Syria. The missions in India, Ceylon, and among the Zulus attained to the full measure of their present strength.

In 1850, 100 of the 395 missionaries, male and female, were still to be found laboring among seven different Indian tribes, and in no field, save in the Sandwich Islands, had there been witnessed, year after year, such displays of the sanctifying power of the Holy Spirit. The ten churches among the Choctaws contained a membership of

1,100, of whom 182 were received in a single year. The Cherokees were well advanced in civilization. Besides profiting by the advantages of their own schools and seminaries, those who were able to do so sent their children to schools of a higher grade in the United States. The number of church members among the Indians, notwithstanding losses by frequent removals and the changes to which they had been subjected by the United States Government, was reported in 1850 as 1,639, — 500 more than in all the Asiatic missions, including India, Ceylon, China, and the Turkish Empire. With all these it was still a day of small things, or rather of laying foundations.

When young Boone, of the Episcopal Church, was meditating his mission to China, a class-mate asked him, "What can you do if you go there? There is no door open." The future bishop answered, "If by going to China and working out my natural life, I could only oil the hinges, that others might go in and work there, I would gladly go." A good deal of this work of "oiling the hinges" had been done, and was still doing, by missionaries of the Board up to this time, in what are now flourishing missions. In some instances, as in the Indian Archipelago, no doors were found; but everywhere men and women labored on in faith and hope, in obedience to the divine command. Yet had it not been for the remarkable blessing of God in the Sandwich Islands and among the Indian tribes, it may well be questioned whether the churches would not have become discouraged.

The population accessible to the efforts of this Board in 1850 had greatly increased since 1840, and may be estimated at not less than four and one half millions,¹ or an average of twenty-eight thousand to each ordained missionary, supposing an even distribution over the entire field. The problem was becoming a grave one. The field had enlarged almost four fold within ten years, but there had been little or no advance in the working force, or in the means at the disposal of the Board. This long stand-still was due to various causes, among which may be mentioned the reaction from the special effort of 1836 and 1837; the impoverishment of many of the larger givers in the cities, who had suffered most deeply from financial reverses; the withdrawal of Presbyterians in the Southern States, and of some of the constituents of the Board at the North, because of the anti-slavery agitation; the division of the Presbyterian Church into two branches, in 1838, and the formal recognition by the Old School body of another foreign missionary Board; and the increasing demands of home missionary work, in view of foreign immigrants and the advance of population into new regions to the westward. Amid so many distracting and unfavorable influences it was much for the Board to have held its own.

It was low tide for two years more, with little change in the situation, only a small increase in the number of missionaries, till the entire number amounted to 402, including 163 ordained missionaries, — only one less² than are now on the rolls of the Board. By the most rigid economy, and an expenditure of only \$257,000 in 1852, though \$300,000 were urgently needed, the Board was reported out of debt, with \$535 in the treasury, — in part the result of special efforts inaugurated at the Annual Meeting of the Board in this city.

V. 1850-1860.

During this decade two new missions were instituted: one in Micronesia, to give scope to missionary effort in the Sandwich Islands; and the other, the Arcot Mission, to enlarge work among the Tamil-speaking people of India. This mission, however, with the Amoy Mission in China, was transferred to the Board of the Reformed Church in 1857, when that body ceased to work through the American Board. The withdrawal of sixteen missionaries and the transfer of an average current expenditure of about \$12,000 a year made but little difference in the field or in the expenses of the

¹ Africa, 60,000; Western Asia, 1,200,000; Maratha field, 1,300,000; Madura, 1,200,000; China, 500,000; Sandwich Islands, 100,000; North American Indians, 75,000.

² Deducting the old missionaries still residing at the Sandwich Islands.

Board. Seven churches, with nearly three hundred members, were transferred. By the giving up of the Amoy Mission the American Board lost its vantage-ground in China as compared with other missionary societies. No mission had greater promise, and none has been more fruitful or made more substantial progress, than this. The fact that last May seven churches in the Amoy Mission called pastors, with the pledge of their support, is one of the most encouraging signs attending missionary operations in the Chinese Empire. The mission to the Jews, which had been begun in 1832 by Mr. Schauffer, since known as the "venerable Dr. Schauffer," was formally discontinued in 1856, and the missionaries transferred to the Armenian missions. Other societies were ready to prosecute labor among the Jews, and there seemed to be no probable lack of effort in their behalf. Missions among the Choctaw and Cherokee Indians were discontinued in 1859 and in 1860, partly in view of peculiar difficulties attending work among them, and partly, too, because those tribes had become so far Christianized and civilized as to be no longer proper objects of foreign missionary effort, in view of the claims of other portions of the unevangelized world. For the same reason there was a withdrawal in part of expenditure in the Sandwich Islands, and a formal recognition of the Hawaiian kingdom as a Christian nation.¹

Steady and persistent efforts in India and Ceylon were bringing in returns, but there was nothing of special moment to record in those fields, save the action of the Deputation in 1855, in recalling the attention of the missionaries to preaching in the native languages rather than education as the appointed means of saving men. In Africa, there was no small sacrifice of life and money, but as yet with no marked success.

But in Western Asia a great advance had been made, and by the year 1860 the work had nearly reached its present limits. Eleven powerful revivals among the Nestorians had set the seal of divine blessing on the labors of Perkins, Stoddard, Miss Fisk, and others. Living churches of Christ had been gathered at Mosul and Diarbekir on the Tigris, at Sidon, Beirut, Abeih, and other places in the Syrian Mission, and at various central points in Asia Minor, and work was beginning among the Bulgarians.

The number of missionaries, men and women, in 1860 was nineteen less than in 1850, but the loss had been made up by an increase in the number of native preachers and helpers. The average annual contributions to the treasury had increased by nearly \$90,000. The Board had pushed its operations to the extreme limits of its means, and sometimes, following what seemed to be the manifest leadings of Providence, had gone beyond them. The increase in contributions did not keep pace with the growing work; still less did the offers of service. It was becoming evident that more reliance must be placed on native agents and on the efforts of native Christians to sustain their own institutions. The towns and cities occupied in different parts of the world had doubled during the decade, an increase from 134 to 269; the number of places in charge of missionaries had increased from 106 to 119, and those in charge of native pastors and preachers from 28 to 150. The lesson could not be mistaken. Its conclusions were embodied in an *Outline of Mission Policy* from the pen of Mr. Treat, and formally adopted by the Prudential Committee in 1856, and reported to the Board. It was the result of a study of missionary development under the leadings of divine Providence. The subsequent conduct of the missions of the Board has been based largely on the principles set forth in this outline, though individual missionaries differ in the degree and thoroughness with which they observe them.

It was not that the methods formerly followed were wrong in the peculiar circumstances amid which missions had been begun, but, in the changed conditions of the work as the result of progress, of experience, and a wider observation, the time had come for a revision of methods. The few hundreds and thousands accessible at first

¹ Subsequent events have shown that, though a relatively larger proportion of the population was enrolled in the membership of the churches than is to be found in most Christian countries, sufficient time had not elapsed for their discipline and growth in moral and social Christian character to be left to themselves, or without the watch and care of those whose character had been the product of Christian institutions which were the slow growth of centuries.

had given place to the millions. Christianity had gained a prestige and influence that secured for it attention as never before. Indeed, the time was near when barriers to missionary operations in all parts of the globe were to be removed, and the due preparation must be made. The population accessible to the Board in 1860 was not less than ten millions,¹ or sixty thousand to each ordained missionary, and about twenty-six thousand to each man and woman from this country engaged in the foreign work.

The half century of the Board closed hopefully. The debt of \$66,000, reported in 1859, was removed in grateful recognition of the divine blessing, and just in time, before the strain and trial incident to the great civil war. The little group of eight who composed the first missionary company were represented by 1,257 men and women that had been distributed through twenty-six different missions in all portions of the globe. One hundred and sixty-two churches in which 55,000 members had been enrolled, an average of over 1,000 a year, attested the presence and blessing of the Holy Spirit. Thousands and tens of thousands of children had been gathered into schools. Fifty millions of pages, in over forty different languages, were annually issued from the press, including the Scriptures entire or in portions. There was good reason for observing the jubilee of 1860.

VI. 1860-1870.

The decade from 1860 to 1870 was one of steady growth in existing missions, with but little other change. The number of towns and cities occupied increased from 269 in 1860 to 632 in 1870. As the number of missionaries had fallen off from 376 to 354, and of ordained missionaries from 166 to 143, the enlargement of operations was due to the increase of native agents. The income of the Board was sustained with singular fidelity during the war. For five years out of the ten, a small surplus was reported in the treasury. The great embarrassment was the inability to secure new missionaries. For six years only twenty-three new laborers were sent forth, and the missionary staff was reduced in 1866 to 312, but rose again in 1870 to 354. The number of missionaries reported in 1852 was not reached again for nearly thirty years. The field had been enlarging as never before. China was so effectually opened by the war of 1860 and subsequent treaties that Dr. Blodget, of Peking, wrote in 1866, "I know of nothing to hinder young men from going two by two to towns, cities, and villages throughout the whole country, preaching the gospel and distributing the Word of God to all the people." The day looked forward to by the patient Bridgman had come. His eyes had seen it, and the burden resting on his heart found expression in his dying soliloquy, "Will the churches sustain the mission?" In keeping with the new opportunity, Mr. Treat in 1867 urged upon the churches the special obligation to evangelize the Chinese Empire. Alluding to the efforts put forth in our great war, just ended, he closed one of his most finished paragraphs with the words, "Doing great things for the heathen has ceased to be a question of power; henceforth it is simply a question of will."

In the mean while Japan was opening. A special messenger to the churches of this country appeared in the person of Joseph Neesima, sent, not of men nor by men, but manifestly of God. His earnest pleading during one of his college vacations, "Send missionaries to my country! Send missionaries to my country!" rung in the ears of the Foreign Secretary, and in 1869 the Board formally appointed the son of a former Secretary to that interesting field. The decade closed with enlargement for China, and the preparation for the new work in Japan.

The accessible population was at least threefold greater at the close of the decade than at its beginning; but there had been no enlargement of the missionary forces. Singularly enough, for four years the number of men in the service remained at the same figure. We seemed to have reached the limit of missionary strength; but there had

¹ In Africa, 60,000; Western Asia, 4,000,000; in the Maratha mission, 4,000,000; in Madura 1,200,000; in China, 600,000; in the Sandwich Islands, 100,000; among the North American Indians, 40,000.

been enlargement in the direction of the native agency, and the range of Christian influence was steadily widening.

VII. 1870-1882.

The year 1870 was a memorable one in the history of the Board in consequence of the withdrawal of the great body of the New School Presbyterian portion of its constituency. The outlook was not hopeful. The year closed with a debt of over \$22,000, and with a prospective loss of what proved to be from one fourth to one third of its pecuniary support, while still by far the greater number of its mission fields remained on its hands. The portion transferred included but a small fraction of the population then accessible, but it covered fields of great popular interest, especially the Syria and the Nestorian missions, precious in the memories of past years, and in the lives and labors of some of the noblest and worthiest of missionaries.

It was fitting that the meeting of the Board in 1871 should be held at Salem, as one of the early centers of missionary effort and interest; as the place, too, from which the first missionaries set sail to the foreign field. It was with some misgiving that the friends of the Board came together. They knew that many who had shared with them in the discussions and privileges and Christian fellowships of the Annual Meetings would not be present, and there was some fear that the meeting would be thinly attended in consequence. But there was an unexpected rally from all quarters, and the meeting of 1871 was the largest ever held up to that time, with the single exception of the Jubilee Meeting of 1860, at Boston.

The manner in which the constituents of the Board thus rallied to its support was very cheering, — something magnificent. They gave all that was asked for the added burdens of the work, and reduced the legacy of debt by over \$18,000. The next year the remainder of the debt was cleared off, and over \$16,000 surplus reported in the treasury at the close of the year 1872. In these circumstances the work in Papal lands was entered on with vigor. The missionary staff was increased from 123 ordained missionaries in 1871, to 152 in 1874, and thirty-six new places were occupied by native preachers. But the next four years were years of trial; of encouragement abroad, but of discouragement at home. The limit of home effort seemed to have been reached again; no increase in the receipts of the Board, despite the most urgent appeals from the missions, and the most faithful representations of the Prudential Committee, set forth with all the clearness, force, and eloquence which characterized the productions of Secretary Treat. The field abroad was enlarging on every hand. Over 100 new centers of influence (from 493 to 608) had been occupied within the seven years; the number of pupils in high schools and seminaries had more than doubled (686 to 1,482). Fifty per cent. more pupils were to be found in the common schools (13,583 to 23,631), and sixty per cent. more members in the churches. The number of native pastors and preachers had been increased by nearly 100 (523 to 618), and hundreds more were needed in new places. This was the growth of seven years, — a growth that quite overran the annual receipts; and so debt was reported year after year, relieved in part by the generous offerings of friends at Chicago in 1875, and then again, as by special inspiration from the Head of the Church, wholly removed at Providence, in 1877. But it would not stay removed. The cry of the perishing sounded in our ears. The men at the front, who had given their lives to this work, were crippled in their efforts, almost despairing. The dark days of 1837 seemed to be coming back. One veteran, who had marched with Sherman to the sea, complained that it would be a waste of men and effort and opportunity, if, on going into action, he was to have but a single round of ammunition, when his old leader never thought of his going in with less than sixty. These cries and pleadings came to the Missionary House, and in the effort to meet them the result was debt, and then retrenchment. There was no help for it. The new work in Papal lands was cut down to the lowest figure. Men and women in the older fields were left short of means. Needed school buildings

and even comfortable houses for missionaries must wait. Native agents, on whom years of labor had been spent, and on whom so much depended to take up and carry forward the work begun, had to be dismissed and left to go into secular pursuits. The sum of \$100,000 a year more than the average receipts was required. But the friends who had again and again come to the rescue, were beginning to complain, and there was no alternative but to cut down appropriations and reduce the scale of expenditures, cost what it might; and it was done, — done, with what result need not be here repeated. But in the darkest hour the prayers of many were heard, and deliverance came through the Otis legacy. The cable conveyed the glad message, and there was new hope and joy and thanksgiving in every station round the globe. A more signal instance of divine interposition in behalf of Christian work is not recorded in the annals of the church. The Lord would relieve his people, and beckon them to grander enterprises. The first duty of the Prudential Committee — the relief of the instant distress — had been attended to. The next was the supply of long-deferred necessities, in order to put the different missions in the best possible working order; and lastly, some new enterprise to meet the popular expectation of enlargement, especially in the direction of China and Africa. The practical impossibility of making the Christian public aware of the real distress which the Board had suffered, or of the demands of existing missions, became only the more obvious by calls to establish missions in Jamaica, Cuba, Brazil, Bolivia, Peru, Ecuador, Guatemala, New Zealand, Belgium, France, Portugal, and, more recently, in remote provinces of China, and in Corea, not to speak of new outlay in the old fields. Yet no new work has been attempted save on a limited scale in Africa, and, according to a long-cherished plan, in the province to the west of that already occupied in North China. By such forbearance against the most urgent representations of some of their friends, the Committee feel that they have justly earned the right to be called "Prudential."

The field now in charge of the Board is so large, and its demands are so great, that the utmost prudence and carefulness have been necessary to moderate undue expectations at home as well as abroad, and not to spend a dollar except for the best missionary reasons. No increase of salaries has been asked, or granted, save for the same reasons as would have been decisive four years ago, though missionaries then sometimes forbore to ask what they really needed for their health and the welfare of their families. Not a school building has been erected, or aid given towards one, or for church building, except where the need seemed imperative. Indeed, if there has been any difference, greater scrutiny has been had and greater care shown in the use of funds. It has been the hope of the Committee that a wise and careful use of the great bequest would enable the Board to meet the deferred wants of the missions, and supply the current needs of healthful growth for a few years, while the churches, recognizing this singular interposition in their behalf, and the plan of the Committee to turn it to the best possible account, would so increase their contributions as to be ready to take up and carry forward the enlarged and constantly enlarging work. Thus far their hope has not been realized. The Committee feel, therefore, that it is due to themselves, due to the churches, due to the cause, and due to the leadings of divine Providence that a careful exhibit of the actual situation should be presented.

In 1870, by the great increase, especially in China, the population accessible and looking to the American Board for the gospel could not be estimated at less than 30,000,000,¹ or over 200,000 souls to each ordained missionary. The withdrawal of the Presbyterians diminished the entire field by perhaps half a million, and thus added to the quota of each missionary remaining with the old Board.

In 1870 was added the mission in Japan; and, two years later, missions in Papal lands; and, more recently, new fields opening in Central Africa and China, till the

¹ Africa, 300,000; Western Asia, 4,000,000; India, 6,000,000; China, 20,000,000; other fields, as Micronesia and North American Indians, 100,000.

aggregate population now dependent on this Board and accessible to its missionaries — as much so as the non-evangelical, non-church-going portion of the population of the United States — cannot be reckoned at less than 100,000,000, or between 600,000 and 700,000 for each ordained missionary.¹

Such is the immense field that is practically dependent, not on all the Christian denominations of this country, as is the great home missionary field, but on the constituency of the American Board. It is a grand inheritance of Christian work, a sublime trust from the Head of the Church. Different portions of the field have been occupied in past years as the way opened, and according to opportunities, till, within the last twenty years, all barriers have gone down, and the whole field lies open, inviting us to come in and take possession in the name of the Lord of Hosts. While the one supreme object of developing self-sustaining, self-governing, and self-propagating churches of Christ is kept steadily in view, no uniform method can be followed in the matter of details. No two fields are altogether alike, and the differences must be regarded in carrying out the general plan. The Indian tribes and the people of the Sandwich Islands required a large and instant outlay of men and means, if they were to be saved from extinction. An ordained missionary to every three thousand souls, and as many more lay teachers, were necessary to the object in view, and the results amply justified the expenditure. So Ceylon was early occupied in force, and methods introduced there were admissible when only a small population was accessible. At a later day a larger force was thrown into Western Asia to revive the faith of the Oriental churches, with the ultimate aim of reaching through them the Moslem population of the Turkish Empire, till the number of ordained missionaries amounted to one for every 100,000 of the adherents to the nominal churches; or, including the entire population, one missionary to every 400,000. There seems to be no occasion to change the plan of operations thus begun in the Turkish Empire. It has been a success. New life has been introduced; thousands have been gathered into living churches of Christ; the Scriptures are in the hands of the people, in languages that they can read and understand; schools of every grade, from colleges and seminaries and high schools down to common schools for both sexes, have been established, and their support would now be largely left to the people were it not for the poverty and wretchedness consequent on an oppressive government. Important reforms of hardly less value to the end in view have been instituted in the old churches, and already tens of thousands of copies of the Scriptures are in the hands of the Moslems. The leaven of the gospel is doing its work, and there is no occasion to enlarge, but only to keep up for a time longer, the missionary force now in the field, to aid and encourage the native churches in the completion of the work begun.

Passing to India, we find one missionary to 350,000 in the Maratha mission, one to 166,000 in the Madura mission, and one to 40,000 in Ceylon. In the latter field, unexpectedly restricted by the coming in of other societies, the supply is ample, and the work is so far advanced that little more is necessary hereafter than to aid in the support of educational institutions fitted to supply an adequate native agency. The Madura mission presents the most satisfactory example, in a purely heathen field, of a work well in hand and fairly supplied with missionaries: twelve men to a field embracing about 8,000 square miles, with a population of 2,000,000. Though the mission in 1850 begged for a large increase in working force, so as to have one ordained missionary to every fifty thousand souls, the number has remained practically unchanged, and by its steady growth and prosperous condition presents one of the most interesting studies in the whole field.

The twelve missionaries have the immediate charge of 228 towns and villages, in which religious services are regularly held, assisted by 170 native pastors, preachers,

¹ China, 40,000,000; Japan, 8,000,000; India, 6,000,000; Western Asia and European Turkey, 25,000,000; Austria, 6,000,000; Spain, 6,000,000; Mexico, 2,000,000; Africa, 10,000,000; Micronesia, North American Indians, 250,000.

and Bible readers, by 31 teachers, male and female, in 13 high schools and seminaries, and 186 teachers in the 160 common schools. The thirty-three churches have a membership of 2,591, and the schools of all grades have over four thousand pupils. Five devoted women from this country represent Woman's Boards. Medical work is well cared for by Dr. Chester and Mrs. Capron, in addition to other missionary labor. The press is not neglected, nor any of the agencies best fitted to evangelize the population. The steady and healthful growth of the work in this field, the advance of the natives in efforts to sustain their own churches and schools, and the respect and regard shown to the missionaries by all classes, the growing conviction that Christianity is to prevail, all commend the method here used for imitation in other mission fields of like grade, as in India and China.

On this basis, the number of ordained missionaries in the Maratha field should be raised from 12 to 25; in the Foochow mission, from 4 to 36; in North China, from 15 to 75; in Shanse and the regions beyond, from 4 to 120; in Africa, from 13 to 65; in Japan, in view of the civilization and activity of the people, it might be enough to double the present number, or increase it from 14 to 28. No change would be suggested in the Turkish missions, where this method is generally observed, as at Harpoot, Cesarea, and other centers, nor in Micronesia, nor among the North American Indians. In Papal lands, six new men, for the proper training of native evangelists, would probably suffice.

On this general plan, therefore, of three ordained missionaries to half a million of the unevangelized in the principal mission fields of the Board, one man to 300,000 in Japan, and one to 750,000 or 1,000,000 in Papal lands, there is need of not less than 300 ordained missionaries in addition to the present force. Add to this number 25 thoroughly trained Christian physicians, 25 laymen in various capacities, and 200 devoted Christian women, and we might hope, in the light of past experience, to meet the urgent demands of our portion of the field. In short, we need to treble our present working force in order to the early evangelization of such part of the world as has been left to the constituency of this Board. This would mean a missionary force of 450 ordained missionaries, 75 physicians and laymen, and 300 to 350 unmarried women for teachers and special evangelistic efforts among their own sex. Supposing the men to go out married, and we have an aggregate of nearly 1,400 men and women devoted to this service. This would give but one ordained missionary to every 220,000 on the average for the entire field. To supply means for carrying forward the work on this enlarged scale, including expenses for Christian education, for a Christian literature, and for such assistance as may be necessary till the rising Christian communities can care for themselves, in addition to salaries and buildings for the accommodation of missionaries, would require an annual outlay of not less than \$2,000,000, or one half as much as is spent on education in the single city of New York.

The constituency of the Board have a right to our best judgment on the necessities of the work intrusted by them to our care, and it is not less our duty to the perishing millions, accessible and turning to us for the bread of life, to speak in their behalf.

"But," it may be said, "it is quite impossible to meet such a call." "Impossible" is not a good word for Christians, especially American Christians, to use. It does not sound well here, in view of what might have been had the work gone on from 1836 to the present time as during the twenty years previous, nor does it sound well in view of the growth and wealth of the churches that act through the Board. Would that we had something of the spirit that animated David Livingstone and his father in that humble Scotch home, as they talked of the good time coming, when men of wealth would go abroad at their own charges, or, failing of that, would send their sons!

OUR PRESENT FORCE.

Let us now take account of the force at present actually in the field. After deducting those who are disabled by reason of age or infirmity, and those who are as yet

unacquainted with the languages required, we shall find not more than one hundred and forty effective men. Add to these twenty missionary physicians and other laymen, one hundred unmarried women, devoted to schools and other work, and the wives of missionaries, most of whom are doing valuable service, and we have only about four hundred men and women as the actual working force, to whom is committed the evangelization of a population twice as large as is to be found in these United States. In this country we have one evangelical minister to every seven hundred of the population; and for home missionary purposes we may say that one ordained missionary is required for every thousand, though we are not sure that our home missionary societies would accept of so many for each of their missionaries. But it is idle to think of sending men to supply the need abroad in any such proportion. It is deemed enough to assign three ordained missionaries with their wives, and two single ladies, with possibly a missionary physician, to 500,000 souls. This proportion, — three ordained missionaries to 500,000 in the foreign field and one to 1,000 in the home field, — marks the difference between the two fields, and shows the possibility of evangelizing the world through the efforts of the churches of this generation.

With our present missionary force, or with any force that we can command, it is obvious that large expenditures are necessary for training schools and seminaries, that well-instructed preachers and teachers may be put into the field. As education advances, a Christian literature must supply the demand of the growing intelligence. The church edifice is as necessary in the foreign as in the home field. Indeed, every plea made for the various interests of the home work, for men and women of ability, tact, and true consecration; every plea for colleges and seminaries, for Christian literature and church building, are equally applicable to the foreign field, only intensified by the utter lack of the thousand elevating influences of centuries of Christian civilization. Every word of Carl Schurz and George William Curtis, at the recent Commencements of Harvard and Brown, as to the necessity of educated men to the welfare of the State, might have been uttered with as stringent logic and as brilliant eloquence at Constantinople, Bombay, or Peking; only we would have the education Christian, and not merely secular.

The simple fact that so large a sum is required as we are now expending, — about \$650,000 a year, — when the number of ordained missionaries is no larger than it was thirty years ago, when the expenditure was only \$257,000, is explained by the changes in methods of labor. The number of native agents is three times larger to-day than then, now 857, exclusive of more than 1,000 teachers. The number of out-stations in charge of native preachers in 1852, was 45; now it is 708. The number of high schools and seminaries has gone up from 17 to 104; of pupils in them, from 969 to 3,898. The drift of missionary expenditure is in the directions thus indicated. If men are not to be had from this country, it is clear that more regard must be paid to raising up an efficient force abroad. It is the lesson taught us by the experience of the last forty years; by the fact that so few young men in our colleges and seminaries are looking forward to the ministry; a lesson, too, enforced by the urgent appeals for men to enter the home field. For the most of us, the only thing we can do is to give of our means, not only to aid those who go abroad, but for the education and support of native co-laborers. So we become laborers together in the common cause. Certainly, if the present generation of the unevangelized is to hear the gospel message, it can only be by such united effort.

This method is not less the dictate of a wise economy. The average annual expense of a mission family, including outfit, travel, and dwelling-house, built or hired, expenses for children, for returns to this country from failure of health and other causes, is sufficient, when the proper institutions have been provided, to educate not less than forty young men or young women a year, and thus prepare them to become teachers and preachers to their own people; or it will supply such grants in aid as may be

wisely used in helping put forty native laborers into the field, till such time as they may receive their support from their own people. Thoughtful friends of missions are beginning to realize the situation. One of these, Mr. William C. Jones, of Warrington, England, a few years since placed \$275,000 in the hands of the Church Missionary Society of England, for a native agency in India, and has recently added \$360,000 for like work in China and Japan. His example may well be commended to Christian men possessed of wealth in this country. The income of \$500,000 is needed at once for a native agency, in charge of missionaries of the American Board, in Japan and China; as much more for the Turkish missions; as much more for India and Papal lands, not to speak of Africa.

An urgent call has already come from North China for the establishment of a Christian college at Tientsin. The Oberlin Band are relying on another Oberlin in the new field of Shanse. Colleges in Ceylon and Turkey, the outgrowth of our mission work, and a dozen theological seminaries in different parts of the world, are pleading for more funds to improve the great opportunity. Here are calls, on the instant, for from two and a half to three millions of dollars to be devoted to higher Christian education, to the training of young men and young women to labor among their own people. The Zulu mission, in South Africa, asks for an enlargement and equipment of the seminary at Adams, to raise up native evangelists for Central Africa; and the time has come when the work in Papal lands, no longer an experiment but an assured success, calls for large sums, not only for Christian education, but for building purposes, as well,—\$50,000 for Spain, \$30,000 for Austria, and \$50,000 for Mexico. At some important centers, like Constantinople and Bombay, where expenses are much the same as in our own cities, it is difficult, if not impossible, for the Christian communities to provide themselves with suitable buildings for worship or for education, such as should not only supply urgent wants, but give character and a sense of permanence to the work begun. For thirty years Constantinople has waited for a church building to be a center of church life at the capital, but the native Christians have not yet felt able to erect it, nor has the Board had funds at its disposal for such an enterprise, though at the very heart of its operations for the evangelization of an empire. But why set forth these pressing wants, when there is so little prospect of their being supplied? It is to give the constituency of the Board some just idea of the great work in which they are engaged; its vast opportunities, and the sublime privilege that is open to us as to no other people and to no other generation, to make wise use of our stewardship in the promotion of the kingdom of our Lord upon the earth.

Are any motives required to lead the constituency of this Board to greater effort in keeping with the great opportunity? We point to the Author and Finisher of our faith, who, for the joy set before him in his sacrifice for the world's redemption, endured the cross, despising the shame. We appeal to every generous sentiment of gratitude and of loyalty to him who hath done all things for us, and bids us go forward in his service. If results are needed to strengthen our faith in the ultimate success of our labors, we point to the wondrous growth of modern missions during the last fifty years, or, coming nearer home, to the singular blessing of God on the work of this Board during the last twelve years; the splendid development of woman's work at home and abroad; to two hundred more towns and cities occupied by preachers of the gospel; to twice as many children and youth in mission schools; four times as many high schools and seminaries, and five times as many pupils in them; to more than twice as many members enrolled in mission churches, and three times — perhaps four times — as much given by the native communities for Christian education and the support of their own institutions. No other twelve years of our history have such a record of progress, or so much to encourage us to write anew on our banners, "LARGE DESIGNS, VIGOROUS ACTION, DEPENDENCE UPON GOD."

Was it by accident that the last lines ever penned by the world's poet, Portland's gifted son, were anticipative of the coming glory ?

" Out of the shadows of night
The world rolls into light ;
It is daybreak everywhere." ¹

THE MISSIONARY HERITAGE OF THE PRESENT GENERATION.

BY REV. E. K. ALDEN, D. D., *Home Secretary.*

[Presented at the Annual Meeting at Portland, October 4, 1882.]

THE fundamental principles of the missionary work are the same throughout all generations. Once for all time was the great sacrifice offered upon Calvary, designed for all nations and kindreds and peoples and tongues, sufficient for them all. Once for all time was the great command issued by the risen Lord, "Go ye into all the world and preach the gospel to every creature." Once for all time, in accordance with the divine promise, the Holy Spirit descended from heaven to earth, to abide with the church of Christ an energizing presence and power, until the day of final triumph. All the resources of omnipotence are thus accessible to the Lord's people in every generation, under all circumstances, in their endeavors to fulfill the sublime trust committed to them as heralds of the great salvation, even "to the uttermost parts of the earth." Unto them all is revealed the efficacious "word of reconciliation;" unto them all belongs the power of prevailing prayer; all alike may wield with the same invincible energy "the great and precious promises."

THE FUNDAMENTAL OBLIGATION.

No reason therefore exists, so far as provisions of divine grace are concerned, why any generation of the believing children of God, accepting these provisions, should not, during its own day, flood the world with divine light. This was the responsibility resting upon the first generation of the Christian church during the apostolic era; nor were the men of that generation wholly unmindful of their trust and opportunity. The same responsibility has rested upon each succeeding generation. Not specially to the men of the first century or to the men of the nineteenth century, not particularly to dwellers upon the Eastern continent or to those upon the Western, was given the final command of our Lord, but to every disciple of every age and of every clime. If any person, anywhere, under any circumstances, has received a definite missionary call, every person has received it. As far as the invitation has gone, "If any man thirst, let him come unto me and drink," so far has the command gone, "Let him that heareth say Come."

This idea essentially underlies all genuine Christian character. If Christian, then from its very nature it is missionary, sympathizing with Him who "tasted death for every man," and bearing to every man the glad tidings. Substantially, therefore, the same obligation, the same responsibility, the same privilege, and the same power, are committed to every generation of the Lord's people.

THE SUBSTANTIAL WORK.

Substantially, also, it is the same work which is to be attempted by each generation, namely, the rapid, the vigorous, and the wide-extended proclamation of the proffered salvation to the unevangelized of their own time. The disciples of Christ during the first century were accountable for the annunciation of the good news to the utmost of

¹ Longfellow, *Atlantic Monthly*, July, 1882.

their ability to the people of the first century. The same work for the second century may have been easier or more difficult; but, whatever it was, it belonged to the men of the second century. And so on to our own day. Those who have preceded us may have been faithful or faithless in the fulfillment of their special trusts. From them we may have inherited either facilities for the better accomplishment of our trust, or hindrances, or both. However this may be, the work of our day is substantially the same with the work of every preceding day, the proclamation of the same gospel clothed with the same power, by men who have but one earthly life in which to proclaim it, in behalf of men who have but one earthly life in which to receive it. If the disciples of Christ during the first century did this work well for their contemporaries, then they accomplished their main work. If they failed in this, whatever else they may have done, they failed as to their main work. And so with the second century, and the third, and so on to the nineteenth.

It is a fact to be emphasized that not primarily for succeeding generations are we to live, however important our work may be as related to the future, but primarily for the salvation of the men of our own day. Some of them dwell in America, and some in Africa; some in China, and some upon the islands of the Pacific; but they all belong to a contemporaneous generation, and for these are the men of to-day accountable, as their fathers were for the men of their day, and as the children will be for those of the coming day. In the endeavor to accomplish this work, great changes will be effected in civilization, in education, and in culture. All the attendant blessings of Christianity will begin to appear and to flourish. But these must be made to help, and not permitted to hinder the main work, the wide-spread proclamation of the gospel to those who know it not. To allow the aggressive evangelistic work to linger in order that some subordinate work may be more fully developed is to imperil both. Whatever else waits or fails, we must not permit the communication of the good tidings to those who have never heard them either to fail or to wait. Our first, continuous, and absolutely essential trust is to see to it that every person living on earth during our day, as far as we of our generation can accomplish it, receives the divine message. Whatever comes in as a help to this main work is in the normal line of Christian obligation, and must be faithfully fulfilled. And whatever retards or turns aside, however desirable under other conditions, must be resolutely denied indulgence.

OPPORTUNITY AND CIRCUMSTANCES VARY.

While this principle abides the same for all times, it is evident that in its application the opportunity and circumstances of each generation must make quite a difference in the methods and details of the work. Particularly may we expect growth from the accumulations of experience and from positive conquests, enlarging the field and furnishing new facilities for the extension of the Lord's kingdom. It would be mortifying indeed if nothing more were expected of the Christian world during the nineteenth century than during the first century, if no increment of power had been given to the church of Christ by the discovery of new continents and of new facilities of intercommunication. We might well be called degenerate, if we, in the use of the printing press, of steam, and of the electric telegraph, cannot accomplish more than could Paul and his associates in the use of parchments, of the Roman roads, and of the Alexandrian corn-ship. Every new science, every new language, every new invention, every new discovery, every advance in civilization, every accumulation of human knowledge, whatever belongs to the progress of human history, all enters into the opportunity, and of course into the responsibility of each new generation.

Would we therefore as a missionary board discuss intelligently our own present obligation as related to a new generation upon which we are now entering, we must distinctly discern where we are, as related to the generations which have preceded. We cannot forget that we are inheritors of a sacred trust, and that we occupy a van-

tage position of power which is ours, as the result of lives which have ended, and of a work already accomplished. Other men labored, and we are entered into their labors.

Counting thirty years in round numbers as a generation, we may appropriately emphasize three of these periods as giving significance to the fourth, which is just commencing. The first of these periods, which may be regarded as mainly preparatory, will include the years between 1790 and 1820.

FIRST PERIOD, 1790-1820.

In the year 1790 Dr. Samuel Spring, of Newburyport, was forty-four years of age. His townsman and friend, William Bartlett, was forty-two. Jedidiah Huntington, of New London, was forty-seven, and John Treadwell and Nathaniel Emmons were each forty-five. Rev. Joseph Lyman, of Hatfield, was forty-one; His Honor William Phillips, forty; and Rev. Timothy Dwight, who for seven years had been pastor of the church in Greenfield, Conn., and who, five years later, was to be elected President of Yale College, was thirty-eight. When such men as these are just in the prime of their mature years, as representative men of the pulpit and the laity, we may be sure that something special is in preparation for the churches of New England.

The names of certain younger men may be mentioned in the same connection. In the year 1790 Jedediah Morse was twenty-nine years of age; Calvin Chapin, twenty-six; Samuel Worcester, Edward D. Griffin, and Zephaniah S. Moore, each twenty. Ebenezer Porter and Jesse Appleton were but eighteen, Leonard Woods but sixteen, and Lyman Beecher but fifteen. These young men, however, will soon be heard from.

The names of certain lads still under the training of the home may be also enrolled upon the same record. One of them is Heman Humphrey, aged eleven; another is Moses Stuart, aged ten; another, Jeremiah Evarts, aged nine. Three born the same year, two of them upon the same day, seven years of age in 1790, are Samuel J. Mills, Asahel Nettleton, and Edward Payson. Three born the same year, six years of age in 1790, are Gordon Hall, Samuel Newell, and James Richards. Cyrus Kingsbury, Joshua Huntington, and Serebo Edwards Dwight, have only reached the age of four; Asa Thurston, Justin Edwards, and Richard S. Storrs, of three; Adoniram Judson and Samuel Nott, of two; and there are six infants in their mothers' arms, whose age is counted by months, whose names are Ann Hasseltine, Daniel Poor, Benjamin C. Meigs, Daniel Temple, Hiram Bingham, and Miron Winslow. One year later Levi Spaulding is born; two years later, Levi Parsons, Pliny Fisk, Sybil Mosely afterwards Mrs. Bingham, William Goodell, and Jonas King; three years later, Harriet Atwood, John Scudder, and Cyrus Byington; four years later, Elias Cornelius, and Benjamin B. Wisner; five years later, Lucy Goodale afterwards Mrs. Thurston; and only six years later, William J. Armstrong and Rufus Anderson. It must never be forgotten that the fathers and mothers in Christian homes, and the ministers in Christian pulpits, who were training the children and youth of the last decade of the eighteenth century, were the chosen instruments of the Lord who were preparing the way for the important events which were soon to follow.

In the year 1798 the pastor of one of the churches of Connecticut, thanking God for the special outpouring of the Holy Spirit upon the people of his own town and vicinity, declared that he could stand at the front door of his house, and "number fifty or sixty contiguous congregations laid down in one field of divine wonders." Within two years from that time one hundred and fifty such revivals were reported among the churches of New England. Western Massachusetts largely shared with Connecticut in this work of grace. In the spirit of this revived church interest, in connection with the intelligence of revived missionary interest in Great Britain, expressed par-

ticularly in the organization of several missionary societies,¹ there were formed on this side of the water, the New York Missionary Society of 1796, the Berkshire and Columbia Missionary Society of 1797, the Connecticut Missionary Society of 1798, the Massachusetts Missionary Society of 1799,² the Hampshire Missionary Society and the Western Missionary Society of Pittsburg of 1802, and the Society for promoting Christian Knowledge of 1803, all on the broadest scale, aiming especially for the new pioneer settlements in Maine, New Hampshire, Vermont, New York, and distant Ohio; also for the heathen Indian tribes upon our continent,³ yet not wholly forgetting the regions beyond, since the Massachusetts Missionary Society in 1804 elected as a corresponding member the President of the London Missionary Society, and added to its field the "more distant regions of the earth, as circumstances shall invite, and the ability of the society shall admit."

Then sprang up also the reawakened interest in evangelical doctrine,⁴ ministers and churches beginning to discern the peril of the hour, expressed in the formation of the General Association of Massachusetts in 1802, intensified by the election in 1804 to the Hollis professorship of Divinity in Harvard College of Henry Ware,⁵ resulting in the establishment of Andover Seminary in 1808, of Park Street Church in 1809,⁶ of the American Board in 1810, of the New England Tract Society in 1814, of the American Education Society, and of the Boston Society for the Moral and Religious Instruction of the Poor in 1816, and of the Domestic Missionary Society in 1818. Nor must we omit the establishment of the *New York Missionary Magazine* in 1800, of the *Connecticut Missionary Magazine* in 1802, of the *Massachusetts Missionary Magazine* in 1803, united with the *Panoplist* in 1808, or the vigorous theological discussions of the entire period, especially of the second decade of the new century. It was certainly an eventful hour for the New England churches of seventy years ago, when there started from New Haven in the year 1810, upon the same day, in the same stage coach, Moses Stuart, aged thirty, bound for the new professorship in Andover Theological Seminary, and his young deacon, Jeremiah Evarts, aged twenty-nine, bound for Boston, to take charge of the *Panoplist*.

It is something to be emphasized, and to be remembered by later generations, that all these educational, theological, reformatory, and missionary enterprises were carried forward substantially by the same men, and were giving momentum to the whole movement, as well as determining its trend for years to come. It is significant that Samuel Worcester and Jeremiah Evarts were at the same time, one the secretary, and the other the treasurer, for six successive years, of both the Massachusetts Missionary Society and the American Board.⁷ It is the same Dr. Griffin who preached his

¹ The English Baptist Missionary Society was formed in 1792; the London Missionary Society in 1795; the Edinburgh Missionary Society in 1796; the Church Missionary Society in 1800.

² "Wherever were the birthplace of foreign missions, and whatever their aliment in their infancy, they were dandled on the knees of the Massachusetts and Connecticut Missionary Societies, while they themselves were yet feeble."—*Richard S. Storrs, D. D., of Braintree. Semi-centennial Discourse, 1849.*

³ Five generations of Mayhews labored among the Indians of Martha's Vineyard and vicinity, commencing with Thomas, in 1643, and continuing to the close of the life of Zechariah, who died in 1803, aged eighty-seven, a period of one hundred and sixty years.

A map published in 1788 has marked upon it the names of twenty-five places in Connecticut, New York, New Jersey, Pennsylvania, Ohio, and Michigan, where there were, or had been, Christian missions to the Indians.

⁴ The first edition of Hopkins' *System of Divinity* was published in Boston in 1793. This same Samuel Hopkins, it should be remembered, with Ezra Stiles, had projected a plan for a mission to Africa as early as 1774, a plan which failed of execution on account of the political events culminating in the Revolutionary War.

⁵ "In spite of all remonstrance, a man known to be an anti-Calvinist, suspected of Arianism, and soon to be developed a full-formed Unitarian, was put into an office whose incumbent was solemnly bound to 'profess and teach the principles of the Christian religion according to the well-known confession of faith drawn up by the synod of churches in New England.'"—*Joseph S. Clark, D. D.*

⁶ Park Street Church, in Boston, according to the language of its original confession, was gathered on the basis of a "decided attachment to that system of the Christian religion which is distinguishingly denominated evangelical; more particularly to those doctrines which, in proper sense, are styled doctrines of grace."

⁷ It might be added that the same men were one chairman and the other clerk of the temperance committee whose deliberations resulted in 1811 in the formation of "The Massachusetts Society for the Suppression of Intemperance," the first organized temperance society of the Commonwealth.

eloquent missionary sermon of 1802, who delivers the Park Street theological lectures of 1811, both of them in the same revival spirit. The five men who extended five right hands of fellowship to the first five ordained missionaries in the Tabernacle Church of Salem in 1812, were Leonard Woods, Samuel Spring, Samuel Worcester, Edward D. Griffin, and Jedediah Morse, a five-fold intertwined cord of theology and of missions not easily broken.¹ When Park Street Church ordained its second pastor, Sereno Edwards Dwight, in 1817, five missionaries were ordained at the same time, and the memorable discourse preached by Lyman Beecher, entitled, "The Bible a Code of Laws," was appropriate alike to the theological and to the missionary atmosphere of the hour. These were the men contending earnestly for the faith, intensely fervent in revivals, profoundly interested in the most aggressive work of their own day, who, far beyond their possible conception, were building, not for one generation alone, but for the centuries. They digged deep, and laid the foundation on a rock.²

SECOND PERIOD, 1820-1850.³

The work of the second period from 1820 to 1850 brought into prominence the special efforts put forth for the education and evangelization of the North American Indians, which were attended with marked success, notwithstanding the sore trials connected with the work arising from the forced removal of several of the tribes. No men ever met privation and peril more heroically than those who, during this period, were connected with our missions to the Cherokees and Choctaws in Georgia and Mississippi, some of whom were imprisoned, and some accompanied the Indians upon that terrible exodus westward, when one fourth of the sixteen thousand fell victims by the way.

The papers prepared by Jeremiah Evarts, during this crisis, upon the Indian question, have not been surpassed in statesmanship and ability by any discussions or documents upon the same topic of that or any subsequent period. The fact that, notwithstanding all obstacles, the ingatherings into the churches among the Indian tribes were counted by several hundreds, multiplying into thousands, is one of the most interesting and suggestive of our missionary history. Whatever may be true in relation to our national government, as far as the churches represented by the American Board are concerned, our trust as to the Indian tribes has been honorably met.

The same period was preëminently the hour of the Lord's appointment for the ingathering of many thousand souls from the Hawaiian Islands; and with clear discernment of the opportunity, and a generous outlay both of money and of men, was it met.

Nor was the broader work among the Marathi and Tamil peoples of India neglected, that of the latter passing over from Jaffna to the Continent, and becoming well established in Madura and Madras.

Add to these the wide and fruitful fields opened by divine Providence in Western Asia, in Syria and Persia, and also the beginnings in China and Africa, and the work of those who were the energetic laborers of that generation has been seldom surpassed in importance or in interest.

¹ "One characteristic of the New England divinity from its birth in the great religious awakening of 1740, has ever been its hopeful and inspiring faith in the Divine promises of a coming age, — for which all the ages are groaning and travelling in birth until now, — an age when the Gospel shall have been preached to every creature, and when the victory of Christ over the ancient darkness and wickedness of the world shall be complete and universal." — *Leonard Bacon, D. D. Commemorative Discourse, 1853.*

² "The names of Mills, Newell, Parsons, Worcester, Spring, and such as theirs, fall gratefully on the ear of Christian benevolence, and stimulate to deeds of active virtue. Their memories are embalmed in the best affections of the heart, and will be cherished when all the monuments of earthly glory shall have crumbled into dust. Theirs was the privilege of laying the corner-stone of the missionary edifice in this country, an edifice based on the Rock of ages." — *Ebenezer Alden, M. D. Address before the Palestine Missionary Society, 1825.*

³ The growth of our missionary work during this period and the next is but touched upon in this paper, being more particularly presented in the paper of Secretary Clark upon "The Growth and Need of the Foreign Work," and in the special report of Secretary Means upon "The Indians of the United States, and what is done for them."

The names of the men and women who wrought during this period, some of them laboring but a few years, and some of them spared into the generation following, are themselves suggestive of the nature both of the work and the workmen : Dr. and Mrs. Eli Smith and Harrison G. O. Dwight ; William Goodell and Simeon H. Calhoun ; Justin Perkins and Asahel Grant ; David T. Stoddard and Fidelia Fisk ; Poor and Meigs and Winslow and Scudder ; Hume and Ballantine and Bridgman ; Bishop and Gulick and Judd ; Cyrus Kingsbury, Samuel A. Worcester, Daniel Lindley, and many more.

During the same period the missionary interest in the churches at home was largely increased, an interest which emphasized earnest revival work, which pervaded our Christian colleges and theological institutions, which added to the number and to the fervor of evangelical churches, many of them born out of great tribulation, and which permanently strengthened all benevolent agencies specially consecrated to the extension of a living spiritual faith in our land. We cannot forget that during this period Amherst College passed through its early years of momentous history, and began to send forth its steady stream of consecrated ministers and missionaries for Christ, supplementing in this direction the work of the older colleges, Williams, Dartmouth, Middlebury, and Yale ; that this was the period when Lyman Beecher, Albert Barnes, and Asahel Nettleton were in their prime ; when the American Home Missionary Society was formed ; when the Presbyterian church became two bands, not without some commotion ; when the voices of the Connecticut war horses were heard in the land, "saying among the trumpets, Ha ! ha ! and smelling the battle," *not* "afar off," all in the same interest of revivals and missions as well as of incisive theology ; when the Sunday-school work and temperance and anti-slavery reforms began to rise into prominent notice, the latter, not without occasional thunder and threatened tempest, yet all under the guidance of One who rides upon the whirlwind and directs the storm. It was a vigorous period through which to live, and its special work was to be accomplished then or never. It is vividly brought back to us both in its serene and dignified, and also in its aggressive and sometimes controversial, features, by recalling to remembrance some of those who were present and prominent thirty-one years ago, when the American Board last met in Portland. Their forms seem to rise before us as we mention a few of their names : Theodore Frelinghuysen, our President, and Chief Justice Williams sitting by his side ; Chancellor Walworth and Seth Terry ; Lyman Beecher and Nehemiah Adams ; William J. Hubbard and John Aiken ; Enoch Pond and Benjamin Tappan ; Levi Cutter and Asa Cummings ; Samuel H. Walley, Anson G. Phelps, and John Tappan ; Linus Child and Joel Hawes ; Thomas H. Skinner, Samuel H. Cox, Nathan S. S. Beman ; the preacher for the next year, Leonard Bacon,¹ and his alternate, William Adams ; William Wisner, William Patton, Albert Barnes, Asa D. Smith, William A. Stearns, William T. Dwight, George Shepard, Zedekiah S. Barstow, John Todd, Parsons Cooke, Seth Sweetser, Justin Edwards, Edward N. Kirk, Charles Stoddard ; not forgetting Secretaries Greene and Anderson, or Missionaries Goodell, Andrews, Byington, and Walker. What a history of that honored generation in the mere record of these names !

THIRD PERIOD, 1850-1880.

Of the generation just closed, the period of 1850-1880, little need be said—the actors being many of them still living, and the details of the work recent and familiar. It ought, however, to be mentioned with gratitude to God that this has been the period of largest perceptible and recorded growth, as well as of broadest plans and most liberal expenditure, as certainly it should have been with the life and momentum of the two preceding periods behind it. Particularly has progress been marked in the estab-

¹ Dr. Bacon was the only one of this list not present at Portland in 1851.

lishment of native churches, and in the ingathering into their fellowship, in the multiplication of native agency, and in all departments of educational work. It has been a period, also, of liberal benefactions, some of them munificent, to our various philanthropic, educational, and missionary institutions, and of increased and more intelligent missionary interest in the churches and throughout the land. Whether or not interest in the distinctive department of foreign missions has kept pace with that which has characterized all branches of evangelistic and educational work at home is an open question. We incline, on the whole, to answer the question in the affirmative. At any rate we are quite sure that if the correct answer is in the negative, we have hitherto made a grievous mistake which we must make haste to repair. Certainly there are abundant reasons why this department of the great work of the Christian church should move forward with largely increased energy during the fourth period upon which we have just entered.

FOURTH PERIOD, 1880-1910.

Of the heritage and the responsibility belonging to this new generation, 1880-1910, what shall we now say?

OUR MISSIONARY FIELDS.

First of all we may once more record the expression of gratitude adopted "as the deliberate judgment of the Board" in the form of a resolution at our Jubilee meeting in 1860, confirmed by the additional experience of twenty two years, that "*God has committed to our special husbandry some of the largest and noblest fields in the world.*"

If this was true, as it was, in relation to our five missions in India in 1860, when we recorded two thousand gathered into churches, and four thousand children and youth under Christian instruction, how much more impressively true is it to-day when, omitting two missions since passed over to the care of others, we record, in the remaining three, five thousand gathered into churches, and fifteen thousand under Christian instruction.

If this was true, as it was, in relation to our five missions in Turkey, Syria, and Persia, in 1860, when they recorded twelve hundred persons gathered into evangelical churches, and three thousand children and youth under Christian instruction, how much more impressively true to-day, when, excluding Syria and Persia, which have been committed to others, we report seven thousand gathered into evangelical churches, and another fifteen thousand under Christian instruction.

If China was a large and noble field in 1860, when we could report a score and a half gathered into the church, what shall we say of it to-day with our church-membership increased to nearly a thousand, and with the opening fields of promise Southward and Northward and Westward? Who will dare to set a limit to what the work of the American Board may be in China during the next thirty years?

And what shall we say of our possible growth in Japan, which we entered but thirteen years ago, where we also now number nearly a thousand gathered into Christian churches, and where stands up so prominently as a Christian educational center the noble Training School of Kioto? And what of the prospective results of our new explorations in Africa, as the doors shall open more widely, and we shall be able to enter in? What tidings may yet come to us under wise and efficient culture from Mexico and Spain and Austria? Who knows how rapidly the work in Papal Lands may expand when the united energies of the Lord's people are fully set toward their spiritual evangelization? or how soon the cheering message will be ours that our Indian tribes have become civilized Christian communities, included among the established churches of our land, a constituent and most interesting part of our great home field? And who can tell how many more thousands are to be "washed and sanctified and justified in the name of the Lord Jesus and by the Spirit of our God" from among the degraded islanders of the Pacific?

It is surely inspiring in the highest degree simply to mark upon the map of the world the strategic points we now hold as missionary centers, extending around the globe, and to consider how vitally and permanently we are reaching so many and varied races, peoples, languages, and religions, some of them rude and savage, and some of them representing the most elaborate systems of error ever devised, and the highest possible heathen civilization. It is a royal trust thus committed to us by the Lord of the harvest, these broad and promising fields, upon some of which so many years of faithful labor have been bestowed, upon some of which the harvest is white for the reapers.

OUR MISSIONARIES.

To the sacredness of our trust in the care of these noble missionary fields, we may appropriately add that of *the noble company of laborers who are cultivating those fields*. Whatever may be the imperfections of the present service, which none more clearly discern and more readily acknowledge than those most vigorously engaged in it, it is still true that as genuine a devotion to the Lord Jesus Christ and his coming kingdom, is manifested to-day among his living representatives in our missionary work abroad as has ever been known in our missionary history. There are men and women whose names cannot yet be publicly mentioned, for they still live, — long may they live if God will, — who will be honorably mentioned in future years by the side of those who first went forth, across seas almost unknown, to the quite unknown lands beyond.

Whoever imagines that the heroic day of the foreign missionary enterprise is past, is not familiar with the present missionary record, we will not say merely of the pioneer explorations of Africa and of the Pacific Islands, but of those of Eastern Turkey and of Northern China; and perhaps if we knew the whole inner history of missionary trial in its unwritten record, we might add of Madura, and Bombay, and Constantinople. Certainly upon some of our missionary fields as heroic a Christian endurance is manifested to-day as was ever known by Ann H. Judson or Gordon Hall. The names of Pinkerton and Bagster are worthily associated with those of Munson and Lyman. They will live as long, or longer, upon the same honored missionary roll. We do not hesitate at all to-day to write upon the same illuminated page the names of Asa Thurston and of Benjamin G. Snow. And the living are equally worthy, some of them veterans approaching their semi-centennials, some of them in the vigor of their best mature years, and some of them yet young in the service. Not infrequently has it been remarked of late at the table of the Prudential Committee, that the evidence of genuine missionary consecration by some recently appointed to the service of the Board, and by some now active upon the field, is in certain respects as striking as at any previous period of our history. The thought suggested by this fact is one which should profoundly impress us all, namely, that this small and select corps of honored and beloved missionaries — only about one in a thousand of the total membership of our Congregational churches — is a part of our sacred trust, committed to us to be sustained by prayer, sympathy, and benefaction, and never for one hour to be betrayed.

This personal surrender of young hearts to the life-long missionary work, sometimes after struggles whose inner history is known only to the Lord, this personal surrender by fathers and mothers of the choicest of their sons and daughters, cheerfully and thankfully made, yet not always without an unrecorded history here also,¹ this self-sacrificing devotion of lives upon the altar of Christ in obedience to his great command, in which pastors and churches not infrequently participate, is a trust committed to this American Board which we should be utterly unworthy to receive did we not most tenderly appreciate. With growing intelligence and fidelity, therefore, must we cherish it, as each new generation moves on.

¹ "It is easy enough to send other people's sons to a far-off land, but not quite so easy to offer our own to the work." — *Testimony of a father giving up his son as a foreign missionary, August, 1882.*

CONSECRATED GIFTS.

Still another trust we should appropriately and gratefully recognize, namely, *the confidence of the churches and of individual donors expressed not merely in prayer and sympathy, but also in consecrated gifts.*

Among the early benefactions to the American Board we find the repeated record of memorial donations. It is quite evident that there was a private experience in many of those gifts of money as sacred as in those of personal surrender to the missionary work. No one is familiar with the record of the charities of Solomon Goodell, of Jamaica, Vermont, who has any question that he was as thoroughly identified with the foreign missionary work as was his more conspicuous nephew William, to whom, when a boy in Phillips Academy, he sent a handsome yoke of oxen to help "draw him up some of the steep and rugged hills of science." No one has thought considerably of what was involved in the close economy for years which enabled a female domestic in Cornish, N. H., whose wages were fifty cents a week, to leave accumulations to the amount of several hundred dollars, as the first legacy paid into our treasury, without feeling that the name of Sally Thomas is as honorable on the missionary record as that of Harriet Newell. Who but the Lord himself knows the prolonged inner history of those years of missionary prayer and consecration?

These are not isolated records. They are a part of the continuous life of the past three-score years and ten. The largest proportion by far of all the gifts which enter into the current receipts of our missionary treasuries are the fruit of careful Christian economy, exercised and trained for the very purpose of being enabled to bestow these gifts. This is true alike whether the gifts are relatively large or small. It is a mistake to suppose that the regular and systematic donors to our leading benevolent and educational charities, whether their gifts are counted by tens or by thousands, do not exercise self-denial in their bestowment. Some, indeed, give "of their abundance," and the abundance remains; we are grateful therefor. But as a rule these gifts are the result of continuous self-denial, so continuous that it has become a habit cherished definitely for its benevolent uses. And the gifts of such men and women are sacred trusts, whether small or large in amount. Sometimes with these, also, there is connected a private history which makes every dollar a precious memorial gift bathed in prayer and personal consecration. He who imagines that self-sacrifice has gone out of the benevolent contributions of to-day, is as ignorant of their secret personal history as is he who supposes that the heroic element has vanished from the missionary work. And both of them are as ignorant as was Judas when he criticised Mary for breaking the alabaster box of precious ointment upon the Saviour's head, or as the rulers of the Jews when they thought they knew the inmost heart of Joseph of Arimathea.

It is related of Adoniram Judson, when he was on his visit to this country after more than thirty years of toilsome foreign service, that upon one occasion, when listening to a public address from a youthful missionary who was severely censuring the churches and ministers before him for their lack of missionary interest, the scarred veteran turned to him and quietly remarked, "My young friend, you ought to know that there is as genuine a missionary consecration here at home as ever you have shown or I." It was a deserved rebuke, and came from the appropriate lips. Foreign missionary consecration, as every true missionary will be the first to emphasize, does not consist in a voyage across the ocean, and a residence, whatever may be the externals, pleasant or otherwise, in foreign lands. Foreign missionary consecration is the surrender of the entire being, "spirit, soul, and body;" person, time, energy, and property, to the proclamation of Christ, to the utmost of our ability, in our own time to the ends of the earth. And this is known just as truly in the self-denying and systematic bestowment of gifts, as in the individual bearing of the mes-

sage.¹ Therefore it becomes a missionary society like the American Board to recognize the sacredness of the gifts entrusted to it as truly as that of the personal missionaries and of the missionary fields. And this point grows in importance as the gifts and legacies become larger, as they must become if the spirit of missionary consecration pervades more thoroughly, as it will, the churches and the ministry at home. Not only has the Lord declared, "All souls are mine." He hath also said, "The silver and the gold are mine." When, therefore, through human instruments, he commits these, his own possessions, into our hands for the spread of the gospel throughout the world, be they the consecrated souls or the consecrated gifts, they are alike to be received and appropriated as a sacred trust.

OUR TRUST, OUR POWER.

Nor should we forget that these noble trusts which have been so generously committed to us in the past, and which we have no reason to doubt are to be more largely committed to us in the future, constitute our magnificent power. Here in a pre-eminent sense, for the coming generation is our great Christian opportunity. This is the field upon which we shall do our best work, most fruitful, far-reaching, and permanent. And if well done, on a liberal scale worthy of the trust, it will assuredly bear with it everything else. For there is no thorough intelligent surrender to the proclamation of Christ throughout the world which does not, from the very nature of that surrender, carry with it the most thorough devotion to every department of home evangelistic service, and to every conceivable form of personal Christian growth and activity. Our supreme place of power for our churches and ministry, for the day which is just before us, is that which gives us our broadest out-look and our widest reach of influence for all lands and for all time.

OUR NECESSITY, A FRESH SPIRITUAL ANOINTING.

We may well ask the question, "Who is sufficient for these things?" And as we bow our heads to receive the Master's reply, we shall certainly receive it in the bestowal of a fresh divine spiritual anointing, setting us apart anew for our own personal work during our new generation of opportunity, and enabling us to say humbly, but also with assurance of faith, "I can do all things, through Christ that strengtheneth me."

Oh for this divine spiritual anointing in fullest measure, at this eventful period of our history, descending upon the missionaries of this Board, some of them drawing near to the end of a prolonged and useful service, many of them young, and having the prospect of more than one generation before them! Who need this anointing more than our messengers abroad, exposed as they are to peculiar perils to their own spiritual life, as they themselves well know when they send home so earnestly the urgent request, "Pray for us"?

¹ "I have recently learned of one of the contributors to the Board who, although a widow living in a small cottage without a servant, doing her own work, gives her thousand dollars a year to the Board, and hopes to continue it while she lives. Her husband was a moderate farmer, and gave, as I understand, a like sum annually." — *Home Department Correspondence, September, 1882.*

"Inclosed find a check of \$1,000 for the A. B. C. F. M. It was set apart for this object several weeks since, but has been unavoidably detained. This money has been acquired by close economy, and the blessing of the Lord on my labors as a teacher. I hope it will be placed where it will accomplish the most good in the Master's vineyard. When acknowledging it please say 'From a friend of missions,' instead of using my name. God grant that his work may not be hindered by a depleted treasury, and may he give you the needed wisdom and grace to employ it wisely and well.

"My father, always a friend of missions, in his eighty-ninth year, chopped and piled more than one hundred cords of wood. Every dollar of the avails was donated to the American Missionary Association. He was a hard-working farmer. He once gave sixty dollars to Mount Holyoke Seminary in its early years. At that time he knew little of Mrs. Lyon and her work. Afterward I was privileged to become her pupil; and when I told him of her Christian labors and her zeal in the cause of missions, he said, 'That sixty dollars I gave could not have been better expended.' But for the example of such a father and such a teacher, very likely the sum herein inclosed would never have reached your treasury." — *Additional Home Department Correspondence, September, 1882.*

Oh for the same fresh anointing upon the officers and members of this Board, the gravity of whose trusts in the selection of missionaries, in the wise distribution and appropriation of the funds committed to them, and in the decision of intricate and momentous questions is increasing every year!

Oh for a similar anointing upon all pastors and churches; upon the teachers of our colleges and theological seminaries; upon the Christian women of our land who labor with us so efficiently in the gospel of the kingdom, and who, from the beginning, have been among the first to proclaim the risen Lord; upon our Sunday-schools, with their great army of half a million souls; and upon Christian households!

THE TIME IS SHORT.

And if the thought occurs to some of us that our years of vigorous service are not many, if we are reminded of the symbol upon the monument of John Howard, as emblematic of man's active life, a dial-plate on which are drawn lines to represent only four hours, "from ten to two," we may, perhaps, be encouraged if we recall the names of some who were not permitted, all of them, even to fill up the "four hours," but who are so identified with our missionary history that we often think of them as veterans.

Samuel Worcester and Jeremiah Evarts, "venerable men" as we picture them, neither of them attained to the age of fifty-one; William J. Armstrong was but fifty; Henry S. West, but forty-nine; Marshall D. Sanders, but forty-eight; Fidelia Fiske, but forty-six; Robert A. Hume, but forty-five; Edward Payson, but forty-four; Augustus Walker, but forty-three; Henry Ballantine and George W. Dunmore, but forty-two; Benjamin B. Wisner, but forty-one; Gordon Hall, but forty; James Richards, Elias Cornelius, and David T. Stoddard, but thirty-eight; Samuel Newell, Mrs. Ann H. Judson, Joshua Huntington, and Asahel Grant, were but thirty-seven; Samuel J. Mills, Jr., still "Junior" when he died, but thirty-five; Mrs. Sarah L. Huntington Smith, Dr. Azariah Smith, Dr. D. W. Osgood, but thirty-four; Pliny Fisk finished his earthly life at thirty-three, one year older than Henry Martyn; George Champion was but thirty-one; Levi Parsons and Samuel Munson, but thirty, one year older than David Brainard; Henry Lobdell was but twenty-eight; David C. Scudder, but twenty-seven; Henry Lyman and Judith S. Grant, but twenty-five; Harriet Harding Williams, but twenty-one; and Harriet Newell, when she was laid to rest upon the Isle of France, had completed but nineteen years and one month. Certainly something can be accomplished in "four hours."

PAST-MERIDIAN.

But if any are reminded to-day, as those certainly are who recall the meeting of thirty-one years ago, that the generations as well as the years are rolling on, and that possibly it may be with some of us, almost unconsciously, "past-meridian," we may still take courage when we remember that more than one decisive battle in more than one memorable campaign has been fought in the afternoon, and that occasionally even "the sun stands still upon Gibeon, and the moon in the valley of Ajalon," in order that the triumph may be complete. "We have lost the battle, and we are being cut to pieces," was the disheartening message on one occasion sent to a great military commander by one of his subordinate officers. The commander took out his watch and replied, "It is only two o'clock; you have lost the battle; but there is time enough to win another: charge upon the foe." It was a victorious charge.

FORWARD.

So may it be with us as we draw near to the end of this nineteenth century, be we younger or older in the service. The new generation is before us, with its grander and possibly more difficult work, with its nobler heroism, and with its assured con-

quests. But one thing remains for us to do: to accept the work humbly and gratefully in all its breadth and dignity, — something better than any preceding generation has achieved or attempted, something worthy of our heritage and our trust, something commensurate to the greatness of our opportunity, — and then by the grace of God to GO FORWARD IN THE NAME OF THE GREAT COMMANDER, AND IN OBEDIENCE TO HIS WORD.

THE INDIANS IN THE UNITED STATES, AND WHAT IS DONE FOR THEM.

BY REV. JOHN O. MEANS, D. D., SECRETARY.

[*Read at the Meeting of the American Board, Portland, Me., October 3, 1882.*]

THE Annual Report of the Dakota Indian Mission is presented in the usual form. In addition, it seems to the Prudential Committee desirable to lay before the Board brief statements with regard to the Indians in the United States, and what is done for them, in the light of which we may more intelligently consider our own work.

In the months of April and May a committee, consisting of Rev. Dr. A. C. Thompson, C. C. Burr, Esq., and Secretary Means, spent several weeks in visiting the stations of the Dakota Mission. The instructions by which they were guided, and the full report of their observations, will be placed in the hands of the Committee on the Dakota Mission, appointed at this meeting. The main facts of their report are embodied in this paper.¹

THE NUMBER AND CONDITION OF THE INDIANS.

In the year 1881 the number of Indians in the United States, exclusive of Alaska, was 261,851. Of these the five civilized tribes in the Indian Territory numbered 59,277, while 202,574 were on reservations, or roaming at large. Out of the 260,000 there were 100,000 who have discarded blankets, and are wearing citizen's dress wholly or in part.²

¹ The Visiting Committee left Boston April 18, and reached the city in return May 28. Rev. Joseph Ward, of Yankton, who had been invited by the Prudential Committee to accompany them, went with them to Santee, and assisted materially in the general consultations with the missionaries, and in the private counsels of the Committee. Their appreciation of his valuable services is put on record. Pressing duties connected with Yankton College rendered it impossible for him to accompany the Committee to Fort Sully, Sisseton, and Fort Berthold.

On the way to the mission field, in passing through Chicago, and again in returning, the Committee had conferences with the ladies of the Woman's Board of Missions of the Interior. Mrs. Dr. A. C. Thompson, of the Executive Committee of the Woman's Board of Boston, accompanied the Visiting Committee, and had a full share in the observations and consultations, and brought the Committee into more confidential relations than otherwise might have been possible with the Christian women in the mission field, as well as with the friends in Chicago.

The Committee first visited the mission station at the Santee Agency. Dr. Thompson and wife reached it Saturday evening, April 22, and participated in the religious services Sunday. Messrs. Burr, Ward, and Means arrived Monday afternoon. A visit was made to Bazil Creek, and the Committee were visited by the Ponca Chiefs, and received from them a request to establish a school at their reservation, about thirty miles distant. The Committee left Santee late Wednesday afternoon, and proceeded to the Fort Sully station. Sunday, April 30, and Monday, they spent with the mission family at Peoria Bottom, — the post-office is now Oahe, Hughes Co., Dakota, — and Tuesday and Wednesday they visited Fort Sully, Fort Bennet, the Sans Arc, and Minneconjou, and other villages in the Cheyenne Valley, and left Oahe Thursday for the Sisseton Agency, which they reached late Saturday night, May 6. Here the Goodwill and Ascension churches were visited, and besides seeing all the members of the missions, and sharing their hospitalities, as they did the hospitalities of the missionaries at each of the other stations, the Committee had interviews with Rev. John B. Renville, Rev. David Greycloud, Rev. Joseph Irondoor, and Rev. Charles R. Crawford, native pastors, and other Indian elders. Here, also, as at the other stations, they had favorable opportunity of seeing the government school, and received generous hospitality from Major Crissey, United States Indian Agent, who imparted important information. The Sisseton reservation was left Wednesday, May 10. The following Sunday was spent in Bismarck, from which, by a wagon ride of ninety miles, Fort Berthold was reached late Tuesday evening, May 16. The Committee reached Bismarck again Friday, May 19, having met with no accident and few detentions, and having been preserved in uninterrupted health, for which hearty thanks were given to our Heavenly Father.

² The births and deaths were partially reported in 1881; among the same tribes the births were 2,339, the deaths 1,989, which may indicate that the number of Indians is not decreasing.

The Indians are not evenly distributed. Washington Territory has 13,137; the Indian Territory, 18,395, exclusive of the civilized tribes; Arizona, 18,690; Montana, 20,000; New Mexico, 26,000; Dakota, 30,608. No other State or Territory has more than 10,000, in round numbers. The various reservations on which the greater number of Indians are gathered cover 243,091 square miles, or 155,632,312 acres, of which 18,000,000 acres are reported tillable. If equally divided, every family of five Indians would have about 350 acres of cultivable land. They actually cultivated, during the year 1881, 554,367 acres.

Besides the reservations which are recognized as belonging to the Indians, the United States Government has purchased lands once occupied by them, and has come under obligations, by various treaty stipulations, to give annuities to certain tribes. The present liability of the government, under treaty engagements, exceeds \$15,800,000. For "limited annuities to be paid in a limited number of years," the amount is \$9,680,032 in gross, of which there are now annually due \$1,421,750; for annuities of a permanent character there are due \$349,432; for amounts held in trust, on which five per cent. (about \$350,000) is annually paid, \$6,120,045. The two amounts of \$350,000 each, a total of \$700,000, "must be paid annually forever, unless the original agreements are mutually modified between the government and the Indians, or unless the Indians draw from the principal of their invested funds." Of the amount due in limited annuities, the annual sum due for the present is \$1,421,750; which makes a total of present annuities due the Indians of about \$2,121,750. The amount actually disbursed from the appropriations for the Indian Department for the year ending June 30, 1881, was \$4,287,323: of this it is computed that there reached the Indians the value of \$3,656,947, while about \$630,000, or fifteen per cent., was expended in distributing the same. The distribution included medicines, \$16,387; annuity goods, \$548,825; subsistence supplies, \$1,804,505; agricultural and miscellaneous supplies, \$291,450; transportation and storage, \$282,680; purchasing and inspection expenses, \$21,662; advertising, \$8,347; money annuities, \$306,987; support of schools, \$208,996; to promote civilization, including Indian labor, \$117,574; presents, \$50; surveying reservations, \$251; agricultural improvements, \$11,235. The expense of distribution included salaries of Indian Inspectors, of regular and special Agents, interpreters and employees, Agency buildings and incidentals, police, scouts, and miscellaneous expenses.

It thus appears that to every family of five Indians \$70 were distributed last year by the government, or, including expenses, \$80 to each family. The Dominion of Canada, for the total of 107,722 Indians on reservations and nomadic in its domains, holds funds standing to their credit of \$3,039,210, and expended in 1880-81 about \$250,000, or in gross about \$10 to each family of five Indians.

In addition to what the United States Government is doing to support and civilize the Indians, various religious bodies besides the American Board are engaged in missionary and educational work among them. The religious bodies expended last year, for education and missions, \$139,440. The Friends have missions in the Indian Territory and in Nebraska: the Methodists in California, Oregon, Washington Territory, Montana, Idaho, and Michigan; the Roman Catholics in Oregon, Washington Territory, Montana, and Dakota; the Baptists in the Indian Territory and Nevada; the Presbyterians in the Indian Territory, New Mexico, Idaho, Washington Territory, Arizona, Utah, Nebraska, Dakota, and Michigan; the Protestant Episcopalians in Minnesota, Dakota, the Indian Territory, and Wyoming; the United Presbyterians in Oregon; the Evangelical Lutherans in Colorado; the American Missionary Association in Oregon.

The church buildings among the Indians reported in 1881, including those among the five civilized tribes, were 296. The missionaries not included among teachers numbered 134. There were 383 schools, 79 of them boarding-schools. There were

expended for education, from tribal funds and from the United States Government, from States and religious societies, \$584,248 ; which is probably \$13 for each child of school age.

THE INDIAN MISSIONS OF THE AMERICAN BOARD.

June 27, 1810, "The General Association of Massachusetts Proper at their sessions in Bradford," after the presentation of a paper by Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, Jr., and Samuel Newell, "proceeded to institute a Board of Commissioners for Foreign Missions." On the 5th of September the Commissioners held their first meeting at Farmington, Ct. The first vote directed the Prudential Committee to prepare a report annually. The second vote directed the Committee to "obtain the best information in their power respecting the state of unevangelized nations on the *Western* and Eastern continents, and report at the next meeting." At the next meeting, held in Worcester, September 18, 1811, before Judson and his associates had sailed for the East Indies, the Committee reported that there were "two stations for missionary establishments which they thought ought to be at once occupied, — one in the East, in the Burman Empire, and one in the West, upon some place within the territories of the Indians of this continent." In the *Address to the Christian Public* the same year, by Jedediah Morse, Samuel Worcester, and Jeremiah Evarts, the announcement was made of a "resolution to establish, as soon as practicable, a Christian mission in the East, and another in the West, . . . among the the Cahnewagas [or Iroquois] tribes of Indians." At the next Annual Meeting, in 1812, it was voted that the Board receive Mr. Eleazar Williams, an Indian youth, under their patronage, and that the Committee "procure the printing in the Iroquois language of such Christian writings as may be expedient for the use of the Iroquois Indians." This tribe of Indians was in Canada ; the efforts to establish a mission among them were thwarted by the breaking out of the war between America and Great Britain. There seems to have been a question raised whether the charter would authorize Indian missions in the territory of the United States. The question was decided by the founders of the Board once for all. A vote was passed at the Annual Meeting in 1814, that "it is the opinion of this Board that the independent and unevangelized tribes of Indians occupying their own lands, whether without or within the limits stated in the treaty of peace between the United States and Great Britain, are with other objects embraced by the act of their incorporation."

In 1815 explorations for suitable fields for Indian missions were made at St. Louis and other places ; in 1816–17 was commenced the mission to the Cherokees in Georgia and Tennessee. The first station bore the sainted name of Brainerd ; others were Chickamauga and Missionary Ridge, stations since baptized with blood, where the first "battles above the clouds" were fought, and victories won, by heroic missionaries, whose martyrdoms under the insolence of nullification, which changed its name to secession, God in due time avenged in that very region by "the whirlwind from the North."

In the report for 1816 the Prudential Committee name three things as the aim of their work among the Indians : to make them English in their language, civilized in their habits, and Christian in their religion. It was a far-reaching sagacity which anticipated the purpose and methods which years of experience now commend to us as the true solution of the Indian problem. "Never has such an experiment been made as is now contemplated," they report, "to establish schools in the different parts of the tribe, under the missionary direction and superintendence, for the instruction of the rising generation in common school learning, in the useful arts of life, and in Christianity, so as gradually, with the divine blessing, to make the whole tribe English in their language, civilized in their habits, and Christian in their religion. This is the present plan." It is the plan to-day ; we have not got beyond it.

"The Indians," they add, "assimilated in language, will more readily become assimilated in manner and habits to their white neighbors. The missionaries, meanwhile, will avail themselves of the various and precious advantages which the education of the children will afford to gain the most favorable access to the parents, and to communicate the knowledge of salvation and the blessings of civilized life to the people of every age."

The knowledge of salvation and the blessings of civilized life attended the labors among the Indians in a remarkable manner. As early as 1818 the Annual Report declares that, "in proportion to the aid and means employed, no missions to the heathen since the apostolic age have been more successful than those to the American aborigines." In the year 1820 one half of the missionaries and nearly half the expenditures of the Board were among them. In the year 1829 the Indian converts were three quarters of all the converts in all our missions; their church members numbered 872 against 278 in all the other missions. In 1860, at the Semi-Centennial of the Board, out of 1,258 missionaries who had been commissioned, 428, more than one third, had been connected with the Indian missions. As one partial result, not to mention the multitudes gathered into heaven, — of the Choctaws alone, 2,700 had confessed Christ, — west of the Mississippi River were five civilized tribes, living upon their farms, and engaged in various industries, with governors, legislatures and courts of justice, schools and churches; as fairly deserving to be called civilized and Christian communities as their white neighbors. By the blessing of God upon missionary labors, these Indians were brought to this hopeful condition.

Among the greater number of tribes our work long since ceased. In 1834 the mission to the Chickasaws was closed in consequence of the incoming white population, in 1836 that to the Creeks and Osages, and in 1848 that to the Stockbridges, for substantially the same reason. The mission to the Choctaws, in connection with which occurred the first nullification of United States laws by Southern States, was closed in 1859. The mission to the Cherokees and the mission to the Tuscaroras were closed in 1860, because it was believed these people were substantially Christian, and that mission work, if continued among them, belonged to a home, and not to a foreign, missionary society. In 1866 the church on the Alleghany reservation in New York was relinquished by the Board, and taken in charge by the American Home Missionary Society. The interesting missions in Oregon among the Nez Percés, the Flatheads, and the Kayuses were broken up in 1847 by the murder of some of our missionaries. In 1858 the mission to the Abenakis in Canada was suspended, because so few of the tribe remained, and for substantially the same reason, in 1835, the mission among the Maumee Indians, in 1836 the mission at Mackinaw, and in 1848 the mission among the Stockbridge Indians. The Pawnee Mission was closed in 1846, because other denominations had come in to occupy the ground. There remains our Dakota mission, of which we will speak now more particularly.

THE DAKOTA MISSION

was commenced in 1835. The Dakotas, or Sioux, the most numerous, and then the most warlike, tribe in North America, were dwelling on the Upper Mississippi and its affluents. Their haunts were about St. Anthony's Falls. They roamed over Minnesota and the country westward to the Black Hills. Yielding to the pressure of the whites, they have been crowded back, and now by treaty stipulations they are gathered in reservations, chiefly in Dakota. A few bands are in Montana, while in Dakota there are a few Indians who are not Sioux proper.

The total number of Dakota Indians is about 32,000, of whom 21,000 wear blankets, and 11,000 dress like whites; 2,600 can read. Their reservations include an area of more than 57,000 square miles, or about thirty-seven million acres: nearly equal to all New England. One million acres are reported to be tillable, which would make the

proportion to every Indian family of five 1,500 acres. In 1881 more than 15,000 acres were cultivated, and yielded 37,000 bushels of wheat, 90,000 of corn, and large quantities of oats, barley, vegetables, and hay. The Indians owned 12,000 horses and 13,000 cattle, and sold robes and furs to the amount of \$15,000. In addition, the government appropriation, for supplies, clothing, medicines, agricultural and other implements, houses, schools, etc., including expense of Agencies, exceeded one and a half million dollars, or \$250 for each family of five.

At ten out of the eleven Agencies the government has industrial and other boarding and day schools. Three Protestant societies have missions among the Dakotas. Two Agencies are allotted to the Roman Catholics, though other societies are not excluded. There is no Agency which is not assigned to and claimed by some society. At some Agencies several societies have missions.

The Protestant missionaries number sixteen white ministers, five white male and twenty-six female teachers, with thirty-four Indian ministers and teachers: a total of seventy-one Protestant laborers. One hundred and twenty Indian scholars were sent to Hampton and Carlisle last year. Probably for every 1,900 Indians there are one white minister, four white teachers, and two Indian ministers or teachers. They have thirty-three church buildings, and the amount expended for education in 1881 was \$55,686. The children of school age number about 5,500.

The missionary force is not equally distributed, but is chiefly concentrated at six Agencies, where the total number of Indians is only about 10,000. The missions of the American Board are at four Agencies; the other Agencies are occupied, actually or constructively, by other societies; indeed, other societies have crowded into our stations.

In 1878 Dr. S. R. Riggs estimated the number of Indians for whom the American Board may be considered responsible at 4,607. Now it may be set down at 6,300: namely, at Santee, 384; at Sissiton, 1,000; at Fort Sully, 1,500; at Fort Berthold, 1,350; at Devil's Lake, 1,066. The children of school age under our charge, counting half the number at Santee and Sully, two thirds at Sissiton, and all at Fort Berthold and Devil's Lake, are about 800.

For these 6,300 Indians our missionary force has comprised four white ministers, four male and fourteen female teachers, eight Indian ministers, and nine Indian teachers. This gives for every 1,600 Indians one white and two Indian ministers, and for every one hundred children two white teachers and one Indian teacher.

THE SANTEE AGENCY STATION,

occupied since 1866, is in the northeastern edge of Nebraska, on the southwest bank of the Missouri River, opposite Springfield, Dak., which is thirty-six miles above Yankton. There is direct railway communication between Springfield and Chicago. The Indian reservation is about twelve miles wide, and extends back twelve to eighteen miles, according to bends in the river; it contains nearly 115,000 acres, much of which is bluff land, unfit for cultivation. There are several streams running through it, on which there is more or less good land and some timber. The Indians are not living in villages, but are scattered over the reservation, occupying farms generally of about one hundred and sixty acres, of which from five to fifty acres are under cultivation. The Indians number, all told, 767. They occupy dwellings which compare fairly with those of their white neighbors. "A stranger traveling through the country would hardly know that he was in an Indian reservation." The Indians, as yet, have no valid title to their farms, but hold them under allotments from the government. They are surrounded on every side by white settlers. Doubtless their land will be secured to them in due time, or its equivalent will be paid them. The government already has in trust a fund belonging to the Indians at Santee and Flaudreau, which amounts to \$86,580. Four sevenths, which is the proportion for the

Santees, allots to them \$49,475. This, more than \$300 to each family of five, is not to be paid in money, but to be expended for assistance in agriculture, education, and general support. For many years the Santees have been receiving weekly rations, which are gradually being withdrawn, that they may learn to provide for themselves. If they received their proportion of the amount distributed in supplies, \$50 to each Sioux Indian, the Santees received from the government, in 1881, \$38,350. They earned seventy per cent. of their living by labor in civilized pursuits, five per cent. by fishing and hunting; twenty-five per cent. was from government rations. The government buildings at the Agency, on the southwest bank of the Missouri, opposite Springfield, comprise industrial school-houses, dwelling-houses, workshops, offices, ware-houses, machine-house, and saw-mill. A grist-mill, with granaries and dwelling-houses, are on another part of the reservation. Carpenter and blacksmith shops are carried on wholly by the Indians, who receive regular wages, as do many clerks and other Indians employed by the government. In 1881 the Indians at Santee had 2,700 acres under cultivation, on which they raised 2,000 bushels of wheat, 24,000 of corn, 6,500 of oats and vegetables, 1,300 tons of hay; they kept 430 horses, and over 500 cattle. They have mostly given up hunting; the value of robes and furs sold in 1881 was \$500. Such is the material condition of the Santees at this mission station.

The educational and religious work is done through the government schools and through the Protestant Episcopal and American Board missions.

About a mile south of the government buildings are those of the Episcopal Mission, comprising a church and parsonage and an industrial school for girls. The Episcopalians sustain one church and two chapels, two clergymen and five helpers, and report 141 communicants.

Less than a mile north of the government buildings are those of our mission, very pleasantly situated, and presenting an attractive and somewhat imposing appearance. They comprise a building for school-house and chapel, with tower and bell; the Dakota Home, for young women; the Birds' Nest, for little girls; Young Men's Hall; the Boys' Cottage; a dwelling-house for the missionary, with out-buildings, several small cottages, and workshops. The buildings are in good order, and the premises are neatly fenced and well kept. There are about eighty acres of land assigned to the mission; a small part of it is under cultivation. The Board has as yet no title to the land; this is simply allotted to the mission on the government plan at the Agency. No titles are given even to Indians on government reservations.

Besides the church building at the Agency there is a chapel at Bazil Creek, fourteen miles distant, where religious services are held a part of the time.

RELIGIOUS CONDITION OF THE SANTEE STATION.

The Pilgrim Church at Santee has a memorable history. In the stress of our civil war, in 1862, came the Indian outbreak and the massacres at Red Wood and New Ulm. The following winter, the Indians who were conquered and chained in the prison at Mankato, under sentence of death, were visited by their old missionaries. A religious awakening commenced, and many gave such evidence of conversion that in one day two hundred received baptism. The interest which began in the prison extended to the camp at Fort Snelling. A large church was gathered. In 1866 the communicants numbered nearly four hundred. From its numerous removals, as the Indians were transported from one place to another, the church took the name of the Pilgrim Church. Since it was planted at Santee, colonies have gone from it to form churches at Flandreau and elsewhere. The present membership is one hundred and seventy. The church, with its Indian pastor, four catechists, elders and deacons, belongs to the Presbytery of Dakota, and is reported in the minutes of the General Assembly of the Presbyterian Church of the United States. The Sunday-school and social meetings, the women's meetings and missionary society, are well sustained.

Members of the church hold meetings occasionally in neighborhoods distant from the Agency. A copy of the Dakota Bible, it is said, may be found in every family on the reservation, and some one who can read it. Family prayer is customary. The missionary thinks there are not more than six adult Indians on the reservation who are not members of some church. Mr. Riggs has general oversight of religious matters, and the other teachers assist in the Sunday-school, which includes the members of the Normal School. A good influence pervades the school homes, and some instances of conversions are reported. In other respects, the church work is in the hands of the Indian pastor and elders.

THE EDUCATIONAL WORK.

The main work at Santee is educational. The total number of school-children on the reservation, including the Poncas, according to the government report, is two hundred and seventy-five. The government boarding-school is in charge of Rev. Mr. Oak, a Methodist minister, and religious instruction to some extent is given by him. At the time of the Committee's visit there were thirty-nine scholars; twelve more — Poncas — had been present, but had left a few weeks previously. There are in the several schools accommodations for so many more scholars than the reservation furnishes that the government Agent asks that scholars from other reservations be sent to fill up the buildings. In the Girls' Boarding-School of St. Mary's Episcopal Mission there were thirty-nine pupils. There are also Episcopal schools for boys. Our school comprised seventy-eight scholars, thirty-seven girls and forty-one boys. Of the boys, eighteen lived in the Boys' Cottage, and twenty in the Young Men's Home. Of the girls, seventeen lived in the Dakota Home, and fifteen in the Birds' Nest. The girls in the Home do housework and sewing; they are taught, to some extent, to make and mend their clothing. The boys also assist in housework, and in the care of the land and buildings.

The chapel is divided by folding-doors into several rooms, which serve admirably for school purposes. All the scholars are taught in this building, partly in Dakota and partly in English. They learn to read and write, and to do ordinary sums in arithmetic; many are quite proficient in geography. A few make a beginning in book-keeping, in the history of the United States, and in Bible history. Some elementary instruction is given in natural philosophy and physiology. Singing is a daily exercise.

The teachers in the school building were Rev. A. L. Riggs, Mr. Robbins, Eli Abraham, Miss Ilsley, and Miss Glisan. Associated with them, but doing their work in the Homes, were Miss Webb and Miss Paddock, in the Dakota Home, where, also, was Miss Faxon; Miss Brown, in the Birds' Nest, where Miss Ilsley lived also; Miss Voorhees in the Boys' Cottage; a matron in the Young Men's Home, where Miss Glisan lived also; a sewing woman, employed a part of the time, a steward and his wife, and a shoemaker. Eight or ten boys, each working a few hours every third week, have learned to handle shoemaker's tools, and do some stitching and pegging, but no one could prepare his own work or make a shoe.

Of the scholars, twenty-four girls are from Santee, two of them day scholars; five girls are from the Presbyterian station of Yankton; one is from our Peoria Bottom station, and one from our Fort Berthold station; three are from the Ponca Agency, and three are white girls. Twenty-three boys are from Santee, seven from our Fort Berthold station, and two from our Peoria Bottom station; one is from Fort Bennet, one from Crow Creek, one from Ponca Agency; and six are from the Presbyterian Yankton mission. While the school is specially intended for advanced scholars from our four mission stations, none were present from Sissiton, and only eleven from the two other stations. The scholars were mostly between six and sixteen years of age.

HISTORY OF THE NORMAL TRAINING SCHOOL.

In 1867 "a select school" was opened at Breckenridge, now called Santee, by Mr. E. H. Pond, assisted to some extent by Mr. J. P. Williamson. During four months of 1868, "twenty young men, who gave promise of usefulness, were gathered into a boarding-school." In 1868 Rev. J. P. Williamson and Rev. S. R. Riggs reported that "the Santee Agency is the center of 2,500 Indians. To this place we must look for teachers and preachers for the 25,000 Sioux who do not yet know their letters. Our mission must see to it that these teachers are prepared, and for this object a school, normal and theological, must be established." Shortly after, the Dakota Mission formally determined "to give special attention to the preparation of native preachers and teachers." In the execution of this plan, Rev. S. R. Riggs proceeded to erect buildings near what is now Sisseton Agency, for one Training School, and Rev. A. L. Riggs undertook a similar work at Santee. The Training School at Sisseton was opened in November, 1870. "The number of registered pupils soon rose to seventy." "The institution was expected to prove an Agency of great value for the evangelization of those far away;" but it seems soon to have relapsed into an ordinary school. After the first year the reports make no reference to it as a training place for teachers and preachers. Dr. Riggs says in the *Herald* of August, 1873, "For the higher education in this whole field, we shall look to the institution at the Santee Agency, under the personal care of A. L. Riggs."

Rev. A. L. Riggs went to Santee to "establish a Training School for teachers and preachers." December 19, 1870, the school was opened, in "a substantial and neat building." In the first year 115 scholars were enrolled, 37 young men, 18 young women, and 60 boys and girls. Mr. Riggs had one assistant teacher. In 1872 the scholars were reported to number 118, with two additional Indian teachers. For 1873 no report appears. For 1874 the report is, 85 scholars, 3 American teachers, including Mr. Riggs, and 2 Indian teachers; 1875, 87 scholars, 5 American, and 2 Indian teachers; 1876, 93 scholars, 5 American, and 1 Indian teacher; 1877, 92 scholars, 4 American, and 3 Indian teachers; 1878, 104 scholars, 5 American, and 3 Indian teachers; 1879, 72 scholars, 6 American, and 1 Indian teacher; 1880, 89 scholars, 7 American, and 1 Indian teacher; 1881, 88 scholars, 12 American, and 1 Indian teacher.

In 1870 was erected the first Young Men's Hall, of logs. Here, till 1877, they lived, with Indian matrons to do the cooking. In December, 1873, the Dakota Home, erected for young women, was occupied. In the spring of 1877 the new Young Men's Home was completed; in 1881, the Birds' Nest, for little girls, and the Boys' Cottage, for boys under twelve. Cottages for married students have also been erected. Last year a kindergarten department was established.

There has been a decrease in the age and a diminution in the number of the scholars. In 1871 the young men (37) and young women (18) numbered together 55, nearly half the school. In 1872 the young men (57) and young women (5) numbered 62, more than half the school. In 1881 the young men (17) and young women (18) were 35. The scholars who have made some progress have been sent away to academies at Beloit and elsewhere.

The reports indicate that while some instruction in higher studies has been given incidentally, and to a few scholars, there has been as yet no formal organization of a normal or a theological department. In 1874 Mr. Riggs reports, "Our Normal Training School has had gratifying success in all its branches. As yet, its strictly normal work in the training of teachers is limited, there having been but two under drill and instruction in this line." In 1878 and in 1879 it is reported that there was a normal class of three. In 1876 a theological class of eight for four weeks is reported. In 1881 one theological student is reported.

May 19, 1881, Mr. Riggs wrote: "I have given attention to normal training with particular scholars from time to time. But as yet we have had no course of study, nor pupils enough of that grade to form a class." "Our theological course is still kept in sight. I have had one theological student this past winter."

During the week of the Annual Mission Meeting there is held a Theological Institute for Indian pastors and evangelists, to whom lectures are given by several missionaries. This Institute was attended by sixteen last year.

In letters of March and April, 1882, Mr. Riggs gives the total membership of the school from July, 1870, to 1880, as 390; "or, adding the members of the Theological Institute at Sissiton Agency," 401. "Of the 390, 71 males and 42 females have continued until they have made such progress as to be fitly termed advanced students. By this I mean that they have knowledge of the four rules of arithmetic, can read and write quite correctly in their own language, have studied elementary geography and the Bible, and can read simple English. Some can speak English, and have also studied book-keeping, algebra, and geometry, or rather have begun these branches. Thirteen have had theological instruction, and eleven more were members of the Sissiton Institute. Ten have had instruction as normal scholars." The annual reports give eight as the number of normal scholars, — two in 1874, three in 1878, and three in 1879; and nine as the number of theological students, — eight for four weeks in 1876, and one student in 1881. The names are reported of five Indian preachers who have studied at Santee. One was pastor at Santee before the school was established, and has been ever since. One has been connected with the Episcopal Mission, and the other three are connected with the Presbyterian Mission. Neither of the four new Indian ministers who have become pastors of our mission churches since 1872 are reported as having studied at Santee, nor is any one of the whole number of thirteen pastors who have been connected with our churches since 1872 reported as a Santee student, except the pastor of the Santee church, as above stated. When the Visiting Committee were at Santee, there were no scholars in special preparation for the ministry or for teaching, and none, so far as could be learned, having these objects in view, though it is hoped some of them may, in due time, be fitted for this service. The Committee found no scholars far enough advanced to enter an ordinary grammar school.

As a boarding-school for Indian children, a fair measure of success has been attained. For a school where chiefly primary instruction is given, the name of "Normal Training School" has doubtless excited too high expectations, and involved too large expenditures. The appointment, since the Visiting Committee returned, of a treasurer of the mission, who also is to have general charge of the temporalities at the Santee station, will greatly relieve Mr. Riggs, and leave him free for the more important missionary work.

THE SISSITON AGENCY STATION.

The Sissiton — or Lake Traverse — reservation is on the eastern border of Dakota, adjoining Minnesota, from which it is separated in part by Lake Traverse. It lies about three hundred miles west and a little north of St. Paul, and is reached by railway to Brown's Valley, on the east edge of the reservation, or to Wilmot, on the south. The Agency and the mission station are some fourteen miles from Brown's Valley. The reservation contains 1,435 square miles, or a million acres, a great part of which is fit for agriculture and grazing. The Indians, numbering 1,377, are not in villages, but are distributed on farms over the country. They dress like whites; some live in frame houses, others in comfortable log houses. They have horses, oxen, wagons, plows, mowers, and harvesters. Three hundred families are engaged in agriculture; 3,500 acres of land were cultivated last year, yielding 28,700 bushels of wheat, 11,700 of corn, 36,000 of oats and vegetables, and 8,600 tons of hay. Government rations furnished one third of the subsistence of the Indians, and three fifths they procured by

labor in civilized pursuits. From fishing and hunting and root gathering they derive but a small part of their living. The government holds in trust, from sales of their lands, \$98,500, to be paid not in cash, but in providing for educational, agricultural, and general necessities. When the reservation shall be broken up, every Indian, man, woman, and child, may have one hundred and sixty acres of good land, while six townships, or 600,000 acres, will remain to be sold. Of the \$80,000 expended by government last year for the Sisseton and Wahpeton and Santee Sioux of Lake Traverse and Devil's Lake, \$50,000 would be the proportion for the Lake Traverse Indians. About one third of the 1,377 can read; nearly 500 are children, 242 of school age. The births were thirty-eight and the deaths thirty-four, showing a slight natural increase. Less than one seventh are counted as non-Christians. These chiefly live at Wahpay and Lake Traverse, though a few men of influence continue in their polygamy near the Agency.

A Protestant Episcopal church has just been built near the station we have occupied for twenty years, and an Episcopal Mission is begun.

In connection with our mission there are six churches, including the one at Brown Earth, just south of the reservation, where some of the Indians have taken farms. Each church has its native pastor, deacons, and elders; Sunday-schools and social meetings are flourishing. There is a Home Missionary Society, towards which the women's sewing society of the Goodwill Church alone contributed last year \$60. The Young Men's Association of this church, numbering thirteen, meet every Sunday, after morning service, and depute two of their number to go out in the afternoon and hold neighborhood prayer-meetings at every house where the Indians do not come to church, and select one brother to hold an evening service in the Agency hall. Rev. Chas. Crawford, the Indian pastor, visited every church, last winter, as a deputation to awaken interest and raise money for the Indian Home Missionary Society. Last winter, also, Rev. David Greycloud, pastor of Mayasan Church, eighteen miles distant from Goodwill station, did missionary service at Devil's Lake, two hundred miles north. On his return in his wagon across the country, in April, his people crowded the church to welcome him and hear his story, and he found that the Sunday-school superintendent and one of the elders had taken turns in preaching during his absence, and that there had been several conversions. These six churches have four hundred and seven members, which is a larger proportion of the population than in our civilized communities. Churches and pastors are in formal organic connection with the Presbytery of Dakota, and some of the pastors have been Commissioners to the General Assembly of the Presbyterian Church. The churches are provided with commodious and substantial meeting-houses, in which they assemble at the ringing of the bell, and open the service with an organ voluntary. They contribute something to self-support, and to the various objects of benevolence which are reported in the Presbyterian Assembly minutes. The minutes for 1881 credit them with \$935, of which \$151 are reported as given to foreign missions, \$10 to church erection, \$225 to home purposes, and \$549 to miscellaneous. They seem to have as much life in themselves and to be as capable of taking care of their own affairs as average churches in the border States.

EDUCATION.

The Government Industrial Boarding-school at the Agency, when the Committee visited it, had fifty-eight pupils, boys and girls, who showed good proficiency in reading, — English wholly, — writing, simple arithmetic, and geography. The Agent, Major Crissey, expected to erect a new building to accommodate eighty girls. The present building can then accommodate eighty boys. There are several school-houses on the reservation not now occupied, as the population is not compact enough to support local schools. With the abundant funds at its disposal, there is no reason why provision should not be made by the government for the whole two hundred and forty-two children of school age.

The Episcopal Mission has not yet opened a school. Our mission school, originally intended to be a training-school for teachers and preachers, is now a boarding-school for boys and girls, in charge of Mr. Morris and a lady assistant. The children are taught both in Dakota and in English. The school at the time of the Committee's visit had twenty-seven scholars. An Indian woman had charge of one cottage, in which two girls and eight boys live, and another Indian woman was in charge of another house, in which four girls and ten boys were living. Mr. Morris had three Indian girls in his own family.

It is proposed to establish, in connection with each of the Indian churches scattered over the reservation, small schools, to be in charge of an Indian teacher, in which the children can be taught in their own language, so that all shall be able to read the Bible. Such schools may prepare scholars for advanced schools. By granting \$40 a year, it is thought the Indians will meet the rest of the expense of such a school for five months of each year.

The mission has requested that a new building be erected, for a girls' boarding home. The plan involves two white women in place of the two Indian women now serving, and a man and wife in charge of the new building; and even more force has been spoken of. Some repairs and additions are indispensable to the buildings. Neither the boys nor the girls are adequately provided for. The school has had, of late years, a small number of pupils. As a new large building for girls may be erected soon by the government, and as there may be changes before long in the relation of the churches here to the American Board, the Committee do not think it advisable to erect a new building.

There are now, a school-house, which, after some repairs, will answer its purpose well, a commodious dwelling-house, recently enlarged, and two small cottages. The land designated on the government plat at the Agency, as assigned to the American Board, is about eighty acres. The Board has no title to the land on which the buildings stand. The meeting-house, with bell and furniture, just finished, is not considered mission property.

The missionary force consists of Rev. Dr. S. R. Riggs and wife, Mr. W. K. and Mrs. Martha Riggs Morris, an assistant teacher; also Mrs. John B. Renville, and two Indian matrons. Dr. Riggs's residence is Beloit. He spends a few weeks in visiting the reservation each year, and attends the annual meetings. He is one of the editors of the *Iape Oaye*, published at Chicago monthly. This paper partly meets its own expenses. Mrs. Renville is the wife of the Indian pastor of Ascension Church, where she has taught a school.

THE FORT SULLY STATION.

West of the Missouri River, and stretching from Nebraska, on the south, to within thirty miles of Bismarck, on the north, a distance of more than two hundred miles as the crow flies, and by the river five hundred miles, is the great Sioux Reservation. It extends from the river westward to the Black Hills, and till within a few years included them. The area is 49,000 square miles, or 31,000,000 acres. There are five Indian Agencies on the reservation. Standing Rock, the most northern, is assigned to the Roman Catholics; Lower Brulé, Red Cloud (Pine Ridge), Spotted Tail (Rose Bud), and Cheyenne River Agencies are assigned to the Protestant Episcopalians. The Cheyenne River comes into the Missouri from the Black Hills, so as nearly to divide the reservation north and south. Fort Bennet is a few miles below the mouth of the Cheyenne, on the west bank of the Missouri, and Fort Sully is seven miles south of Fort Bennet, and on the east side of the river.

Our mission is among the Blackfeet, Minneconjou, Sans Arc, and Two Kettle Sioux of Cheyenne River. A number of these Indians have crossed the Missouri, and taken farms in severalty on Peoria Bottom, seventeen miles south of Fort Sully.

Peoria Bottom is our central station. It is fifteen miles north of Pierre, from which the stages start for the Black Hills. Pierre is where the Chicago and Northwestern Railroad strikes the Missouri River, and is the present western terminus of that road, 780 miles from Chicago.

Connected with the Cheyenne River Agency there are now 3,000 Indians, including 1,094 hostiles of Sitting Bull's camp, recently received. With a few exceptions, they are wild Indians. There were plowed last year less than 500 acres out of the 25,000 acres of their cultivable land. No wheat is reported as raised; 1,800 bushels of corn are reported, no oats or barley, a few vegetables, and 2,500 tons of hay. They hunt and fish. For furs and robes they received in 1880 \$4,000. They own 1,000 horses and 3,400 cattle. They hardly earn one tenth of their own living; nine tenths are furnished in government rations.

Our mission work here was begun by Rev. Thomas L. Riggs, in 1872. He is now living on Peoria Bottom, where are the mission buildings, and where has just been established a post-office (Oahe, Hughes County, Dak.), which is fifteen miles above Pierre, and seventeen below Fort Sully. This Bottom is a beautiful level prairie, rimmed easterly by a ridge which rises sharply from the bottom to a table-land of indefinite breadth, and towards the river has a second bottom of low land, covered with cottonwood and other timber and various shrubs. Peoria Bottom is ten miles on the river, and averages two miles in width to the ridge of higher table-land. The mission buildings consist of a commodious log dwelling and numerous farm buildings. A church, which serves also as school-house, stands close by. Three miles south is a small school-house. The Indians have their farms of one hundred and sixty acres, forty rods on the river and one mile back, which allotment gives them timber and wood lots and wheat fields. They live in log houses, have fenced in their plowed ground, and are provided with a few cows and cattle, horses and wagons, plows and harvesters. There are already some white settlers who have bought out Indian claims, and the number of such is likely to increase. The church of twenty-three members has its native preachers and officers, its Sunday-school and women's prayer-meetings. The Sunday on which the Committee were present, Deacons Spotted Bear and Yellow Hawk passed the boxes for the weekly offerings; Yellow Hawk had finished his three months' turn of preaching the Sunday previous. The chief responsibility for the religious services is laid upon the Indians, and they seem to take hold very well. They continue to draw their rations and other supplies from the Agency at Fort Bennet, but are making fair progress towards earning their own living. Some of the church members live on the west side of the Missouri, on the reservation. The church is Congregational, and is connected with the Dakota Congregational Association.

The teachers, Miss Collins and Miss Irvine, are engaged in evangelistic work from house to house, besides teaching every forenoon. One has the school in the chapel; the other saddles and bridges and mounts the pony, and gallops off three miles to the other school-house, where were seen a grandmother and mother and son and daughter, in the same class, learning to read, the women specially studying that they may read the Dakota Bible. One week one teacher takes the distant school, and the next week the other teacher mounts the pony and goes there.

On the opposite side of the river, a few miles distant, is Chantier Bottom, where Indian teachers, Samuel Hopkins and Mrs. Hopkins, have a school and hold religious meetings. On Cheyenne River, some thirty miles from Peoria Bottom, and across the Missouri, at Minneconjou village, is another out-station, where Isaac Renville and wife and Mrs. Elizabeth Wingan have a school and maintain religious services. For April the school attendance was twenty girls and eighteen boys. A comfortable log house serves for church and school-house, and has rooms, in which the Indian minister and teachers live, and where Mr. Riggs and Miss Irvine and Miss Collins make their headquarters, as by turns they spend a few weeks in evangelistic labor in the villages. Mr.

Renville's salary is paid by the Dakota Native Missionary Society; the other expenses of the out-station are met by the American Board. At Sans Arc, a village of thirty-four tepees, a few miles above, where are sixty-three children of school age, Samuel Smiley has a school; the attendance in April was twenty-three girls and twenty-seven boys. He uses a rented house for dwelling and school and church services. Two Kettle village, a little beyond, needs a school, and as soon as a teacher can be found one will be established.

The Protestant Episcopal Mission station is near the mouth of Cheyenne River, where are a church and boarding-school. Their working force comprises two ministers and teachers, two female teachers, and two Indian assistants.

The government boarding-school for boys was in charge of Mrs. Love, the wife of the Agent, assisted by Miss Chevalier. The twenty boys in the school manifested remarkable proficiency in learning English. They are taught only in English.

The children of school age on the reservation, not counting the new-comers of the "hostiles," number 335. The total number in our station schools reported for 1881 was 106. In the boarding and day schools of the government and of both the missions, an attendance, for at least one month, is reported of 170 scholars. The Agent reports that a boarding-school to accommodate fifty boys will be immediately provided at the Agency.

There is evidently work enough for both the missionary societies among these wild Indians on the Cheyenne, and at Standing Rock Agency, higher up the Missouri, where the Roman Catholic Benedictines are in charge of the government school, under a Father and two sisters, and also have schools of their own under a priest, four lay brothers and four lay sisters, but where there is no Protestant instruction. While it is to be hoped that the government will enlarge its school work, the religious societies should put forth new efforts.

The teachers at Peoria Bottom wish to open a small Home for girls, in which to receive scholars, not from the Bottom, but from the Minneconjou and Sans Arc and other distant villages. The girls who come to the Home would be taught with the Peoria Bottom scholars, in the present school-house. Miss Collins and Miss Irvine think they can manage a Home with small expense. The Committee have asked Mr. Riggs to prepare a plan with careful estimates of the cost of such a Home.

Another missionary family, Rev. Henry M. Bissell and wife, of Harford, New York, are under appointment and designation to the Fort Sully station, and will enter upon their work immediately.

FORT BERTHOLD STATION.

In 1876 a mission was begun at Fort Berthold, among the Indians who are not Sioux, but Arickarees, Gros Ventres, and Mandans. These three bands of broken tribes have been living for many years in one village, for mutual protection against their old enemy the Sioux. The Gros Ventres, who number 445, and Mandans, who number 223, have many things in common; the Rees, who number 678, are not on good terms with the other two tribes.

The reservation is in the northwestern part of Dakota, not far from the British Possessions. It has an area of 4,550 square miles, 2,900,000 acres, on both sides of the Missouri. Fifty thousand acres of the land are reported tillable; but it has not been surveyed, and the Indians are huddled together near the Agency. Fort Berthold is not a military station, but was a trading post of the American Fur Company. Fort Stevenson, seventeen miles down the Missouri, and Fort Buford, one hundred miles up the river, are army posts.

The Indians are in their heathen degradation. The Mandan oval lodges are covered with earth, on which grass grows, as Catlin pictured them fifty years ago. Poles, with bits of cloth, fur, and similar charms against evil, project above the buffalo skulls on the conical roof. Over the medicine lodge a Sioux scalp was dangling. Some

three hundred of the Indians dress in part like whites. A few gather at Fort Buford and elsewhere, but they chiefly live in this village, where the accumulation of filth for twenty-five years partly explains a death-rate of eighty-two deaths to twenty-six births last year. The Indians have 1,000 acres under cultivation, with the assistance of the Agent, and raised last year some wheat, 3,500 bushels of corn, 5,000 bushels of oats and vegetables, and 500 tons of hay. They have 800 horses, but only 78 cattle. They sold robes and furs to the value of \$2,860. For seventy per cent. of their living they depend upon government rations. The government appropriation in 1881 for these 1,346 Indians was \$50,000. For their education there was expended by the government \$1,600. There is no boarding-school; only the Agency day school and that of our mission. The number who can read is reported to be fifty.

Rev. Charles L. Hall began work here, and has faithfully labored on amidst great discouragements. Miss Ward and Miss Pike are assistant missionaries. The mission dwelling stands on a pleasant bluff, where is a view for miles up and down the river. Near by is the chapel, which also serves as a school-house. The squalid Indian village is a quarter of a mile distant, and the Agency buildings are a mile off. The missionaries have been learning the three languages, and teaching in them to some extent. The Mandan and Gros Ventres languages are somewhat alike, and scholars of those tribes are classed together. For the future it is proposed to teach in English only. The temptations of the idle village life make it impossible to secure regularity of attendance. Scholars come and go as they will, with no parental constraint or restraint. Religious services are held regularly, and, while no church has yet been gathered, the missionaries believe there have been some conversions. The teachers go into the homes of the pagans, and use various means to win them.

Two hundred miles east of Fort Berthold is Devil's Lake Agency, where are many Sioux who have taken farms, and who desire schools and Protestant preaching. Mr. Hall has oversight of this field also, and has organized a church of fifteen members, to which David Greycloud, pastor of the Mayasan Church, ministered last winter. The Prudential Committee is arranging for a regular and permanent minister and teacher here.

Fort Berthold is a difficult field, but one which strongly appeals to Christian pity. In no distant heathen community is there greater need of making known the gospel. The Committee have long been seeking for another suitable missionary family to station here. As soon as one can be found, our friends who are toiling here will be re-enforced.

The Indian Agent, Major Kauffman, is kindly disposed to the mission. It is hoped the government will undertake more in the direction of education; this has not received so much attention as the agricultural and industrial work of the Agency.

Fort Berthold is reached by way of St. Paul and the Northern Pacific Railroad to Bismarck, on the Upper Missouri. From Bismarck there is transportation for some months of the year in steamboats. The Visiting Committee found no boats going at the right time, and made the journey in an open wagon, more than one hundred and eighty miles, up and down, from Bismarck. For the seventeen miles between Fort Stevenson and this Agency there was no house or ranch or hut, and even the telegraph wires to Fort Buford turn away without touching Fort Berthold.

THE PONCAS.

At the Santee Agency Wednesday, April 26, a deputation of Poncas called upon the Visiting Committee. Standing Bear, Buffalo Chip, Smoke Maker, Yellow Wolf, and others represented that they were suitering for want of due provision from the government, and asked that a school might be established among them.

These Poncas live about thirty miles from the Santee Agency. They number, according to Standing Bear, one hundred and seventy. They are under charge of the

Santee Agent, who furnishes them from government appropriations. The number of school-children is about twenty-five. There had been ten Ponca children in the Agency school, but they had left, it was said, because their parents were going back to the Indian Territory. There is abundant room in the several schools at Santee for the Ponca children. The Agent says the government will build a school-house for them if they remain where they are. We have also learned that the Presbyterian Board is proposing to take care of them. The chiefs were informed that, in view of these facts, the American Board would not be justified in opening a mission.

THE FUTURE OF THE INDIAN WORK.

It is evident from what has been said that the Indians at Santee and Sissiton are in a very different condition from the Indians at Fort Sully and Fort Berthold. The former may fairly be regarded as Christian communities. A great change has been wrought among them, by the blessing of God upon the labors of faithful missionaries. Less than fifty years ago these Indians were as fierce and untractable, as closely wedded to heathen practices, as hostile to civilization and Christianity, as Sitting Bull and his followers are now. The results already reached are not only reasons for gratitude to God, but for renewed efforts in behalf of Indians who are yet in their savage degradation. A larger proportion of the Santees and Sissitons are church members than is the case in the adjacent white communities. The churches are thoroughly organized and equipped, and have formal relations with the Presbyterian Church in the United States. They do not seem to be any longer proper objects of labor for the American Board of Foreign Missions. When the Cherokees had reached a similar condition, in 1860, the American Board ceased its care and responsibility for them, and they became connected with the Presbyterian Church Boards. The Indian communities at Santee and Sissiton still need encouragement and Christian fellowship, and to some extent pecuniary aid. If they were Congregational churches, the American Home Missionary Society might be asked to do what is necessary for them. In 1866 the Seneca Indian church on the Alleghany Reservation, being "sufficiently advanced in Christian knowledge to pass from the care of a foreign to a home missionary society," was relinquished by the American Board, and received under care of the American Home Missionary Society. The Santee and Sissiton churches and communities were gathered while the New School Presbyterian body was still coöperating in the American Board, and all the missionaries among them were Presbyterians. For their whole existence of twelve or fifteen years these churches have been in organic connection with the Presbyterian Church.

By saving to the treasury of the American Board the expense of the Santee and Sissiton stations there would be more money in hand for the important and hopeful work which has been begun, and which the Prudential Committee are proposing to enlarge and extend, among the savages west of the Missouri River, those on and about the Cheyenne River, and those at Fort Berthold and westward and at Devil's Lake. By disposing of the buildings on these reservations, there would also be money in hand with which to provide new buildings for schools and other purposes, greatly needed among the pagan Indians. Provision could be made to have pupils from Fort Sully and Fort Berthold educated at the Santee school, if desirable, on the same terms on which pupils from other mission stations have been educated at Santee by us. Our mission need not be deprived of such advantages as the Santee school offers, though the school might be no longer under our care. There is a native Indian Missionary Society, in which the Indian churches, of both the Presbyterian and the American Board, are united. This society now sends, and as far as it is able supports, native missionaries and teachers in our stations, as well as in those of the Presbyterians. If the Sissiton and Santee communities should come under other superintendence and support it would make no change in the native Missionary Society; there would

be the same sympathy and fellowship, and the society would doubtless do all it could in providing native helpers for the work in the Cheyenne valley and other new fields.

Whatever be the final decision with regard to the Santee and Sissiton stations, it is certain that in the region of Fort Berthold and Devil's Lake, and in the region of Cheyenne River and Standing Rock, where the Indians are for the most part in pagan degradation, our missionary work should now be pressed with renewed vigor. These are open fields, and there will be no interference with sister societies.

Among the other bands of Indians the American Board does not seem called to labor. The Presbyterian, the Protestant Episcopal, and the Methodist Churches have the other Agencies assigned to them, and have formally undertaken, as they are abundantly able, to sustain missions in them. If it should be suggested that at some of these Agencies mission work is not pressed by other societies as vigorously as is desirable, still, for us to assume work in those Agencies would be justly regarded as intrusive. We are not called upon to do what other missionary societies have begun and are able to accomplish.

Neither is the American Board, or any society whose funds are supplied by private contributions, justified in undertaking work which belongs to the government, and to meet the expense of which the government has not to levy taxes upon the citizens, but merely to draw upon funds belonging to the Indians, and which, by treaty stipulations, have been deposited with the government and accepted in trust for this very purpose. It will perhaps surprise some to learn that the number of Indians in our country is so small; not two thirds as many, all told, as the population of the single city of Boston or St. Louis. It will be a greater surprise to learn what rights in property the laws recognize in the Indians, what actual cash investments, payable in annuities, the United States Treasury holds for them, and what large sums are now annually expended upon them. There is property enough belonging to the Indians to meet all the expenses of their school education and industrial training, and to set them up with a fair beginning in civilization. The money ought to be so used, and it will be when the honest Christian sentiment of the people speaks out loud enough to be heard in Congress.

In spite of broken treaties, forcible removals, and frauds of contractors, may we not believe that our government, on the whole, is endeavoring to deal justly by the Indians? Shall we overlook the fact that many of the difficulties of the Indian problem are due to the distribution of the powers of government, under the Constitution, which, though admirable in theory, has certain practical disadvantages? Some of the fault-finding with the government is fault-finding with the Constitution of the United States. We must put up with the drawbacks for the sake of the excellencies. It is best to keep the legislative and the executive functions distinct and independent, although treaties with Great Britain, as well as treaties with Indian tribes, which the Executive makes and which bind the government, may not be duly carried into effect, because Congress, which holds the purse-strings, refuses or neglects to make the necessary appropriations.

Is it not proof of willingness on the part of the government to do what it can that it appropriates annually, upon 260,000 Indians, the sum of four and a quarter million dollars? Need we doubt that, with such light as may be thrown upon the question by intelligent discussion in the country at large, the legislative as well as the executive departments of the government will do what is needful to educate and elevate the wards of the nation?

Their religious instruction is the province of missionary societies. For this the government can do nothing but keep its hands off and allow Christians free scope. What has been done and is doing for the religious welfare of the Indians may surprise those who are accustomed to hear slurs cast upon foreign mission societies, till they have come to believe that these societies are only interested in the heathen in

Africa or in the Cannibal Islands. The truth is that more efforts have been and are made ten times over, there have been greater expenditures of money and of precious lives, for the heathen in our own land than for any heathen abroad. Our various societies, this very year of grace, have twice as many missionaries among the 260,000 Indians of this country as they have among the two hundred millions of heathen in Africa.

From its organization, the American Board of Foreign Missions planned for work among the North American Indians, and has continued it to this day. Within two and seventy years more than twenty tribes have shared its labors: Cherokees, Choctaws, Chickasaws, Creeks, Osages, Chippewas or Ojibways, Ottawas, Wyandottes, Munsees, Senecas, Tuscaroras, Cayugas, Onondagas, Stockbridges, Pawnees, Sioux, Nez Percés, Flatheads, Kayuses, Cahnewagas or Iroquois, and Abenakis. From first to last, up to 1877, the Board had expended on the heathen at home more than a million and a quarter of dollars, supported among them more than a thousand missionaries and teachers, and organized more than fifty Christian churches, into which had been gathered between four and five thousand communicants. The first great successes of the Board, in the establishment of schools and churches and conversions of souls, were in our Indian missions. While the work dragged slowly in the East, and it was doubtful whether our missionaries could gain foothold in Asia, the deepest interest of the Christian public in the new Board of Missions was awakened and sustained by thrilling narratives of heroic sacrifices of Indian missionaries, and wonderful movements of divine grace in Indian converts. Samuel Worcester, the first Secretary of the American Board, made his grave in the Indian country. Jeremiah Evarts, the second Secretary, displayed his marvelous abilities in pleading for Indian rights and managing Indian missions. Elias Cornelius, the third Secretary, poured out his soul in the most tender strains of his eloquence when preaching to the Indians sermons which were blessed to the conversion of many. The first converts gathered into churches in the history of the Board, and the largest number for a long period, were Indian converts. The interest now manifested by men in high places in Indian industrial education bears no comparison in proportion to the enthusiasm of that early period, when men traveled hundreds of miles through the wilderness to visit the grand missionary stations of the American Board in Northern Georgia, where the Indians were taught farming, blacksmithing, and wagon-making, and where Southern rivers were first dammed and water-power was utilized for grist-mills and saw-mills. The Secretary of War of the United States placed funds at the disposal of the Board. General Andrew Jackson, in command of United States troops, visited the Indians, and urged them to support the Mission School. President Monroe, in his tour through the South, pushed through the woods, and appeared suddenly one morning among the toiling missionaries, to their amazement, for everything was in undress; he inspected their schools and asked about their work, and when they showed a plan for a modest inexpensive new building, he told them to put up a finer structure, of brick, and in the most substantial manner, and he would see that it was paid for.

Despite all disappointments, and notwithstanding the fading away of ancient tribes, that is a bright page of history on which is recorded what the Holy Spirit of God has done for the Indians of this country through the American Board of Foreign Missions.

Since this paper was in preparation, and while the Prudential Committee were considering the advisability of proposing a transfer to a Home Board of the two stations of Santee and Sisseton, where the foreign work is finished, a respectful overture has been received from the Executive Committee of the American Missionary Association inviting us to intrust to them the care of the whole Dakota Mission, that they

may unite it with their other work, and hereafter limit themselves exclusively to missionary labors in this country ; this invitation being coupled with the statement that they will be ready to relinquish their work in Africa, and transfer to the American Board the property and the income of invested funds at their disposal which may be available for African missions, provided legal obstacles do not exist.

In the closing days of the mission year the Committee have not been able to give due consideration to this grave proposal. There are evidently some great practical difficulties in the way. The Executive Committee of the American Missionary Association is not prepared to take any further formal action till after the next Annual Meeting of the Association, October 24. All the elements necessary to a wise decision are not yet before us, and cannot be at present. It seems expedient for the Board to refer the matter with full power to the Prudential Committee, to be chosen at this meeting, or to refer it to a select Committee.

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT AND ON THE PAPERS SUBMITTED.

THE reports of the various committees appointed at the Annual Meeting are so extended that they cannot be presented here in full, but their material portions are given.

The special Committee on the Home Department Report, Rev. Dr. A. J. F. Behrends, Chairman, say : —

The most important part of the report refers to the immediate need of a large increase of annual gifts for enlarged evangelistic and educational work, made necessary by the exhaustion of the funds from the Otis bequest set apart to these purposes. Your Committee are agreed in the conviction that the only wise policy of missionary administration is to avoid the incurring of debts. They also believe that a reliance on large bequests, either past or prospective, is demoralizing and dangerous. In great part at least, men of large means should be encouraged, both for the sake of the church and for their own good, to be their own executors. Better a great many gentle and refreshing showers, than one tremendous flood ; though the flood is more than welcome when the showers fail.

There seems to us no reason why an increase of at least twenty-five per cent. in the annual contributions should not be received this year. There is no lack of financial ability in the constituency to whom this Board appeals. The country is rich, and rapidly growing richer every day. Whether the policy suggested in the Secretary's report of securing the additional money needed by a separate contribution to the educational work, be wise and practicable, your Committee gravely question, so far, at least, that they are not prepared to recommend its adoption at present. We are agreed that no new society is demanded or desirable, only a more vigorous support of the one organization whose years are more than three score and ten.

We would press the wider diffusion of the *Missionary Herald* and its associate publications, together with the use of the new missionary maps and leaflets, as among the most prominent means of securing an increase of missionary devotion. We would also emphasize the importance of more thorough organization in the collection of funds, that it may be systematic, reaching the entire membership of the church, gathering up the pennies as well as the dollars. To secure all this, the pastors must come to feel more deeply that on their shoulders presses the harness by which this organization is carried along its advancing way. On them must come the baptism of the Holy Ghost and of fire. They must preach and pray as men who have received the holy anointing, sharers of the spirit of him who tasted death for every man. Here, after all, is our final and only hope, such a vision of the churches, under the advanced and advancing leadership of their pastors, as shall convince them of their vocation to preach the gospel to every creature, consecrating gladly and eagerly to this end their sons and their gold. Oh, for one touch of the pierced hand on our blurred and blinded eyes !

The special Committee on the paper from the Prudential Committee, presented by Secretary Clark, Rev. Dr. L. T. Chamberlain, Chairman, reported : —

The impressive review of the past seventy years brings us to the conclusion that, while God has opened the way for the world-wide spread of his kingdom, we have been remiss in our privilege and our duty. We are compelled to perceive that, hitherto, the hindrance to the world's conversion has been in the limited devotion of Christ's own friends. The tithes have not so been brought into the Lord's store-house as to make it possible for him to open the windows and pour out the completed blessing. The issue, accordingly, is between us, together with our brethren in the constituency of this Board, and the Master. It is between us and the millions unsaved. It is between us and our own souls. Our response is to be made in view of the fact that we have the full ability, provided only that we are willing.

The great plan of a native ministry to be trained on the soil; of self-supporting, aggressive, native churches; of Christian schools for primary and higher education; and of the special work for the uplifting of woman in heathen lands, — the ready acceptance of this broad, sagacious, Christian plan, by those intrusted with the administration of the Board, leaves the question of our willingness to confront us with undivided directness. In the providence of God we are now asked whether we will give reasonable, adequate support to an agency which has shown itself eminently wise and faithful, and to a work which has been greatly blessed in actual results. Shall we give the prayer, the men, the means, which are clearly ours to give?

The special Committee on the paper read by Secretary Alden on the *Missionary Heritage of the Present Generation*, Rev. E. S. Atwood, Chairman, say: —

The main conclusion towards which all the particulars of the paper converge and the duties which they isolate and emphasize are matters which press for serious attention. The assertion that the Christianity of any generation is held to answer, within the limits of possibility, the spiritual wants of its own times carries with it, if its truth is admitted, startling inferences. As a rule the sense of personal responsibility is lessened, if postponement of results to be reached is considered legitimate. Men who spend much time in dreaming about future millenniums, when all that is wrong will be made right, somehow, — they know not how, — will feel small scruple about giving loose interpretation to the command, "Go work *to-day* in my vineyard." It needs to be affirmed and reaffirmed that all that has been gained in the past, all new facilities that have been discovered or created, all fresh opportunities, which divine Providence affords in its majestic onward movements, — that these all must be cast into the balance in which we weigh our personal responsibility. God makes new times in order that new men may make new use of them. Men of the world recognize that canon and adjust their business methods to it. It is misfortune measureless, and sin not to be condoned, if the church of God is less discerning and less conscientious. As one has so quaintly phrased it, "When the age thinks in lightning, it is not proportionate to pray in lead." This is a day of wonderful spiritual possibilities. The horizon of opportunity recedes and enlarges as we move towards it. The fallow ground of twenty-five years ago is fruitful soil to-day. The footpaths up which the church was then forced to climb with slow and perilous step, are now highways for the chariot of the King's Son. Mock humility may wrest apostolic words from their true meaning, and excuse itself for inaction by saying, "Who is sufficient for these things?" but this generation needs Calebs, who think more of possible Canaans than of actual giants, and who transfigure both word and life with the cheerful confidence, "We are abundantly able to go up and possess the land." We have an actual inheritance of responsibility; we have an offered inheritance of success. The church needs only consecration of time, energy, and wealth, adequate to the exigencies of the hour, to change duty into privilege, opportunity into accomplishment, and possibility into the splendor of actual victory.

The special Committee on the paper read by Secretary Means on the *Indians in the United States*, to which, also, was referred the report on the Dakota Mission, Rev. Dr. S. C. Bartlett, Chairman, say: —

The subject is one of considerable interest and one which calls for prompt action, but is not yet in a condition to decide precisely what that action shall be. The Dakota Mission is the last external link which connects this Board with certain precious memories of the past. And our thanks are due to the Secretary who has so fully and so succinctly gathered up those memories for the enlightenment of the present generation.

It is well for us to learn that even the present attitude of the government towards the Indian

tribes is, to a very considerable extent, misunderstood; and that from before the Supreme Court of the United States interposed its righteous authority in behalf of our missions in Georgia, though baffled by local interests and excited passions of the day, the wrongs of the Indian tribes have been due partly, indeed, to a mistake in the original relations as treaty relations, but still more to the mismanagement of the agents of the government than to its fundamental policy.

But especially we are thankful for the clear and emphatic showing that the American Board, so far from being delinquent in its efforts for the heathen at home, began its history with plans and labors for the Indians; and that it has operated in more than twenty tribes, employed among them more than a thousand missionaries and teachers, organized more than fifty churches, and gathered between four and five thousand communicants; and that the work once engaged the deepest personal interest of its Secretaries, and called forth the profound enthusiasm of the churches.

We are thankful for the clear presentation, so slow of reception among our churches and so ignored by the world, that no heathen have ever been found more readily and thoroughly responsive to the gospel than the aborigines of America. We trust that the great hopefulness of Christian labor among the Indian tribes — except so far as interfered with by selfish and wicked white men — and the actual success of the effort both to Christianize and to civilize them will at length be so thoroughly impressed upon the whole country that the notorious maxim, "No good Indian but a dead Indian," shall be remanded to the heartless heathenism from which it sprang.

The inquiries of the Visiting Committee, of which the Special Report before us is the fruit and the condensation, seem to have been thoroughly prosecuted under the most comprehensive and careful instructions.

The Santee and Sissiton stations belong properly to the cherishing influences of a *Home* Missionary Society, while those at Forts Berthold and Sully are essentially a pagan field. And yet it would seem as though the natural bond that binds them together should not be rudely sundered in their care and destiny. This constitutes one obvious objection to transferring a part only to another Board. At first thought, the present enrollment of the Santee and Sissiton churches with the Presbyterian body might seem to point in that direction. But that connection was formed at a time when two communions at the West were but one, the New England element being simply stamped with the Presbyterian impress; they are now largely environed with Congregational churches; and the mission, in a respectful communication to the Prudential Committee, express their preference for a Congregational connection.

And your Committee, too, cannot but feel an earnest desire not to sever the cord that binds New England to the earliest objects and trophies of its missionary zeal, but to retain, if possible, the remnant of this noble work in charge of an organization as closely allied as may be to the chief constituency of our churches.

In this posture of things Providence seems to have interposed a new possibility. The American Missionary Association has at the last moment made overtures to take the mission as a whole, turning over, in lieu of it, its own African works to this Board. The scheme would draw the definite line of placing the whole colored population of this country — or, rather, our share of it — in charge of the American Missionary Association; while that Association, from the nature of its plans, can naturally bring all the stages of the Dakota enterprise within its legitimate purview.

We would not, however, undertake to prescribe to a body of men whose province and privilege it is to understand all the circumstances of the case better than we. Doubtless there are practical difficulties in the plan. And we would not embarrass the Prudential Committee in their endeavors to do the very best thing for the mission. In view of all the facts as made known to us in the papers laid before us, we would leave the matter in the hands of that Committee with the expression only of a strong preference. And we recommend the adoption of the following resolution: —

Resolved, That future arrangements for the Dakota Mission be referred to the Prudential Committee, with powers, but with the earnest recommendation that the whole mission be transferred to the care of the American Missionary Association, unless the practical difficulties shall prove to be insuperable.

The Committee on the Treasurer's Report, Col. Franklin Fairbanks, Chairman, say:

We have examined the statement of the Treasurer and compared it with the auditor's and sub-committee's reports, also examining the memorandum of securities held, as carefully as the limited time at our disposal would allow, and find the reports and statements correct.

Your Committee have also examined the *methods* adopted by the Treasurer in keeping his accounts, and of the auditors appointed by the Board, in their close and careful examination of accounts and vouchers, and desire to express their confidence in all matters pertaining to the keeping of accounts and expenditure of the funds of the Board, and if time would permit would speak in detail of what they found.

They desire to express their appreciation : (1) Of the high grade of investments of all permanent funds. The securities held for these funds are found to be in the aggregate of much greater value than that for which they stand on the books of the Board. (2) Of the detailed account of all expenses and vouchers. The system of book-keeping adopted by the Treasurer is of the most perfect kind, showing at a glance not only balances, but every item of expenditure with each mission, for what, and for whom, with a voucher for every cent paid out, and all this in the most condensed form. (3) Of the double scrutiny of the different home officers, rendering absolute safety of funds intrusted to the Board.

Standing committees are appointed year by year as follows : One committee is "for authorizing the purchase of bills of exchange." The great carefulness of this committee is attested by the fact that during the entire history of the Board not one bill has proved bad, and not a dollar has been lost by their purchase. Over £90,000 are annually required. There is another "Committee on Legacies," another "On the *Morning Star*," and one "On Salaries." There is also one "On Appropriations," whose duty it is annually to prepare and present for the consideration of the Prudential Committee a detailed statement, designating and limiting the objects and amounts for which the Treasurer may use the funds of the Board. The use of the money thus appropriated falls directly under the inspection of another committee, to which is assigned the examination of the treasurer's accounts, supervising expenditures, contracts, and purchases, approving payments, and making temporary investments. The Treasurer submits to this committee a Book of Monthly Statements, in which every payment is classified under the head of the mission or object for which it is made. A monthly account current and a trial balance are recorded in the same book. All these are carefully examined by two members of this committee, and they certify to the same.

It is gratifying to the thousands of contributors to the funds of the Board to feel that they are intrusting their money in the hands of such safe and efficient officers to expend, believing, as we must, that every dollar is made to do its largest work.

The Committee on the Zulu Mission, Rev. H. W. Jones, Chairman: —

The history of this mission has grown to be the amplest justification of its initiation, now long years ago, in this far-off land, in simple obedience, as it was, to the Master's command, and faith in the promise of his presence, — certainly not in any attractiveness of the field from a human point of view.

The quality of the Christian citizenship of these reclaimed communities approves the judgment that saw in these debased savages one of those noble races which a wise missionary economy would select as the first objects of its loving effort. The unexpected discovery of the same tongue spoken by the tribes beyond has rightly been interpreted as one of the tokens by which God sanctions what has been done, and points forward to what is next to be undertaken.

The projected mission at Inhambane, hardly less than the movement towards Umzila's kingdom, is full of interest.

The advance of the Redeemer's forces from Natal, as a base, that now begins, opens a new volume in African missions. Expectant eyes are to watch it, and prayers are to ascend on its behalf, as the lines are drawn closer around the intrenchments of superstition and death, till their captive millions are liberated.

May the Lord's unseen pioneers prepare the way ! May he give, then, both courage and discretion to his ambassadors, and to us their consecration !

The Committee on the West Central African Mission, Rev. S. G. Willard, Chairman: —

We recognize the fact that the missionaries have encountered difficulties which are neither few nor insignificant, and that their progress has hitherto been slow and often painful. In their

way are the climate and the lack of suitable means of transportation. But the debasing superstitions, coupled with the natural and deep-rooted prejudices of the people against Europeans, add immensely to the difficulty of leading them, in their ignorance and blindness, to understand that the object of the missionaries in coming among them is not trade or gain; is not selfish, but benevolent; is not the bodies, but the souls of men; and that these strangers are subjects of a kingdom which is not of this world, the servants of a King who challenges the obedience of all men, and of a Father who is higher than the heavens, and who invites the African to come and share with the white man the blessedness of his children.

But these or similar obstacles have been encountered in laying the foundations of other missions, which to-day are strong and fruitful.

The Committee see no reason for discouragement or for diminished effort in the small apparent progress made in the last two years. Moreover, they are satisfied with the present location of the missionaries, though their headquarters are now at Bailunda and not at Bihé, as at first intended, for so he hath appointed who suffered not the Apostle to go into Bithynia, but sent him into Macedonia. He sees the end from the beginning, and he makes no mistake as to the place where the encampment shall be made, and the tabernacle of his people shall be set up.

Special notice should also be taken of the courage, constancy, and hopefulness of the brethren and sisters of the mission; who, notwithstanding the great sorrow and loss they experienced in the death of Mr. Bagster, seem to forget the things that are behind and press forward to those that are before, in order that Africa also may have the words of life.

The Committee on the European Turkey Mission, Rev. E. H. Byington, Chairman:

We find that the work has been carried forward during the year with wisdom and success. If the changes which have taken place in Southeastern Europe since the Turco-Russian war could have been clearly foreseen twenty-five years ago, when the foundations of this mission were laid, it would then have been understood that we were taking our position in one of the great strategic points of the East. These changes have removed some of the greatest obstacles to the development of the Bulgarian people. They have awakened the spirit of the nation. Our mission has laid a foundation for exerting an important influence at this crisis in the history of the nation. The missionaries have the confidence and good-will of the people. *Three* churches have been organized and a number of church buildings have been erected. The three points of special interest, just now, are, the Training School at Samokov, the Native Evangelical Society, which is of the nature of a Home Missionary Association, and which works in entire harmony with the mission, and the religious press, "through which an influence is exerted far and wide beyond the immediate personal labors of missionaries."

Altogether the outlook for this mission is far more hopeful than ever before, and the Committee commend the mission to the special interest and earnest prayers of the Board.

The Committee on the Western Turkey Mission, Rev. Dr. Cyrus Hamlin, Chairman:

We would make the following suggestions: First, that the "Memorandum," to which reference is made, should be published with the Report. It is a paper which, in the view of your Committee, is characterized by great wisdom, and is an excellent statement of the principles which should govern the missionary work in the field, and seems to contain within itself the solution of some of the questions submitted to us.

Second. The effort to provide Vlanga and Pera (of Constantinople) with church buildings is a matter of great importance. A decent and respectable place of worship is a necessity to every church in every land, and we are glad the attention of the Prudential Committee is directed to this point.

Third. The increased usefulness and activity of the native pastors and churches appear from various facts. The speedy accomplishment of the work depends upon the development of this power. Perhaps we have said and thought far too little of the native churches and their pastors. Your whole work is summed up in them. Your prayers and sympathies should go out continually towards them. Their failure is your failure, and their success is your success. Your Committee would recommend that, on behalf of the churches and the great constituency of this Board, we send to these native churches and pastors the assurance that we hold them in honor and love as co-workers with us in the kingdom and patience of our Lord.

Fourth. Education and a Christian literature, even in these disastrous times, are plainly marching on. The significance of this is greatly enhanced by the appalling difficulties which the state of the country imposes upon the work.

Fifth. Your Committee notice, with strong approval, all the instances of coöperation of missionaries and native pastors and peoples which the Report presents, and of which the Memorandum so well expresses the principles. This important movement seems to us to be on the right basis.

Your Committee would mention with special gratification the indications of the friendly approach of the Gregorian and Evangelical churches. We trust the time is coming when the gospel itself shall take down the middle wall of partition.

It appears from references in the report, and from other sources, that grave differences exist between the missionaries and some of the Evangelical Armenian churches. While some of the points may seem sufficiently plain, we are unable at this great distance to judge intelligently of them all, or to get at the root of the matter. We would recommend that a committee be appointed to take into consideration this whole subject, with power, if need be, to send a deputation to the missions and churches of the Turkish Empire, to examine to the bottom the grounds of difference, and to suggest the needful remedies. This deputation shall report to the committee, and shall be appointed in conference with the Prudential Committee. The committee shall report to the next Annual Meeting of the Board.

The Committee on Central and Eastern Turkey Mission, Rev. Dr. W. E. Merriman, Chairman : —

All departments of missionary work in Eastern and Central Turkey, education in all grades, the use of the press and distribution of the Scriptures, evangelistic labor, and the planting and training of churches, appear to be prosecuted in wise proportion, and with good effect. The difficulties reported are not other or greater than must reasonably be expected. The specially favorable facts are, that the Scriptures are more extensively sold and read, specially among Moslems, that so many churches are building substantial houses of worship, that they are able to sustain the necessary church discipline, and that the people give so much for church privileges and education. There is no lack of opportunity and no lack of success; there is every reason why all departments of work, now so well established in these fields, should be prosecuted with increasing vigor.

The Committee on the Maratha Mission, Rev. Dr. S. Wolcott, Chairman : —

The Committee approve of the paper and recommend its adoption. The Maratha is one of the oldest of the missions of the Board; has commemorated its jubilee, and entered upon its second half-century under most happy auspices. It is consecrated by the memories of sainted men and women who have entered into rest, and whose works do follow them. And it is a feature of special interest and encouragement that so many of the sons and daughters of its former missionaries are now connected with it. In place of the fathers are the children; and through them and their associates we hope that the sacred trust will be transmitted to successive generations. We rejoice in the belief that the good seed which has been sown will continue to bear fruit, and that the churches of this mission will go down the ages, increasing in numbers and in spiritual strength, to meet the Lord at his coming.

The Committee on the Madura and Ceylon Missions, Rev. Dr. W. M. Brooks, Chairman : —

We would call especial attention to the following facts : (1.) The breaking down of caste, one of the greatest hindrances to the introduction of the gospel, is more and more noticeable, so that "from ten to fifteen castes are frequently now found in the same congregation." (2.) The Committee desire especially to mention the efficiency of missionary tours, where they go out by twos or threes to preach the gospel in neighboring villages. "It is believed that not less than three hundred thousand" in the Madura district alone have this year heard of Christ by this means. (3.) It is an encouraging fact that every church in both these mission fields has had some additions during the year. (4.) The healthful climate of the Madura district, as indicated by the fact that of the number now at work "five missionaries and three of their wives went to India more than a third of a century ago," shows that the work of these missions may be vigorously pressed and extended with economy. (5.) The condition of the schools is very encouraging, and the gradual overcoming of the obstacles to the education of girls is effectually preparing the way for the general uplifting of society. (6.) Bible reading and the teaching of Bible lessons from house to house and in gatherings of women and children has been a hopeful

feature of the work. (7.) One indication of the more favorable attitude of the Hindu mind toward Christianity is the fact that some heathen men have made gifts to Christian churches. The truth is already in many minds, and, with the Holy Spirit's quickening power, we may hope for the speedy triumph of the gospel in these mission fields.

The missions are growing in favor with the people, and while statistics of additions to churches cheer our hearts, we need still to emphasize the fact that God counts faithful, obedient service success, always and everywhere, whatever may be the visible results.

We cannot close this report without bearing testimony to the personal worth and Christian devotion of Miss Harriet E. Townshend, of the Ceylon Mission, who for twelve years has had charge of the school at Oodopitty, news of whose death reached the missionary rooms after the report of the mission was sent. Though she has gone to her reward, her work still lives in many homes that, without the training she helped to give, would not deserve the name of home.

The Committee on the Foochow, North China, and Shanse Missions, Rev. Dr. A. E. P. Perkins, Chairman :—

We are not to expect in China easy conquests like those gained among Sandwich Islanders, who, before the coming of missionaries, had thrown away their gods in disgust, or of other savage tribes, who, at least, were compelled to own the superior knowledge and power of those who offered them a new religion. But if the work attempted is great, the results aimed at and confidently looked for are of corresponding magnitude. Every conquest gained in such a nation for Christ prepares the way for those greater and more glorious. Every inch of ground won among so slow-moving people may with faithful care and labor be held.

A converted Chinaman is at once a missionary, and, in many cases, will be found already equipped for successful service in the vineyard of the Lord. In the changes already wrought in China by missionary labor, and especially in the changed disposition of the people toward such labor, there is food for encouragement and hope.

It will be seen from the report that, with varying light and shade in the work, there has been substantial progress, though the admissions to the churches have not been quite equal to those of the previous year. We recommend that the Report of the Prudential Committee be accepted. We also recommend that the churches furnish at least twenty-five additional laborers for China during the coming year, and that the Board send them forward without delay.

The Committee on the Japan Mission reported through Rev. Dr. E. W. Gilman :—

In the steady progress and enlargement which has characterized the year the Committee find cause for profound thanksgiving to the Great Head of the Church. The reception of two hundred and four converts to church fellowship on profession of their faith makes an addition of more than twenty-five per cent. to the enrolled communicants, and carries their number up to eight hundred and eighty-one. Most of the eighteen churches are self-supporting. The expenditure by the natives of \$10,000 for church and mission work and for education demonstrates the readiness of the people, even out of their penury, to assume responsibility for the support of Christian institutions. The wonderful demand for the Holy Scriptures and the circulation of a million and a half of pages of religious truth from the mission press, and of 500,000 pages issued by the Japanese Gospel Publishing Society, are indications of the mental activity of the people, while the vigorous opposition of the Buddhist priesthood and the prevailing spirit of inquiry emphasize the importance of using the present opportunity to put the gospel in its purity and power before a nation which, after long seclusion from contact with Christianity, is now so soon to decide the great question of its allegiance to the kingdom of our Lord.

The Committee on the Micronesian Mission, Hon. William Hyde, Chairman :—

We recognize the fact that from the time the mission to the Sandwich Islands commenced in 1820, within the memory of some of us, has gone forth the influence of the gospel to islands of the Pacific, far beyond. Perhaps in no mission of the Board has the work been as effectually accomplished as in the Hawaiian Islands. A nation redeemed from idolatry and superstition, with churches and schools, with an organized government, recognized by other nations as civilized and Christian, in little more than one generation, is something which illustrates the power of the gospel of Christ. No land is better supplied with churches and schools. The government sustains the schools and requires the attendance of all the children. It is probably

safe to say that in this city of Portland, with but little more than half the population of the Hawaiian Islands, there are more adults unable to read and write than can be found in those islands.

The blessings which they have received from the institutions of religion they have been for many years giving to the smaller groups of Micronesia. Native Hawaiian preachers and teachers, well fitted for the work by the similarity of language and temperament, better able to withstand the debilitating climate than missionaries from this country, have been ready to take up this work, and are having some measure of success. The report shows that in a population estimated at 31,200, there are forty-six churches with 3,136 members in the Gilbert, the Marshall, and the Caroline Islands. A gain of 279 members is reported for the year in these forty-six churches. Can the churches in our land report as large a gain in the same population?

The call for a small steamer to take the place of the *Morning Star*, which could make more frequent and safe visits to these remote regions, is one which will need to be heeded. The perils of a sailing vessel among the lagoons and coral reefs are too apparent.

The work of Dr. Hyde in training native pastors and teachers for the Hawaiian and Micronesian churches, and his influence upon the native population, the Chinese, and the Gilbert Islanders, and others flocking to the Sandwich Islands, to work the sugar plantations, is recognized.

The Committee on the Mexico and Spanish Mission, Rev. Dr. John E. Todd, Chairman : —

The liberal spirit manifested by the government of Spain, and the spirit of inquiry and readiness to hear the gospel, which is apparent in that land which has so long been the home and citadel of religious bigotry, and the history of which is livid with the flames of religious persecution, afford, notwithstanding occasional local manifestations of ancient prejudice, indications of the dawn of a brighter day upon that unhappy country. It is greatly to be regretted that the means at the disposal of the Board do not permit a larger use of the noble opportunities for mission work in Spain. The results of the work which has been performed are highly encouraging ; and the churches which have been planted, and the missionaries who are laboring with them, are worthy of our tender sympathy.

The opportunities for mission work, and the call for it, are even greater in Mexico, owing to the proximity of that country to our own, and the rapid increase of American influence in it, and the growing close relations of that country to ours, due largely to the extension of railroads and the awakening of business enterprise in that country, and the fast-multiplying mutual business interests which connect that country with our own. It is to be regretted that not only the lack of means, but also various deplorable but unavoidable circumstances and complications, have thus far prevented the mission work in Mexico from being prosecuted as effectively and successfully as it ought to have been. The mission force is, however, speedily to be increased, and there is reason to hope that efficient work will be done, and gratifying results secured.

The Committee on the Austrian Mission, Rev. Dr. H. M. Storrs, Chairman : —

If asked why American Christians should establish and maintain missionaries in Austria, it may be replied : —

I. That, besides the general obligation resting on them to give the pure gospel to every creature, Protestant Christians, holding evangelical faith and religious liberty, are especially debtors to the land of John Huss, Jerome of Prague, and Count Zinzendorf.

II. That, though that land is nominally Christian, and has many of the elements of this higher civilization, yet the Word of God is so bound and the simple gospel so dimmed or neutralized by the errors and formalities of existing ecclesiastical organizations, that the mass of the people are in perishing need of external help.

III. That self-protection is urging American Protestantism to kindle back-fires everywhere in Roman Catholic Europe, and more especially in those nations making constant and possibly large contributions by emigration to our own population. And,

IV. That, as a strategic measure in this great conflict with heathenism and Mohammedanism, the weight of Austria — national, intellectual, moral, and spiritual — should be transferred as quickly as possible to the side of a living Christian faith.

“ It has not been the purpose of the Board to send a large number of missionaries to Austria,” says the Report, “ but only a few to introduce the leaven of a purer faith, in the hope

that men would be raised up on the ground to carry forward the work once begun." Your Committee do not question this plan; we desire rather to express our confidence in its wisdom; but we cannot fail to express the sorrow we feel, in common with the Prudential Committee and the friends of the Board, that at such an hour, amidst so many and striking evidences of divine favor upon the mission, its working force should be found in such an enfeebled condition. May the Lord of the harvest send more laborers into this portion of his vineyard!

OUR FINANCIAL PROBLEM.

[From the Report of the Prudential Committee, on the Home Department.]

THE extraordinary source of supply from the Otis legacy, which has given us such substantial help for our enlarged evangelistic and educational work during the past three years, has now ceased. Whither shall we turn for the next year and the years to follow?

Our financial problem briefly stated, is this: For our regular appropriations to sustain existing missions on their present scale, we need not less than \$500,000 a year. For enlarged evangelistic work already begun, we need not less than an additional \$50,000. For enlarged educational work now in hand, we need a still further addition of not less than \$100,000.

On the other hand, our average receipts for several years as derived from the ordinary donations and legacies amount to only about \$450,000. To what sources shall we look for the remaining \$200,000? There seems to be but one reply to this question.

OUR OWN PAST EXPERIENCE.

When the new and special work for Papal Lands was committed to this Board by the churches in the year 1871, it was with the express agreement that a special additional contribution should be annually solicited for this object, and that assumption of the new work should occasion no retrenchment upon the other missionary fields already under the care of the Board. After four years the request was presented so urgently from churches and individuals that only one contribution should be asked for the entire work of the Board, including Papal Lands, that the Board yielded to the request, stipulating that there should be the necessary increase in the one contribution. It is a significant fact that, from the time the special additional contribution ceased, the annual receipts from donations fell short upon an average by almost precisely the same amount, about \$30,000 a year, so that by special efforts during the next three years we were obliged to raise debts to the amount of over \$100,000. That there may be enthusiasm connected with providing for a large debt all who were present at the meeting in Providence in 1877 will admit, and yet we should hardly recommend that such occasions should be planned for beforehand with any sanguine expectations that they would be often repeated. Your Prudential Committee therefore plan, with careful deliberation, to report at the end of each year, if possible, a small balance in the Treasury, enough to prove that they have done their utmost by reducing or postponing needed grants to the missions to make the current expenditures meet the current receipts. They have succeeded in this en-

deavor during the past year, not because they did not imperatively need for the regular work of the Board in the proper support of the missions the additional twenty-five per cent. which they asked at the beginning of the year, and for which they have pleaded to its end, but simply because they have not received it ; and they were determined, in accordance with what they suppose to be the unanimous wish of the churches, not to report, if it could possibly be avoided, a continued deficit at the close of the year. They propose to pursue the same course in the future, unless otherwise instructed by the Board, and will do their utmost not to appropriate one dollar beyond what they may reasonably expect to receive from those who intrust to them their gifts. If, then, the members of this Board are determined as prudential men not to burden themselves with a large debt, there remains but one method of securing the additional sum needed for their enlarged work, viz. : they must raise it in some way as an additional special contribution, and their Prudential Committee must be instructed to appropriate for the ends proposed only the amount thus contributed for this special purpose.

The work itself we must not for one moment think of abandoning, or of allowing longer to languish or be crippled. It is our sacred heritage, and it is growing upon us in a manner to call forth our most grateful acknowledgments to God.

We ask now, as appropriate to the Report of the Home Department, that the whole subject be taken into the prayerful deliberations of the Board at this meeting, and that such recommendations and measures may be adopted as in their view shall increase the regular annual receipts of the Board to not less than \$500,000, and shall also provide for a special additional annual contribution for our enlarged educational and evangelistic work of not less than \$150,000. And may God grant unto us his own wisdom and the gracious presence of his Spirit in the decision of so momentous a question !

THE GOLDEN WEDDING OF REV. DR. AND MRS. ELIAS RIGGS.

BY REV. GEORGE W. WOOD, D. D., OF CONSTANTINOPLE.

YESTERDAY, September 18, was a red-letter day in our calendar in this city. The fiftieth anniversary of the marriage of the venerated and beloved Dr. and Mrs. Riggs was celebrated amid rejoicings natural to such an event. In anticipation of it all their living descendants came together from Marsovan, Aintab, and America. Four children were not here in visible presence, for God had taken them ; but a glad circle surrounded the parents and grandparents at the golden wedding, — Mr. and Mrs. Edward Riggs, with their six children ; Dr. and Mrs. Trowbridge, with five ; Rev. James F. Riggs, pastor of the Cranford Presbyterian Church in New Jersey, with his wife and one child ; and Mr. Charles Riggs, a teacher in the Central Turkey College, — making a family group of twenty-one souls.

The day previous being the Sabbath, they, with their Christian friends present in Scutari, assembled around the table of their Lord. Rev. Edward Riggs

preached from Matt. vii. 24-27, and Dr. Riggs and Dr. Trowbridge dispensed the sacramental emblems. Dr. Riggs, taking the place of the acting pastor of the church, admitted to the communion of the church, particular and universal, on profession of their faith, two granddaughters. Very pleasant and heart-touching was this service.

During the wedding-day the bridegroom and bride, with beaming countenances, if not of renewed youth, yet expressive of a joy deeper than belongs to the springtime of life, received congratulations and presents from a large number of friends, representing several nationalities, native and foreign. In the evening a company of Americans took possession of their residence. Including all ages and classes, — missionaries resident in Constantinople and visitors here from other stations, representatives of Robert College and the United States Legation, and a lady friend from America, — the number counted up to three or four above eighty persons.

With the festivities were joined such expressions of sentiment and feeling as befitted the occasion. Dr. Riggs read a paper presenting personal reminiscences and a brief sketch of changes witnessed by him in the half century of his married life, with the simplicity and modesty always characteristic of him in allusions to himself, yet rich in eloquence of the heart. In congratulatory speeches which followed, tributes of love and respect and admiration were presented by various speakers, representing the missions in Turkey and Bulgaria, the American Bible Society, the Southern Presbyterian Mission at Athens, Robert College, and by General Wallace, the United States Minister Plenipotentiary at the Porte, who, with his excellent wife, entered fully into the spirit of the occasion and added much to its enjoyment. During the day Rev. Dr. Thomson, General Agent of the British and Foreign Bible Society, had tendered the congratulations of that Society, and announced a congratulatory address and an elegantly bound volume of the Scriptures as on the way from London, but unfortunately not yet received. In the evening Dr. Byington spoke feelingly of Dr. and Mrs. Riggs's connection in later years with the Mission to the Bulgarians, and read resolutions adopted by the late Annual Meeting of the Mission and signed by all its members, and also a touching communication from several Evangelical Bulgarians. Dr. I. G. Bliss exhibited the fruits of Dr. Riggs's scholarship and unwearied labor in the several translations of the Bible, with which his name is so honorably connected, and presented from the American Bible Society handsomely bound copies of the Armenian, Bulgarian, Armeno-Turkish, and Osmanli-Turkish versions. Dr. Riggs modestly disclaimed the title of author of these versions, and did ample justice to the names of Goodell, Schauffler, and other missionary predecessors and coadjutors, and to native fellow-workers, declaring that while laboring with these last his task was to decide as to the meaning of the original and see that it was faithfully expressed, but that he left to them the decision of questions of rendering so as to be acceptable to the eye and ear of those to whom the language is vernacular. It is this combination of foreign learning and judgment with native control of questions of mere style which has given the great merit to these versions, which is universally acknowledged by all competent to judge concerning them.

What a beautiful life is that of our friends to whom the singular honor and felicity of this anniversary celebration has been given ! We trust it may still be

prolonged ; but the shadows lengthen. May the going down of the sun be in unclouded brightness !

The eldest son closed the exercises of the evening by a touching allusion to the ordering of divine Providence in separating all the children from their parents in their advancing years. Thanking friends resident in Constantinople for their loving sympathy in the past, he invoked an exercise of it, especially in the days to come, when the aged ones will again be left alone in their habitation. This will be gladly given ; and we doubt not that from afar — from other missionary fields and from the home-land beyond the Atlantic — will come many messages to cheer them in hours of loneliness, should such be permitted to occur.

A MISSIONARY FOR FIFTY YEARS.

ON the 16th of July last a notable anniversary was celebrated at the Sandwich Islands. On that day Rev. Lorenzo Lyons completed fifty years of unbroken missionary service. Going to Waimea in 1832, Mr. Lyons has not changed his residence or his occupation during the half century, nor has he ever visited his native land or been away from the Islands. Associate pastor in 1832, he became pastor in full in 1835, and such he remains at this day. Other missionaries have lived fifty years on the Islands, but they have all changed their places or their form of service.

Aside from his labors in his own parish, Mr. Lyons has, for several years, prepared in the Hawaiian language the International Sabbath-school Lessons, and has also devoted much attention to the writing of hymns and tunes for the native churches and Sabbath-schools. The hymn and tune book now in use throughout Hawaii is the result of his labors.

The jubilee of this pastor was remembered not only by his church at Waimea, but throughout the Islands, a special Sabbath-school lesson, appropriate to the event, having been prepared and circulated among the schools. Previous commemorative services, one on the fortieth anniversary of his arrival at Waimea, and the other in 1880, on the completion of his seven years' course of Sabbath-school lessons in the International series, covering the whole Bible, had seemed to the missionary enough for one man to enjoy, and so the festival planned by his loving people was omitted. But they came in numbers with generous gifts, and from other places delegates appeared with congratulatory addresses to greet one who, for fifty years, had labored for the temporal and spiritual good of the Hawaiian race.

In a letter from Mr. Lyons, abounding in expressions of thanksgiving to God for the privilege of laboring as he has, he gives the following reminiscences of his work : —

“ For the first fifteen years I devoted all my energies of body and soul, aided by my equally laborious wife, to labors for the enlightening and conversion of the Hawaiians in my field. I ignored myself, as it were, caring not for my own mental improvement. My labors were abundant, in season and out of season ; nor were they in vain. In 1837 the Spirit of the Lord began to make my labors effectual. Pentecostal seasons followed, spiritual showers descended, and professed conversions were numerous. At

the close of these fifteen years some 6,000 converts had been baptized and received into the Waimea church and some 800 or 900 into Kohala church, as fruits of revival services conducted by myself. In my own field not many adults remained out of the church.

"Nor were the next fifteen years less laborious, though I devoted more time to my own improvement. The great effort of these years was to lift up the people from a partial to a more advanced civilization; and at the close of this period a very great advance was visible in their dress, their dwelling-houses, their school and meeting houses. Instead of rude grass meeting-houses, without windows, seats, or floors, appeared houses of worship in complete American style from foundation to belfry and steeple, with bells in the belfries. The churches were working churches. They built their own houses of worship and paid for them. Their contributions towards the support of their missionary and for the spread of the gospel abroad were very liberal, and often made from their deep poverty. The churches and schools formed one grand temperance army. On the whole, the progress in civilization and education and morality and religion at the close of these thirty years was cheering and commendable.

"In 1864 the Waimea church was divided into five sections, of which Waimea was one. This was committed to my care as pastor. The other four were placed under the care of pastors, of whom, since that time, seven have been Hawaiians, and one the son of a Tahitian missionary. Though confined to Waimea I have been able, by strength and grace from above, to perform the work of pastor and preacher, besides much other work for the Sabbath-schools and churches of Hawaii; and this I continue to do, and hope to do, till the Good Master, whom I have served so long, though with many short-comings, shall see fit to call me hence."

When this servant of Christ went to the Sandwich Islands, fifty years ago, he doubtless seemed to many to be throwing away his life. As we now see, can any spot be named in which he could probably have accomplished more for the kingdom of God and the salvation of the souls of men? With the record of such a service before us, the oft-repeated question of David Livingstone will come to mind, "Who would not be a missionary?"

LETTERS FROM THE MISSIONS.

West Central African Mission.

THE latest communication from Bailunda, is dated June 25, at which time the members of the mission were improving in health. Mr. Walter reports that Feka, the son of sekulo Chikulu, comes almost every Sabbath, asking to be told about God. The little babe in Mr. Walter's family proves a great attraction to the natives, and the king's brother and other sekulos call the little boy, 'O Soma Kwikwi de Bailunda (King Kwikwi, of Bailunda).

The arrival of Messrs. Fay and Stover and Miss Mawhir at Benguela, June 7, has already been announced. Two weeks were spent in repacking goods and making

ready for the inland journey. Under charge of Chikulu, one hundred and fifty-three loads were started, and Mr. Sanders wrote from Benguela, June 21:—

"I have not had as much annoyance with these carriers as I was prepared for. We have no such uproar and confusion as we had when we were obliged to deal with them through an interpreter. Once or twice I expected a great disturbance, judging from former experience, but the natives were very reasonable. All this strengthens the impression that we have our servants to thank for much of the annoyance. We still have José in Bailunda.

"Five sekulos from Bihé came to our place, I am informed by Brother Walter's

letter, and asked what should be paid for the two bales of cloth stolen so long ago. No one knew what was right, and they were told to wait till I returned.

"I am very glad to be able to write that by getting a few more carriers than were sent, it has been possible to take everything from the custom house here."

From Kissangi, three days' march inland, Mr. Sanders wrote on June 27: —

"Yesterday we had to take a long and hard march. To-day we traveled only two hours, and are now in camp while the carriers are getting food. All are in good health and spirits. Thus far we have had an easy and pleasant journey. Last night we did not sleep very well because of the cold, and we shall find it colder as we go on.

"It is no small blessing that none of the party just arrived had even the slightest touch of the fever while we were staying at the coast. And I have been surprised since we started to see how well all stand this kind of traveling. Mrs. Stover, for whom I was a little anxious, gets along the most easily of all. Providence is very kind to us."

The following note is appended to Mr. Sanders's letter: —

"CHIVULA, *June 30.* — Carrier is here with mail-bag. We are all well. The journey is not as hard as we expected."

Mission to Spain.

CONTINUED PERSECUTIONS.

THE story of the persecuted family at Unzué, the principal portions of which were given in the *Herald* for July and August last, will not be forgotten. The aged widow, the mother of Josefa, has now been condemned to two months' imprisonment on the charge of stealing wood, the basis for the charge being that she was seen picking up chips on a public street. The following is a translation, sent by Rev. T. L. Gulick, of a letter written by Josefa herself to Don Eulogio, the native evangelist, giving brief account of these persecutions: —

"I take my pen to tell you what we are going through for the cause of the Lord

Jesus, but you must know that we bear it all for the love of God. I write to let you know how on the night of St. James's day the people of this village burned a piece of ground for us, that is, a field of sheaves of wheat; we had not thrashed it, because we only reaped the day before St. James. The next morning my father went with the boy to finish reaping a little that was left, and they found it all burned. I asked my son, 'What did your grandfather say when he found it burned?' 'He became very sad, and said, "Let it be as God wills. Lord, give us patience and resignation to bear it in the name of Jesus."'

"I have another trial to report to you. Last Friday my mother went down to Tafalla to present herself to the judge, and they kept her prisoner. They sent us the horse by a woman of another village. Thus all the trials come on us at once, but we trust in the Lord Jesus to help us through our troubles, as he has done hitherto. To-day we are going to Tafalla to see my mother, as we have not been there since they took her prisoner. Give our regards to all the brethren, begging them to remember us before the Lord in their prayers. We ask him for it, and he gives us much resignation in all the persecutions.

"JOSEFA HERREA."

Mission to Austria.

LIBERTY OF PUBLIC WORSHIP AGAIN DENIED.

THE following letter from Mr. Clark, dated Prague, August 24, shows a reactionary movement on the part of government officials in the matter of religious liberty: —

"You will be deeply pained and surprised that a new order from the Austrian Cabinet at Vienna has stopped our *public* meetings. Our private meetings in the same hall, with an attendance equally large, are allowed; but each one must *now* show at the door his card of invitation. Since February, 1880, the time when the mission was permitted to resume public services under the law for lectures, etc., one meeting each Sunday has been public; the other meetings of the week

were held as private services. The amount of liberty removed by this new order is not very great, as we were obliged each week, three days or more before the Sabbath, to give to the police written notice of the meeting and of the proposed text.

"You can hardly judge of my surprise as a policeman entered my dwelling on Thursday last, and handed me a written order forbidding the public meeting. It is, however, evident that the police gave the order somewhat unwillingly. The director of police granted the privilege of a meeting at the usual time and place, but only for invited guests. On Saturday, effort was made to supply all the friends of these meetings with new and special invitations. On Sunday a policeman in civilian's dress was present to see that none entered the hall without showing his card of invitation. A few friends who could not be reached on Saturday could not enter, but received a card for subsequent meetings. In the order forbidding the public meeting was granted the right to appeal within eight days. Such an appeal will be handed to-day to the proper authorities.

"The reason given by the government for the recent order, is the following: 'According to the decision of the Royal Imperial Court of the Kingdom (K. K. Reichsgericht) in April, 1880, dissenters have not the right to hold *public* meetings in the interest of their denomination.

"Such hindrances in the way of proclaiming the gospel are painful; but on the other hand, the Master gives us much to cheer and gladden the heart. The interest in the meetings, for the summer season, is quite marked."

Under date of September 4, Mr. Clark says: —

"Yesterday we received three more to our church, two of them choice young men from my Bible class, one a promising student. The hall was crowded so that people had to stand. Ah, we need so much here an 'Otis Hall!' On Wednesday of this week we have special conference with all our helpers, save two that are too far away to come.

"Mr. Kostomlatsky, who has completed

a course of study at St. Chrischona, near Basel, joins us this week. We shall retain him here in Prague for two months, and then have him locate at Tabor. Mr. Rybar, of Tabor, will then move to Prague to help here and in the out-stations of Stupitz and Prisimas. At the latter place, some two hours' walk from Stupitz, we have preaching now every third Sunday."

European Turkey Mission.

THE following items are gathered from several letters received from this mission: —

Mr. Baird, August 9, says: —

"The work goes steadily on at Strumnitsa. One of the brethren, as you know, bought a house for a place for meetings. He has spent twenty-five pounds in fixing it up. It is now large enough to accommodate a pastor's family, and is so intended. The house will remain the property of the brother, but the Protestants are to have the free use of it for meetings, school, and parsonage, as long as the brother lives. They now have a room capable of holding about eighty persons. There are several new hearers. The young man who is to preach to them came there from Samokov with his diploma and license to preach, while I was there. I have strong hopes that under his leadership the work there will grow quite rapidly."

Mr. Marsh writes from Philippopolis, August 10: —

"I returned last week from a tour to Haskey and Merichleri. The Sabbath there was a good day. Four new members were received, all from Haskey; all men; all heads of families. The wives of two of them were present. I hope that they are Christians, and that they and others from the same place will confess their faith before long. The town of Haskey and the village of Merichleri are twelve or fifteen miles apart. Frequently the light shines out from a town to a village, but in this case the light shone over from the village to the town. We are glad thus to receive these friends into church fellowship until it is time for

them to have an organization of their own. The gospel leaven is working in Haskeuy, and I have good hope that many are learning the way of life, and will yield to the claims of gospel truth. I am pleased with the pluck and self-sacrifice which the little handful of friends there show in undertaking to build a chapel. I have urged them to do so this year, so as to be ready to do more for the support of their preacher next year."

A private letter addressed to Rev. J. F. Clarke, now in this country, says:—

"You will be glad to hear that Mr. Tonjoroff was invited and preached in the yard of the Pravoslavna church in Merchlerli to a very large congregation one week ago last Sunday. He enjoyed it exceedingly as an omen of what may yet be. . . .

"Mr. Sitchanoff has been on a tour to Dubnitsa and Djumaa, and has found some very delightful work in Stöpe and Smoochevo villages, two hours and a half from Djumaa. Almost the whole village of Stöpe welcomed him. The priest attended the meetings, and he talked many hours. They could not be satisfied. Very few attend the church (old) services there because they have become disgusted with its formalism.

"One family in the other village seemed really to take in the comforts of the gospel. Eight of its members have died, and the parents were very much afflicted and longed for comfort they could not find in their church. Mr. S. will go next week to Pazarjik, and hopes for as joyful a time there. He left Peter in Macedonia to work the rest of the vacation."

Western Turkey Mission.

BOTH INTEREST AND POVERTY INCREASING.

MR. HUBBARD writes from Sivas, August 16:—

"Five weeks' touring in Gurun, Derinde, and Ashode, has revealed nothing startling. In general, I noticed a marked change among the women and girls of Gurun since 1880, when I, with my whole family, visited them. They are now quite

eager to do and to be something more than formerly, and although there is no special spiritual awakening, still the desire to learn to read is much increased. Among the men there is also increasing desire for better schools, but at same time increased poverty.

"The same may be said of our whole field. The salaries we paid four or five years ago do not satisfy our preachers even, and the demand for higher grade of teachers is such, that, even though we wished, we could not restrain it. Yet the people are less able to help than before. So it comes to pass that almost every year's effort on our part to retrench and develop self-support turns up at last with increased, instead of decreased, estimates of what will be necessary from the treasury of the Board. We fret and chafe under such pressure of "the times," which we cannot control; we sometimes feel half ashamed, and sometimes half-provoked, at such mockery of our hopes and exertions; but still the figures and facts don't lie, and we, with perhaps more of Mohammedan than of Christian resignation, bow to our fate and the fate of the country.

"One encouraging feature of Gurun is the largely increased demand there for the Bible and Tract Societies' books. They must have an abiding influence in many houses. But the old thoughts again and again come back to us, 'Why cannot they be made to have immediate and sweeping visible effect?'"

Eastern Turkey Mission.

PROGRESS IN ERZROOM.

IN the Annual Report from this station Mr. Robert Chambers says:—

"In Erzroom city the work is very promising. The chapel which accommodates about two hundred and fifty persons is usually crowded on Sabbaths, many persons standing about the doors, and some leaving for want of room. The service is frequently conducted in the Turkish language, when Greeks and Turks in considerable numbers attend. The need of a larger place of worship is keenly felt.

"The amount of money contributed for

the new school building does not by any means represent the interest of the people in it, or the time and care devoted to its erection by the school committee. A new and commodious book room has been opened, a large sign over the entrance announcing that the Scriptures, in ten languages, may be found within, and is under the care of an experienced and trustworthy brother. Sales have been very good indeed. It is said that the Moham-medans of this city were never before known to exhibit such an interest in God's Word as they did during the past winter. The city colporter preached to hundreds of Moslems in the markets, and sold many Bibles and Testaments to them. The present Vartabed of Erzroom is an enthusiast in the matter of education. He has greatly improved the Gregorian schools, and has succeeded in withdrawing nearly all the non-Protestant pupils from ours. Still we can show an increase of *thirteen* in the number attending our city schools. This increase is chiefly from the villages. Very strict attention is paid to the morals and spiritual improvement of the pupils, and we are greatly encouraged in this particular."

LETTER FROM KOHAR.

In Mr. Wheeler's volume, *Grace Illustrated*, is a story of a little humpbacked girl named Kohar, who was a pupil at Harpoot, and has since been a teacher in that vicinity. She is now at Erzroom, and out of her gratitude for what has been done for her through the missionaries, she has been moved to write a letter to the American Board. The letter, interesting in itself, is made specially so when the history of the writer is considered. It has been translated by Miss Powers, and we give it entire.

"Beloved Friends in America, — For many years I have wished to make known to you my gratitude, but I regret that I do not know English well, and even when translated, it will not express my feelings, therefore I have not ventured to write. During these later years when a distinguished Christian suggested to me that I would do well to leave this country for a time, and travel in America, I said to

him that there are many difficulties. But he insisted that if I took this upon myself it would be of great benefit to myself and my work. Then, thought I, I can personally make known my gratitude to the beloved Board. But since it is not certain whether I shall attain to my desire or not, I have considered it my duty to make known my gratitude by this brief letter.

"If you wish to know about me, I think you will remember that it is many years since the Lord called a weak handmaid like me to work in his vineyard, by the agency of such friends as you, and has sent me to various cities and villages, and as much as I have gone about I have seen the success of the gospel. First, I praise the name of my Redeemer who has sent to me this living Book by means of his servants, and at the same time I realize my obligation to be thankful to those who have put their hands to such a work, and carry it forward. I recognize my duty to pray often, as I do, and to pray that not only in this country, but in all countries, the kingdom of the Lord may come. I know, my friends, that year by year very many difficulties arise before you, and that you are often pained that your money is given in vain by reason of false workers and helpers, as often happens, but be sure that the Lord will abundantly reward you.

"I was twelve years old when I received the truth of the gospel, and since then I have never had a doubt that the least service will be accepted, even though the fruits are not speedily apparent. Therefore, my dear friends, although men be ungrateful, and instead of thanks, speak only complaints against you and your workers, — yes, we confess that they and we are weak, and often are mistaken in regard to each other's thoughts, — at the same time the work and the workers are of the Lord. You and we are laborers, or better, instruments, in his hands. Would that we might be worthy laborers!

"My work in this city is among the women. I go to the houses every day, and almost every door is open, and they receive the Word of the Lord with love.

I see very great need among them for this Word. I entreat that you will pray for this city that the Lord will cause the living seed to grow by sending his heavenly rain.

"Would that I had the opportunity to see you personally, and to consider with you as regards the interests of this blessed work: this is the desire I would express in writing."

"Full of love I salute all the members of the society.

"Yours respectfully, KOHAR."

Maratha Mission.

HIGH SCHOOL AT AHMEDNAGAR.

A NEW mission high school was opened at Ahmednagar on June 15, under the immediate care of Mr. Smith and well-qualified native assistants, one of whom is a converted Mohammedan, and a young man of great promise. The school flourishes greatly, having thirty pupils, two of them being Parsees, four Christians, five Mussulmans, and nineteen high-caste Hindus, chiefly Brahmans. Two of the Christian boys are of low caste. Mrs. Smith writes of the interest shown in reading the Bible by this mixed body of pupils:—

"After opening our school with prayer every morning, there is a Scripture lesson. We anticipated trouble here, but have found none; the boys read in turn from the New Testament, and show a lively interest throughout the explanation of the lesson, we often think more so than in any other subject. Perhaps one reason for this is that the English of the gospels is so simple, and another reason probably is that it is something so altogether new to them. They have gone over the 'Sermon on the Mount,' and seemed deeply interested. They are allowed to ask questions freely, and their questions are generally intelligent and appreciative,—they are at least thinking, and we pray daily that the true light may shine into their hearts and drive out all the darkness."

The course of study in this school is similar to that of high schools in America, and covers four years.

Madura Mission.

PERIAKULAM. A BRAHMAN CONVERT.

MR. NOYES, on his return to India, reached his old station, Periakulam, early in the year. June 29, he wrote:—

"Our people were very glad to see us back again, and made pleasant demonstrations of their joy. In many parts of my field the work is very encouraging. The three native pastors are not only active in their church work, but in company with the catechists have been making extensive preaching tours in heathen villages. Pastor Isaac, with several catechists, was thus engaged for half the month of April, and visited seventy villages, in which they preached the gospel to about 70,000 people. Such work is producing its results, if not in immediate conversions, at least in leading many to join our congregations. Pastor Isaac reports that in one village ten families have enrolled themselves as members, and that he expects a still larger number to join soon. Pastor Seymour also writes me that a large number of people from the Shanar caste have joined our congregation in the village of Tevarum.

"On my last visit to Kambam I had the pleasure of witnessing the baptism of a Brahman convert, and his reception by Pastor Isaac to the Kambam church. As most of the members there were from the lower caste, it seemed a marvel for this Brahman—an intelligent and well-educated young man—to sit with them on the matted floor and partake of the sacred elements from the same plate and cup. He was first a convert from heathenism to the Romanists at the time of the famine; not being satisfied with what that system afforded, he has come to us, and he has not come apparently on account of any worldly advantage which he hopes to gain, but I hope from a sincere conviction of the truth. He supports himself by teaching an independent school."

POVERTY OF THE PEOPLE.

Mr. Howland, in speaking of the raising of \$250 by the Christians of Ampakottai, says:—

"Let me tell you how the people of Ampakottai have to work for a living,

and then you can have a little idea of their ability to give largely toward a building. They are now paying more than any other congregation for the support of their pastor, also. The people are weavers and barbers by trade and caste; weavers principally. Senator Bayard, of the United States Senate, has made the following statement: 'Cotton can be brought from the far interior of India by bullocks to the sea, shipped around the Cape of Good Hope to England, manufactured, shipped back by the same route, paying repeated commissions and profits, and then *undersell* the native manufacturer on the spot where the raw product is grown, and where labor is considered well-paid at fifteen cents per day.' Every word of this is true. Nearly one third of the area of my station is used for cotton cultivation. A man who can earn fifteen cents per day is very fortunate, common wages per day for men being eight cents, and for women, four cents."

Foochow Mission.

THE HOSPITAL AND DISPENSARY.

DR. WHITNEY forwards the eleventh Annual Report of the Foochow Medical Missionary Hospital, together with the fourth Annual Report of the Opium Asylum. Of the hospital, Dr. Whitney says:

"The hospital has received more patients in the same time this year than last, notwithstanding I have been away several weeks in succession at two different times. The whole number received since June 1, 1881, is 435. At Hapwōka Dispensary 4,787 have been treated, and at Water Gate Dispensary, 2,794. The regular preaching service previous to dispensing has been faithfully kept up by the preacher at each of the dispensaries, and books, tracts, Bibles, etc., have been exhibited for sale during the dispensing hours. Much good has thus been done in a general way, though no visible results in connection have come to my knowledge."

"The religious influences at the hospital have been of the best kind. Regular distribution of religious books, tracts, and papers, has been continued; the pa-

tients who were disposed have attended regularly the two Sabbath services at Kiu-chiō-tong, and Brother Woodin has continued to meet occasionally at the hospital those who did not attend the Sunday afternoon service. Recently I have arranged with the Kiu-chiō-tong pastor to preach in the hospital every Wednesday P. M. This, with the regular daily evening prayers which are conducted in turn by the assistants, make a reasonable amount of religious influence brought to bear upon every patient who enters the hospital. If *we* do not have any visible results from such efforts, we cannot but expect that *others* will.

"The outlook of the medical work is more encouraging than at any time during its history. We have secured at last a class of good, intelligent, Christian young men to assist me in the work, and remain a definite period of time, sufficient, I trust, to enable them to become intelligent physicians who will be a great help in our field. Four of these young men are from Dr. Baldwin's training school, one is from Shau-wu, and has been with me four years, and one is a middle-aged man, formerly a preacher, but has now been in the hospital six years, and has done faithful service."

THE OPIUM ASYLUM.

Accompanying the report of this institution, tables are given showing the occupation of the patients, the cause of the formation of the habit, and the age at which the habit was contracted. It seems that nearly one fourth of the patients were storekeepers, and that farmers were almost as numerous. Then follow artisans, soldiers, coolies, boatmen, etc. Of those whose cases are fully known a little more than one third became victims of the habit from disease; the rest from desire for the pleasure connected with it. Dr. Whitney says:—

"There has been a falling off of 124 opium patients during the past year. From 1880 to 1881 there was a falling-off of 66. From 1879 to 1880, 90. 1879 was the climacteric year in which 540 patients were cured of the opium habit, but since then there has been a rapid decline. From 1872 to 1876 the number was quite variable, 17 being

the least, and 81 the most in any one year. In 1877 they rapidly rose to 107. In 1878 there was an enormous increase to 590, and the next year, 1879, the climax of 540 was reached. What is the cause of this rapid increase and decline it is not easy to determine. In other ports during the past year there has been a falling off in some, and an increase in others, without any apparent reason. There are two reasons which might account for this decline, one is the officers are not so strict in prohibiting its sale and use as they were in 1879, the year we received the greatest number of patients. The other is that there are four or five native opium asylums which have been opened by men who were formerly connected with this asylum, and who are known to have received quite a number of opium patients. Some of these being situated at a distance from Foochow, it would be much more convenient to be cured near home, and thus save traveling expenses and additional cost of living. This is further confirmed by the fact that they are willing to pay one dollar more to the native asylum, and receive poorer treatment, rather than go to Foochow. Neither do I think there is less opium smoked than formerly, for all the evidence proves the reverse of this.

"The whole number cured of the opium habit in the asylum during the past twelve months is one hundred and sixty."

North China Mission.

FROM KALGAN.

MR. ROBERTS, writing from Kalgan, July 4, refers to the houses built by the mission, which were then nearly complete: —

"Many of the Chinese say that the houses (Mr. Sprague's and mine) will last over two hundred years; and I rejoice in believing that they will last until a large part of the people in this region are Christians; till the telegraph and steam-cars and public schools and newspapers shall be in common use, and till all China shall be awakened to the glorious possibilities of its future as the greatest Protestant nation in the world. The building of these new houses has given us a new standing

and reputation among the people. They see that we are not a band of traveling mischief-makers, living in temporary dwellings, working in mysterious ways, and ready to pack up and be gone as soon as we should have done them sufficient injury, or made for ourselves sufficient gain. In building here we have cast our lot among the people, ready to live among them and die among them. God grant that we may live and die *for* them.

"I think that the people are more inclined to listen attentively to our preaching than they were a few months ago. They see that the magistrates have not hindered our building at all, and that our work thereby has a real, though passive, governmental sanction. The kind work of relieving pain and suffering that has been done at our dispensary during the last year has done much to make the people more friendly toward us. The departure, northward, of six or seven regiments of soldiers last year and recently of the only remaining regiment stationed here, has relieved us of much hostility and discomfort. The present chief magistrate at Kalgan is more virtuous and just than his predecessors were. The new missionaries who were sent to join our number, a year or two ago, are already able to talk in Chinese, and are entering vigorously into the active work. The various parts of our work — medical, educational, itinerating, preaching in chapel and on the streets, and work for women — are being carried on more energetically and equally than was possible two or three years ago, when our numbers were so few.

"We have now a colporter just entering Shanse, directly west of Kalgan, carrying his supply of books to make the circuit of several large cities. Another colporter returned a few days ago from a journey among the mountains and valleys east of us, and we have sent him off again to visit eight cities southeast of us, the farthest of which is three days' journey from here, and all this side of the mountain barrier that separates our field from the plain about Peking."

MISSIONARIES IN SHANTUNG.

Mr. Smith and Dr. Porter, having com-

pleted houses at Páng Chia village, in Shantung, have removed thither with their families. They have had a hearty welcome from the people near their new home, and Mr. Smith sends a long and interesting account of the way in which the people of Páng Chia and villages in the vicinity vied with each other in coming with their ornamental tablets, in Chinese style, extolling the virtues of their new neighbors, praising their doctrines and their drugs. This was their style of giving a "house-warming," and they made a day of it.

Mr. Smith reports that affairs at Te-chow are not settling quite so rapidly as the letter of last month led us to hope they would. To be sure, the offending official has been deposed by proclamation, but his family remained at the Yamen for weeks after his dismissal, and at latest dates it was reported that he had only been transferred to another post. The hostility among the remaining officials is ill-concealed, and, notwithstanding a show of justice, in response to warnings from Peking, the ill-feeling at Te-chow towards foreigners is apparent on all sides. Under date of Páng Chia, July 12, Mr. Smith writes:—

"While our controversy with the officials remains still practically undecided, it is not to be expected that our church members who live in the Te-chow district should do anything but 'sit on the hill and watch the tigers fight!' Still, some of them come pretty regularly to Sunday meeting, and two courageous lads, living in the village in which the libel on the church and everybody in it was originated, have asked us to reestablish a little week-day meeting which we held there, until that tornado uprooted it. At another village, only one and one half miles from here, a Wednesday meeting, suspended for about a year, has been revived at the request of the members there, of whom there are nearly thirty.

"At present these are the only week-day meetings of this kind. There are four Sunday meeting places, and occasionally five. One of these is about twelve miles to the east, where an extended and very interesting work has sprung up, wholly in consequence of the labors of one earnest

farmer who has studied a little, and who has displayed the tact necessary to follow up those whom he gained. There are now sixteen members, and new applicants are constantly appearing—some from outside villages. The leader, being found useful, has acted alternately as a mail-carrier and colporter, and latterly another man has been sent on Sundays. Passing through a market-town on the way he found an inn-keeper and others determined to know what this new 'Door' [doctrine] is; and both going and returning he has been intercepted both to visit the village school-master and to hold a meeting at the inn, etc. The sister of the inn-keeper came from a distant village to hear, and waited three days, hoping that one of them would turn out to be a Sunday. At this place they ask to have a teacher sent frequently. It is just over the Tê-chow line, in the district of Ping Yuan."

MANY INQUIRERS.

"Inquirers from some distance are becoming not uncommon. One such recently came more than twenty-five miles to keep Sunday here. He has been here several times, and is an eminently suitable candidate for baptism—the only one in his whole region, which is one infatuated with sects and 'Doors.' Another man appeared lately, who had heard so much of the alleged excellences of our 'Door,' that his heart 'did not amount to anything' unless he could find out at first hand what it was all about. Others, only less curious than himself, dared not come. He was much disturbed lest he should miss the proper title for the distinguished foreigner, and privately inquired if 'Your Worship of a Thousand Years' (just as *ten* thousand years are ascribed to the emperor) would be about the thing! He appeared well, and was given some suitable books and oral instruction.

"The wind bloweth where it listeth. It is curious that long before the Tê-chow troubles arose, everything to the north and northeast seemed stagnant, while to the south and southwest the reverse is the case. At the larger fairs we have had, as much as possible, colporters present with a little awning and a show of books. In

many places the preaching proves a steady attraction, exceeding even the jugglers, the fortune-tellers, the physiognomized story-tellers, Punch and Judy, and even the noisy theater itself. As the colporter work is better organized and further developed we shall hear of many of the auditors again. Several invitations have come from villages at a distance to go and preach, and now that we are located here, these will be sure to be multiplied, and many of them are openings of promise.

"The chapel at Hsiao Ho village has been regularly attended at each fair, every five days, except when the fair-day was Sunday. The audiences are considerable, but of necessity fluctuating, many of the hearers regularly reappearing. The first fruits of this new preaching place, a man from a village close by, was examined recently, and appeared every way worthy of baptism — the first from his town. He will be received soon. The area of territory over which our doctrines are spread is out of all proportion to the number of those who are present at any one day, as many come from great distances. The chapel has also become a rallying place for church members, which is an important incidental use."

A WANDERER RESTORED.

"A few Sundays ago an old man, sixty-eight years of age, who was one of the original twelve baptized at Shih Chia T'ang, and whose name was dropped two years ago, applied to be received again. He was a literary man, of great local influence, and much respected. His intimate acquaintance with Yamêns made him an invaluable aid to a gambling society in his village, to which he occupied much the position of an Erie lawyer. He had long received a regular income from this source, and having recently lost his only son, and, owning no land, he was very poor. Yet in February last he definitely abandoned his disreputable connection with the gambling society, preferring to starve, as he said, rather than longer do violence to his conscience. After a great many interviews, and after a report by everybody who had talked with him that he seemed truly to have 'turned around,' it was decided to receive him back. Accordingly, at the proper

time, he arose and simply said: 'I wish to confess my sin to the bottom. My temper was vicious. But I am resolved to live the rest of my life as a Christian. I wish you all to forgive me and pray for me.' The room was filled with exclamations of surprise and delight. 'He has come to life again.' 'The return of a wandering son — thousands of gold could not buy it,' etc. He had been distinctly told that the missionaries could not undertake to provide him any employment, but that he must do as well as he can, and trust the Lord for the rest."

Shanse Mission.

THIS new mission has been fairly inaugurated by the arrival at Tai-yuen-fu on the 4th of July last, of Mr. and Mrs. Stimson, accompanied by Mr. Stanley, of the North China Mission, who is to assist Mr. Stimson until the reinforcements, now on their way, shall arrive. Tai-yuen-fu was reached on the twelfth day from Pao-ting-fu, after a comfortable journey. Writing July 8, Mr. Stimson says: —

"As far as we can learn, everything seems as favorable for evangelistic work as at the time of my former visit. We hear but little of disrespectful language. This arises, in part, no doubt, from the fact that Mr. Richards, of the English Baptist Mission, is on such friendly footing with the magistrates. A few weeks ago the city mayor with his attendants were surveying the city wall, being instructed and assisted by Mr. Richard and Mr. Lowerby. The work occupied their time three days.

"Last week Mr. Richard was detained from setting out for several months' absence in Shantung province, by the coming of a deputation of three high officials from the governor to consult upon some means for improving the condition of the province, and developing its wealth. The governor came here a few weeks before my first visit, being strongly anti-foreign in his prepossessions, and sent in view of the growing Russian interests in this province. He seems earnest in his present desire, and it seems evident that, were there to be no delay in procuring machin-

ery and tools, he would launch a worthy enterprise for developing the mineral wealth, and connecting some of the larger cities in the province with a railway.

"All this is interesting to us. Kindly relations with officials open the ears of the people for our instructions, while opposition from them makes the people, to no little degree, afraid to do business with us or hear our teaching."

Micronesian Mission.

SAILOR LIFE. A GOOD DEACON.

MR. DOANE writes from Ponape, March 20, that he hears of the return from Kusaie of Princess Opatinia, where she had been for three months, under the care of Dr. Pease. Her health has so far improved that she expects to go back to the Mortlock Islands on the present trip of the *Morning Star*. Mr. Doane also speaks of one of the trials experienced by the missionaries, arising from the contact of the natives with the outside world.

"Of all men for working evil on Ponape, the worst are native youth who have spent two or three years 'before the mast' in voyages to the 'Northwest,' and then have returned to their island home. They have learned all the evil that develops itself in the forecabin, and 'dance houses along the wharfs,' and come back to display it among their people. Many youths have left Ponape for sailor life during the thirty years of my residence here, but not so many as there are fingers on one's hand have ever turned out to be of any help in civilizing and Christianizing the people.

"A noted example occurs to mind of one of the youths on the south of the island, who reached the high position of boat-steerer, or fourth mate. He is now the very terror of captains entering the harbor, enticing the sailors ashore to run away, or plying the vessel with liquor. Of the missionary work he has seen just enough to *hate* it, and stand as a barrier to all natives who would become Christians.

"A few nights since the heathen chief, of whom I have before written [see *Herald* for July, page 273], sent over some ten or

fifteen armed men, to take away by force the woman he desired, who has been living at this place. They came in the night and surrounded the house. The leader entered and demanded of the good old mother the woman. She refused positively, saying she would not give her up. Soon the good deacon of the church was aroused by the cries of the woman for help. The struggle was long, but the heathen party, armed with guns and sabers to the teeth, had to retreat before the decided stand this good brother took. They could not have the woman till they cut his body to pieces. He had no arms, save only as he was armed with the Spirit. He was a hero, showing a devotion to the truth, which we have been slow to credit our people with. It is inspiring to see his firmness, while some Christians showed the white feather."

HOPEFUL OUT-STATIONS.

"I recently returned from an inland station where I administered the communion to the people. The church there is growing, healthy and active. The people are now putting up a good church, the heavy work being to saw timber for the floor and walls. Most of the young men work well. At the communion eight adults were baptized, two restored, five babes dedicated to the Lord. May the Spirit of the Lord ever abide with that people.

"I spent yesterday, the Sabbath, at the old station Canaan, and was glad to meet the dear old people once more. We had communion, at which four couples were restored, and one young man united with the church. So the Lord blesses. In places the tides seem to be flowing out, in others coming in. There is, no doubt, much more feeling, or desire for the truth, in the hearts of the people than we at times think. Could I for a few weeks visit the churches and the heathen communities, I think a grand work could be done. But my hands are tied, and my feet are almost in the stocks. The school of six native youth from the Mortlocks, and nearly as many from Pingelap, aside from the Ponape youth, must be kept moving. These pupils are hungering for instruction with which to go back home and feed their people."

GLEANINGS FROM LETTERS.

W. C. Wilcox, Mapumulo, Natal.—Our joy since we came here to Mapumulo has been almost complete. The days fly so quickly that we cannot realize where they have gone. I have a class of from fifteen to twenty who meet me every morning to study the Bible. I think they get more religious truth in that way than they would from only hearing preaching on Sundays, even from a good preacher. Then it greatly helps me both in learning the language and in the knowledge of the Bible. I put an hour's study on each lesson in writing out questions that will draw out the truth of the Scripture. They are helped in that way, as they criticise the Zulu of my questions, and there is a mutual benefit.

Miss Olive N. Twichell, Broosa, Western Turkey.—We have been pleased lately to have several of our day scholars—not from Protestant families—come into our Sunday-school. I had quite a little flock here last Sunday, preparing the lesson beforehand. But we do not dare consider it a permanent thing yet. I hope they will continue to come, but the priests are very likely to interfere with it.

C. S. Sanders, Aintab, Central Turkey.—This year our college (Central Turkey) begins to have decided effect on the supply of candidates for the ministry, five out of eight studying for the ministry. Of these one is very young, and will teach a while; but the other four will enter, I presume, this fall. One of them is, I think,—all things considered,—the choicest young man of my acquaintance here. His success is as certain as anything can be here, as he is a tried man. The other man from Aintab will at least improve the average of our present helpers.

G. F. Montgomery, of Marash (writing from Harpoot).—It is scarcely possible to speak too highly of the influence of this college (Armenia) for good in this part of Turkey. The new aspirations among the youth and the mental quickening of all which it excites, the influence of the Christianly-trained young men and women who go out from it in their native towns and villages, the solid basis for a future development of Protestant principles which it is laying here; noble ends like these would justify even a more generous outlay of expense and time than is now being made.

Miss Mary A. C. Ely, Bitlis, Eastern Turkey.—Our school numbers forty. Two are graduates who assist us,—one only for a few weeks. Much as she is needed here, we shall spare her for the school at Van. The larger number of our pupils have not been under training long, and the care of them is very heavy. Of our present number thirteen are wholly self-supporting scholars; others pay half their expenses, and so down to a small amount in case of the very poor. It is a fundamental principle of this school that *no one* is received free. Some one *must*, and always does, pay something for every girl. Increased numbers brought into this school, with added room, and various and manifest improvements call forth grateful recognition. In vain, however, shall any or all earthly good be bestowed, without the heavenly benediction, and most deeply do we feel the need of spiritual blessings.

H. N. Barnum, D. D., Harpoot, Eastern Turkey.—An old Turkish friend, one of the Ulema, told me this week, that some time ago, some of the chief Turks in the city sent him to look over our new school-building quietly and report to them about it. They were rather put out with him for saying that there was nothing objectionable about it, for they were sure it was to serve as an armory and barracks for the English! On the whole, the Turks have behaved wonderfully well. They got up a large petition to the authorities, with a good many seals, when the building first commenced; but they were ashamed of it afterwards. An unreasonable Armenian neighbor has made us more trouble than all of the Turks.

S. W. Howland, Oodoopitty, Ceylon.—In the early part of the year we were engaged upon tours more than is usual, traveling over two hundred miles, holding over seventy meetings, attended by over four thousand adults and nearly as many children. There were in addition to the meetings held by our helpers and Christians about one hundred in all. The people are very ready to hear, and we believe much good is done, though it is very hard to make them realize the importance of a personal acceptance of Christ.

NOTES FROM THE WIDE FIELD.

INDIA.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA. The Society has for its object the establishment of Christian Vernacular Training Institutions, male and female, and also the supply of educational and other books for India. The following is a summary of its work for the past year :—

Number of training institutions	3
Number of teachers and mission agents trained	710
Number of students under training as teachers	130
Number of children under Christian instruction	6,500
Estimated number of children instructed by teachers trained by the society, in schools of other societies	32,000
Number of copies of publications printed in eighteen languages	9,277,499
Number of colporters in India and Ceylon	158

The Annual Report concludes as follows :—

"It will be seen from the Indian reports that the Divine blessing has again throughout the past year rested on all the Society's schools, and on the publication and colportage operations. In a word, it has been a year of marked success without exception in every department of the work. All the office-bearers of the Indian Committees are feeling more and more convinced, as the work of the Society expands, that it is essential to the extension and consolidation of the native Church, in providing it with Christian schools and a Christian literature in the mother tongues. Many of the pastors and teachers of the native Church received their first instruction in Divine truth in the schools, and from the books published by this Society. True to its original purpose of being the handmaid of the native Church, its chief aim has been, by the help of Almighty God, to feed the lambs of Christ's flock in India. With what faithfulness and success it has done so during nearly a quarter of a century, God alone knows ; but one thing is certain, ample encouragement has been graciously given by God to the Committee—for which they give Him devout and hearty thanks—to go forward with all their operations, fully convinced that He who has so graciously led and blessed their humble efforts in the years that are past, will continue to do so in all time to come as they seek to do His holy will in bringing the heathen children of India to Jesus, that He may bless them."

REV. MR. DALL. This Unitarian missionary to India, now in this country, is reported as having sought admission to the Brahmo Somaj. He has sent the following message to Keshub Chunder Sen : "My dear brother: Your good heart will be cheered to know that many here are touched by your earnest and brave spirit of truth, however widely some may differ from certain opinions and special activities of yours. You have a warm defender in William Henry Channing, with whom I dined in London, and where I was bidden to talk of you. Last Sunday I was at the funeral of R. W. Emerson, our great mystic and son of India. Yes, we owe a large debt to India—and her gospel, the Bhagavad-Gita—for our Emerson ; now by his own showing, 'lost in God ;' 'the finite poured into the infinite' (Nirvana)." The *Bombay Guardian* reminds Mr. Dall that he has overlooked the fact that, according to Hindu authorities, *eight million three hundred thousand births* must precede Nirvana.

THE SANTALS. Mr. Stevenson, a Scotch evangelist and teacher, writes to the *Free Church Monthly* from Pachamba, 250 miles north of Calcutta, that an important step has been taken among the Santals. The tribe has heretofore opposed vigorously the introduction of Christianity. Even the relatives of a Christian convert who had eaten at the same table with him were regarded as outcasts. They were only admitted back to caste privileges on the payment of a large sum of money. At a recent assembly the people have reviewed the matter and have decided that they may eat with Christians without losing caste, and that the fines heretofore paid by Christians should be refunded. When this decision was reached, which nationalizes Christianity among the Santals, even the heathen stood listening while the Christians joined in prayer and hymns of praise.

AFRICA.

ENGLISH BAPTISTS ON THE CONGO. — Nine missionaries are now laboring in connection with the English Baptist Mission on the Congo, and two more are soon to be on their way with a steamer, the *Peace*, which is to be placed on the waters of the Upper Congo. This little steamer has just been built in England, and is of peculiar construction. She draws but one foot of water, and is intended for a floating home for the missionary. She is to have an engine of such power that she can run away from any native canoe, and, as an additional means of protection during the early period before the natives understand the peaceful nature of her errand, she is to have her deck surrounded by wire nettings to intercept arrows. After the trial trip of the craft she is to be taken to pieces so that no section shall exceed sixty-four pounds' weight, that being the limit of a carrier's load. There will be 700 of these loads, which, aside from the river transit, must be taken on men's heads over 200 miles of mountain road. The cost of the steamer was defrayed by a single person, who has also given \$15,000 as a fund for paying the expense of its maintenance.

CHINA.

KWANG-TUNG PROVINCE. The English Church Missionary Society, at the earnest request of Bishop Burdon, of Hong-Kong, who has already raised considerable sums for the purpose, has decided to open a new mission in Western Kwang-tung, the extreme southwest corner of China. The Kwang-tung Province is in area twice as large as England, and has a population of nineteen millions; and in the western districts no society is yet at work. The station will be at Hoi-how, on the north coast of the large island of Hainan, whither there is frequent steam communication from Hong Kong, and it is hoped to open an out-station at Pak-hoi, on the opposite mainland. Both these places are ports recently opened to foreign trade, and have resident British consuls.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER AND THANKSGIVING.

A Wider and Deeper Interest. — That all Christian minds in the land may, without exception, be impressed by the present special needs of the work; that the universal heart may be aroused to a sustained enthusiasm in the one great cause; that the utmost energy of faith and all the resources of love for souls, may be witnessed; that every pulpit may fulfill its duties in this regard; that every missionary circle and every auxiliary may be quickened to a fresh, a healthful, a fruitful activity; that every college and every school of the prophets may have a new baptism; that no Monthly Concert may flag; that no observance of family worship or of secret prayer may fail of an appropriate share in petitions for the coming of the kingdom — in the cry that shall avail: "Awake! awake! put on thy strength, O arm of the Lord!"

Thanksgiving for the willing offerings made by the friends of missions in attendance at the annual meeting of the Board, and prayer that the Spirit of God may lead a great number of churches and individuals to a similar doubling of their gifts.

DEPARTURES.

October 5. From New York, Rev. John Howland and wife, and Miss Belle M. Haskins, of Kansas, to join the Western Mexico Mission at Guadalajara. Mr. Howland is a son of the former missionary to Ceylon.

ARRIVALS AT STATIONS.

September 9. At Van, Eastern Turkey, Rev. G. C. Reynolds and wife, Miss L. E. Johnson, and Miss G. N. Kimball.

September —. At Smyrna, Rev. Marcellus Bowen and wife and Miss Mary L. Page.

July 6. At Bailunda, West Central Africa, Rev. W. E. Fay, Rev. W. M. Stover and wife, and Miss M. J. Mawhir.

DEATH.

August 15. At Oodoopitty, Jaffna, Miss Harriet E. Townshend.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. Give some account of the recent Annual Meeting of the Board at Portland. (Pages 409 and 413-484.)
2. What is the financial problem now before the Board? (Page 484.) What effort is to be made to meet it? (Page 410.)
3. What report have we from Erzroom and from Teacher Kohar? (Page 491, 492.)
4. What encouraging items of news come from European Turkey? (Page 492.)
5. What new restriction has been placed upon religious liberty in Austria? (Page 489.)
6. Give a report of Mr. Doane's letter from Micronesia. (Page 498.)
7. How is the Christian Hospital at Foochow conducted, and what has been its success? (Page 494.)
8. What reports come from Kalgan and Shantung, in North China? (Page 495.)
9. What has been done by the Christians of the United States for the Indian tribes? (Pages 460 and 475.)

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.	
Auburn, High St. Cong. ch.	200 00
Portland, Lawrence St. ch.	14 35—214 35
Kennebec county.	
Gardiner, Cong. ch. and so.	15 30
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch. and so.	90 00
Boothbay, 2d Cong. ch. and so.	10 00—100 00
Penobscot county.	
Hampden, A friend,	2 00
Piscataquis county	
Brownville, Cong. ch. and so.	20 30
Waldo county.	
Searsport, 1st Cong. ch. and so.	35 00
Washington county.	
Calais, Cong. ch. and so.	25 00
Robbinston, Cong. ch. and so.	11 00—36 00
York county.	
Alfred, Cong. ch. and so.	35 50
Biddeford, James G. Garland,	10 00
Buxton, So. Cong. ch., 2:46; No.	
Cong. ch., 2:54;	5 00
Saco, 1st Cong. ch. and so.	36 24—6 74
	509 69

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Marlboro, Cong. ch. and so.	19 61
Grafton county.	
Bath, Cong. ch. and so.	6 25
Hanover, Cong. ch., at Dartmouth	
College,	146 22—152 47
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Milford, 1st Cong. ch., with other	
dona., to const. Rev. CHARLES H.	
TANTOR, H. M.,	44 56
New Ipswich, Cong. ch. and so., 13;	
Leavitt Lincoln, 20;	33 00—77 56
Merrimac county Aux. Society.	
Canterbury, Cong. ch. and so., 19;	
Rev. James Doldt, 5;	24 00
Warner, Mrs. Abiah G. H. Eaton,	1 00
West Concord, A friend,	5 00—30 00
Rockingham county.	
Candia, Cong. ch. and so.	25 00
Exeter, Nathaniel Gordon,	100 00
Hampton, Cong. ch. and so.	20 15
Stratham, A friend,	5 00—150 15

Strafford county.

Sanbornton, Cong. ch. and so.	26 00
Wolfboro, 1st Cong. ch. and so.	22 63—48 63
	478 42
Legacies.—Rochester, Miss Caroline	
Knight, by John H. Wardwell and	
Allan S. Pratt, Ex'rs,	500 00
	978 42

VERMONT.

Orange county.	
West Randolph, Cong. ch. and so.,	
with other dona., to const. Rev. D.	
W. HARDY, H. M.,	20 00
Orleans county.	
Derby, Cong. ch. and so., m. c.,	3 20
West Charleston, Cong. ch. and so.,	
in part,	24 00—27 20
Windham county, Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, A friend,	1 67
Windsor county.	
Gaysville, Cong. ch. and so	7 00
Rochester, Cong. ch. and so., add'l,	5 00—12 00
	60 87
Legacies.—Royalton, Mrs. Welthia D.	
Skinner, by George W. Dewey,	200 00
	260 87

MASSACHUSETTS.

Bristol county.	
Mansfield, A friend,	5 00
Norton, Trin. Cong. ch. and so.	30 00—35 00
Brookfield Asso'n. William Hyde, Tr.	
Globe Village, Ev. Free church,	40 00
Ware, 1st ch. and so.	56 40—96 40
Essex county, North.	
Amesbury and Salisbury, Union Ev.	
ch.	5 93
Georgetown, Memorial ch.	35 50—41 43
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Danvers, A thank-offering from a	
member of 1st ch.,	30 00
Lynnfield Centre, Cong. ch. and so.	6 18
Peachbody, Rockville, ch. and so.	6 00
Rockport, Cong. ch. and so., add'l,	1 00—43 18
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Barnardston, Cong. ch. and so.	10 31
Greenfield, 2d Cong. ch. and so.	35 00—45 31

Hampden co. Aux. Society. Charles

Marsh, Tr.	
Chicopee, Andrew White,	4 00
Holyoke, 2d Cong. ch. and so.	50 51
Ludlow, Cong. ch. and so.	11 00
Monson, Cong. ch., 48.18; I. B.	
Packard, 5;	53 18
Springfield, South ch.	80 02
Westfield, 2d Cong. ch. and so.	33 35
West Springfield, 2d Cong. ch. and so.	8 43
Wilbraham, Cong. ch. and so.	41 00—231 99
Hampshire co. Aux. Society.	
Belchertown, Cong. ch. and so.	93 00
Easthampton, 1st Cong. ch. and so.	53 60
Enfield, Cong. ch. and so., 80; Ed-	
ward Smith, 80;	160 00
Hatfield, Cong. ch. and so.	38 50
Haydenville, Cong. ch. and so.	10 34
So. Hadley Falls, Cong. ch. and so.	30 00—385 44
Middlesex county.	
Concord, Mrs. McClure,	1 00
Everett, Cong. ch. and so.	6 32
Holliston, "F. S. T."	1 00
Malden, 1st Cong. and so.,	42 48
Newton, Eliot ch.	400 00
North Woburn, Cong. ch. and so.	9 38
Somerville, "M.,"	50 00
South Framingham, South ch. and so.	209 68
Sudbury, A friend, by Rev. G. A.	
Oviatt,	2 00—722 36

Middlesex Union.

Groton, Cong. ch. and so.	94 00
Littleton, A friend,	30 00—124 00

Norfolk county.

Braintree, 1st Parish ch., m. c.,	14 54
Brookline, Harvard ch.	189 10
Dedham, 1st Cong. ch. and so.	305 17
East Medway, Cong. ch. and so.	10 50
Franklin, 1st Cong. ch. and so.	48 50
Hyde Park, Mrs. L. S. Sanderson,	6 00
Medfield, 2d Cong. ch. and so.	81 50
Norwood, Cong. ch. and so.	27 55
South Braintree, Cong. ch. and so.	8 00
Wellesley, Cong. ch. and so.	131 34—822 20

Old Colony Auxiliary.

Lakeville, Precinct ch. and so.	75 00
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Plymouth county.

Middleboro, 1st Cong. ch. and so.	28 53
No. Middleboro, Cong. ch. and so.	40 00
Plymouth, 2d Cong. ch. and so.	5 00
Rockland, Cong. ch. and so.	100 00—179 53

Suffolk county.

Boston, 2d ch. (Dorchester), 400; do.,	
m. c., 35.73; Immanuel ch., 100;	
Park St. ch., 50; 1st Parish ch.	
(Charlestown), 50; Highland ch.,	
9.16; Eliot ch., m. c., 5.30; Boyl-	
ston ch., 2.50; Pulpit Supply, 40;	692 69
Chelsea, 1st Cong. ch. and so., 40;	
Central Cong. ch. and so., 17.40;	57 40—750 09

Worcester county, North.

Ashburnham, 1st Cong. ch. and so.,	
with other dona., to const. M. M.	
Stowe, H. M.,	61 27
Athol, Ev. ch. and so.	60 00
Westminster, 1st Cong. ch. and so.	20 00—141 27

Worcester co. Central Ass'n. E. H.

Sanford, Tr.	
Boylston, Cong. ch. and so.	18 00
West Boylston, Cong. ch. and so.	22 00
Worcester, Union ch. and so., 183.10;	
Mission chapel ch., 3.75; Central	
ch., Mrs. Rogers, 2; Henry M.	
Wheeler, 25;	213 85—253 85

Worcester co. South Conf. of Ch's.

William R. Hill, Tr.	
Saundersville, Cong. ch. and so.	8 00
Sutton, 1st Cong. ch. and so.	34 45—42 45

Legacies. — Braintree, Miss Mary Ten-

ney, by Leonard Tenney, Ex'r,	700 00
Holbrook, Mrs. C. S. Holbrook,	500 00—1,200 00

5,239 50

RHODE ISLAND.

Barrington, Cong. ch., add'l, per Rev.	
Wm. House,	5 00
Providence, State Farm, Rev. Marcus	
Ames, with other dona., to const.	
ELLEN E. AMES, H. M.	30 00—35 00

CONNECTICUT.

Fairfield county.

Bridgeport, Park St. Cong. ch.	16 70
Fairfield, 1st Cong. ch., to const. JOHN	
B. MOREHOUSE, AIGAIL NICHOLS,	
and ELIZABETH LOCKWOOD, H.	
M.	314 85
Greenwich, Edward Mead,	60
New Canaan, Cong. ch. and so.	111 35
Ridgefield, 1st Cong. ch. and so.	34 88—478 38

Hartford county. E. W. Parsons, Tr.

Simsbury, Cong. ch. and so.	43 50
Litchfield co. G. C. Woodruff, Tr.	
New Hartford, North Cong. ch. and	
so.	134 50
Norfolk, Cong. ch. and so.	300 00
North Cornwall, Cong. ch. and so.	57 00
Northfield, Cong. ch. and so.	46 85
Thomaston, Cong. ch. and so.	24 88—563 23

Middlesex co. E. C. Hungerford, Tr.

Essex, B. Comstock,	6 70
Moodus, Cong. ch. and so.	19 73
Saybrook, 2d Cong. ch. and so.	11 00—37 43

New Haven co. F. T. Jarman, Agent.

Birmingham, Cong. ch. and so.	75 00
Branford, Cong. ch. and so.	23 00
Guilford, 1st Cong. ch. and so.	32 00
Milford, Plymouth ch.	35 00
New Haven, 3d Cong. ch. and so.	32 00—197 00

New London co. L. A. Hyde and L. C.

Learned, Tr's.	
Groton, Cong. ch. and so., to const.	
Rev. A. J. McLEOD, H. M.	78 95
New London, 1st Cong. ch., m. c.,	
66.91; 2d Cong. ch., m. c., 39.43;	106 34
Stonington, 1st Cong. ch. and so.	15 00—200 29
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and so.,	
17.48; do., m. c., 11.74;	29 22
West Stafford, Cong. ch. and so.	3 64—32 86

Windham county.

Eastford, Cong. ch. and so.	11 74
Plainfield, Cong. ch. and so.	27 86—39 60
—, A friend,	10 00

Legacies. — Hartford, Joseph E. Cone,

by Robert B. Day, Ex'r,	1,000 00
	2,602 29

NEW YORK.

Buffalo, Sidney E. Adams, 100; T. D.	
Diamond, 10;	110 00
Candor, Cong. ch. and so.	16 83
Copenhagen, Cong. ch. and so.	8 67
Danby, C. L. Vorhies,	4 00
Elmira, Park ch.	1 00
Franklin, Cong. ch. and so.	21 33
Lisbon, 1st Cong. ch.	10 00
New York, "H. C. H.," for work in	
Mosul, 20; A friend, 1.30;	21 30
Norwood, Cong. ch. and so. (add'l),	2 00
Penn Yan, Chas. C. Sheppard,	500 00
Port Richmond, T. S. Goodwin,	10 00
Saugerties, Cong. ch. and so.,	15 12
Smymna, Cong. ch. and so.,	100 00
Suspension Bridge, Rev. H. Cooper,	10 00
Syracuse, Plymouth ch., W. Aux.,	
("Cash"), 50; Rev. C. C. Creegan,	
10;	60 00
Utica, Welsh Cong. ch.	10 00—900 25

Legacies. — Albion, Cyrus Farwell, by

E. T. Coann, Ex'r,	100 00
	1,000 25

PENNSYLVANIA.

Allegheny City, Plymouth ch.	16 30
Ebensburg, 1st Cong. ch.	11 84
Jeffersonville, A friend of the Board,	25 00
Nanticoke, Welsh Cong. ch.	30 00
Philadelphia, Chas. W. Sparhawk,	10 00
Pottersville, Cong. ch.	25 00
Sharon, Welsh Cong. ch.	8 88—127 02

MARYLAND.

Frederick City, —,	10 00
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VIRGINIA.

Buckner's Station, Geo. Clendon,	20 00
Herndon, Cong. ch.	7 00—27 00

DISTRICT OF COLUMBIA.

Washington, Mrs. M. E. Catlin,

10 00

ALABAMA.

Mobile, O. D. Crawford,

1 00

TEXAS.

San Antonio, ———,

10 00

TENNESSEE.

Springfield, Margaret L. Minott,

1 00

OHIO.

Andover, Cong. ch.

3 84

Castalia, Cong. ch.

4 50

Cleveland, Mrs. H. B. Spelman,

50 00

Cuyahoga Falls, Cong. ch.

13 61

East Williamsfield, O. T. Chase, for

1 00

Japan, North Ridgeville, Cong. ch.

8 55

Oberlin, Prof. E. P. Barrows,

5 00

Rochester, Cong. ch.

6 25

West Andover, Cong. ch.

6 95—99 70

ILLINOIS.

Bunker Hill, Cong. ch.

32 17

Byron, Mrs. T. H. Reade,

10 00

Chicago, N. E. Cong. ch., 300; Western

Ave. Chapel, 7.50; Un. Park Cong.

316 18

ch., 8.68;

Illini, Cong. ch.

10 00

Jacksonville, Cong. ch.

25 00

Loda, Cong. ch.

8 59

Lombard, 1st Cong. ch.

8 25

Ottawa, Cong. ch.

94 75

Paxton, A friend,

20 00

Roscoe, Cong. ch., 9.31; Mrs. A. A.

Tuttle, 2.50;

11 81—536 75

MISSOURI.

Barton City, Cong. ch.

9 56

Brookfield, O. Rundson, a thank-offering,

50 00—59 56

MICHIGAN.

Almira, Cong. ch.

2 00

Calumet, Cong. ch.

237 50

Clio, Cong. ch.

5 25

Columbus, Cong. ch.

14 03

Covert, Ladies' Miss'y Society,

10 00

Grand Rapids, South Cong. ch.

10 55

Reed City, Cong. ch.

5 00—284 33

WISCONSIN.

Arena, Cong. ch.

5 00

Columbus, Olivet ch.

27 00

Cooksville, Cong. ch.

5 20

Delavan, Cong. ch.

80 00

Hartford, Cong. ch.

12 63

Koshkonong, Cong. ch.

6 50

La Crosse, Cong. ch.

65 59

Lancaster, A friend,

5 00

Madison, 1st Cong. ch., to const. H.

100 00

JOHNSON, H. M.,

13 15

Prescott, Cong. ch.

55 63

Racine, Pres. ch., m. c., 43.63; extra

5 00

for P. S., 12;

Ripon, Cong. ch.,

22 00

Union Grove, Cong. ch.

33 00

Waukesha, Cong. ch.

17 00—452 70

IOWA.

Defiance, Frank M. Scott,

10 00

Denmark, "K. D." (special),

13 90

Dubuque, German Cong. ch.

5 00

Montour, Cong. ch.

23 00

Seneca, Rev. O. Littlefield and wife,

15 00

Sioux City, 1st Cong. ch.

14 77

Waucoma, Cong. ch.

6 25—87 92

MINNESOTA.

Glyndon, Cong. ch.

10 32

Medford, Rev. D. Staver, for Miss

5 00

Day's work in Africa,

Minneapolis, Plymouth ch., 22.29; 1st

37 16

Cong. ch., 10.87; 2d Cong. ch., 4;

7 20

Plainview, Cong. ch.

1 00

Spring Valley, A. H. Billings,

2 00

Winona, 1st Cong. ch.

51 00—110 68

KANSAS.

Council Grove, 1st Cong. ch.

5 00

Ottawa, Cong. ch., 15; Mrs. L. B. Perry,

35 00

20;

Stockton, Cong. ch.,

2 10

Wabaunsee, Cong. ch.

7 20—49 30

NEBRASKA.

Blair, Cong. ch.

7 20

Clarksville, Cong. ch.

5 00

Exeter, Cong. ch.

14 00

Louisville, Cong. ch.

1 50

Plymouth, Cong. ch.

8 00

South Bend, Cong. ch.

1 50

Steele City, Cong. ch.

8 00

Syracuse, Cong. ch.

3 40

Waverly, Cong. ch.

7 40—56 00

CALIFORNIA.

Oakland, Mrs. Mary A. Knox,

100 00

COLORADO.

Colorado Springs, Cong. ch.

20 00

CANADA.

Province of Quebec.

Granby, Cong. Ch.

12 03

FOREIGN LANDS AND MISSIONARY STATIONS.

India, Maratha Mission, H. B. Boswell, 63; E. T. Cavely, 42; Rev. E. S. Hume, for Publication Dept. 8.40; Mrs. Devonshire, 42c.; A friend, 5.46; A. H. Wray, 2.52;

121 80

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

1,800 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter St. Cong. s. s., 25;

Cong. s. s., 5; Woolwich, Cong. s. s., 3.05;

33 05

NEW HAMPSHIRE. — Newmarket, Cong. s. s.,

5 00

VERMONT. — Derby, Cong. s. s., 2.22; Granby

and Victory, Cong. s. s., 3.33;

5 55

MASSACHUSETTS. — Dedham, 1st Cong. s. s.,

25.22; Curtisville, Cong. s. s., 3.26; Shel-

burne, Cong. s. s., 1; South Abington, Cong.

s. s., 4;

33 48

CONNECTICUT. — Long Ridge, Cong. s. s., 2;

Mansfield, Mission School, Little Workers,

13.36; Milford, Plymouth, Cong. s. s., 7.28;

22 64

NEW YORK. — New York, Olivet s. s. Miss.

Asso'n for Olivet Day School, Harpoot, 40;

Sherburne, Cong. s. s., 36.80;

76 80

OHIO. — Castalia, Cong. s. s., 50c.; Cleveland,

1st Cong. s. s., 29; Mustcash, Cong. s. s.,

1 20;

30 70

ILLINOIS. — Bunker Hill, Cong. s. s., 6.01;

Chicago, 1st Cong. s. s., 50;

56 01

MICHIGAN. — Benton Harbor, Cong. s. s., 1.54;

Detroit, 2d Cong. ch. "Young Men's Mis-

sionary Union," for Training School at Ah-

mednagar, 150; Jackson, 1st Cong. s. s.,

43.55;

195 09

WISCONSIN. — Columbus, Olivet s. s., 5; Mt.

Sterling, Zulu's last fleece, 1 25; Hansa's

fleece for 82 for Eastern Turkey, 1.75;

8 00

KANSAS. — Diamond Springs, Cong. s. s.

3 00

NEBRASKA. — Weeping Water, 1st Cong. s. s.

7 50

INDIA. — Maratha Mission, for Sirur Schools,

J. McL. Campbell, 23.10; Mrs. Col. La

Touche, 14.70; Col. Phillips, 6.30; Dr.

Street, 2.10; Lieut. Minchen, 6.30; Miss

Bernard, of Poona, 16.80; Friends at Akola,

21;

90 30

567 12

Donations received in September,

Legacies " " "

12,169 93

3,000 00

15,169 93

FOR YOUNG PEOPLE.

STORIES FROM CHINA.

A GREAT DEAL has been said about the honor paid to parents among the Chinese. Reverence for one's ancestors is regarded as the chief virtue, and every effort is made to teach the children this duty. In every home there is set upon the wall a tablet on which are written the names of the ancestors of the family for four or five generations back, and before this tablet prayers are said and offerings are made by the children, as well as by other members of the household. Thus early taught to honor those who have gone before them, the young grow up with the thought that their first duty is to their parents.

Even the government seeks in every way to encourage the practice of this



GROUP OF CHINESE CHILDREN.

virtue. Any special instances of filial piety are reported to the Emperor, and often petitions are forwarded to him asking him to make public mention of such cases as are known to the petitioners, for the encouragement of others in the practice of this virtue.

A missionary in China wrote only last year that the official newspaper of the Empire, the *Peking Gazette*, told the following story as if it were true. Perhaps the officials reasoned that to commend so excellent a virtue as filial piety,

it was right to tell a falsehood. The story was that a certain young woman in Se Ts'wan, loved her father so much that when he was sick she made *a broth from her own liver*, and gave it him for his cure. And this official paper, after saying that the operation was not painful, gravely added that the filial devotion of the young woman was rewarded by the rapid healing of the wound, and that the Emperor had deigned to make public mention of this illustrious exhibition of filial piety. Reports of similar cases of devotion to parents often appear in this government newspaper.

An English missionary, Rev. A. E. Moule, has prepared a little volume of *Chinese Stories*, which he says he has taken from a book that is very popular in China. The Chinese book contains one hundred and two stories, with a picture designed to illustrate each tale. Every one of these stories is written

to commend the practice of either filial or fraternal duties. But it will be seen from those we here give, that they quite overdo the matter, just as it is overdone in the story given above. People are not to be made good by telling them impossible stories of somebody's goodness.

Here are five or six of these stories from Mr. Moule's book, with an exact copy of some of the illustrations which accompany them in the Chinese book, from which Mr. Moule took them.

PLAYING HE WAS A CHILD.

In the Chow Dynasty (about three thousand years ago) there was a man named Laou Lai-tsze. When he was seventy years of age he used to put on bright and many colored clothes; and then he would play about like a child. Sometimes he would carry water into the hall, and pretend to stumble, and fall flat on the ground. Then he would cry and

run up to his parents' side to please the old people, and all to make them forget, for a time at least, their own great age.

WEEPING OVER HIS MOTHER'S WEAKNESS.

There was once a man named Han. When he was a boy he misbehaved himself very often, and his mother used to beat him with a bamboo rod. One day he cried after the beating, and his mother was greatly surprised, and said:—

"I have beaten you many a time, and you have never cried before; why do you cry to-day?"



PLAYING BEFORE HIS PARENTS.

"Oh, mother," he replied, "you used to *hurt* me when you flogged me ; but now I weep because you are not strong enough to hurt me."

"It makes one weep," says the Chinese moralist, "even to read the story."

DUTIFUL LEE.

A man named Lee was very dutiful to his mother. She was naturally a very nervous woman, and always dreadfully frightened in a thunder-storm.

When she died, Lee buried his mother in a wood ; and whenever the wind arose and a tempest threatened, he ran to the tomb, knelt down, and, with tears, cried out, —

"Lee is near you ; don't be afraid, mother."

WOO-MANG.

There was a boy once named Woo-mang, or "Brave and Talkative." When only eight years old he was very dutiful to his parents.

They were very poor, and could not afford even mosquito-curtains for their bed in the summer, so their little boy used to get into his parents' bed early in the evening, and let the mosquitoes do their worst at biting him for an hour or two ; and then, when they were surfeited with his blood, and fatigued with their venomous exertions, he got out, and called to his parents to sleep in peace.

MOTHER BEFORE FRIEND.

About eighteen hundred years ago there was a man named Mao, who entertained a friend, one Koh, and kept him to spend the night. Early on the following morning Mao killed a fowl for breakfast, and Mr. Koh flattered himself that it was for *him*. But no ! it was for Mao's old mother ; and Mao and Koh sat down to nothing but greens and rice. When Koh saw this, he rose up from the table, bowed low to Mao, and said, —

"Well done, illustrious man !"

There is plenty of cordiality amongst *friends* in this world, but too much neglect of *parents*. This example of old Mao's teaches us the right order of duties.

"YOUNG LAUDABLE."

There was once a little boy named Loh Tsih, or "Laudable Highland."

When he was six years old, in the city of Kew-Kiang he met a gentleman named Ze, who gave him two oranges, Young "Laudable" popped them into his bosom and then, remembering himself, he turned round and bowed



DUTIFUL LEE AT HIS MOTHER'S TOMB.

his thanks. But as he bowed the oranges rolled out on to the ground. Ze exclaimed :—

“Here’s a pretty young visitor, to hide his oranges and carry them off without eating them ! What does this mean ?”

“Laudable” knelt down before the great gentleman and said :—

“My mother is particularly fond of oranges, and I wish to keep them for her.”

Ze was greatly astonished, and let him go.

Now are not these odd stories ? The others are much like them, and all have the same moral. It certainly is a good moral, and perhaps the Chinese boys

and girls are made more thoughtful about their parents because of these multiplied stories of good children. But children can be good and honor their parents most truly without doing the strange and often wicked things which the Chinese commend.

With almost no exceptions these stories are about dutiful *boys*. This shows how little is thought of girls in China. The birth of a boy in that land is an occasion of great rejoicing ; but when a girl is born, the best thing that friends say is, “Well ! girls are of *some* use !”

I am sure that if in America one were to tell a hundred stories of children who had been specially dutiful to their parents, a great many of them would be about girls. It is not that the Chinese think that boys need more instruction on this point than do girls, but simply because in their view boys are



A CHINESE SCHOOL-ROOM.

the only children of importance. Though in the cities and villages there are plenty of schools for boys, there is not in all China a school for girls, except those established by the Christian missionaries. To be sure girls are sometimes taught to read, but they never go to school with their brothers. While the missionaries need not say much to the Chinese about the duty of honoring parents, they do need to say much to parents about caring for their children, and especially for their girls. There are pitiful stories told of the way in which Chinese parents, who claim so much honor from their children, often abuse, and sell, and even slay their daughters.

THE
MISSIONARY HERALD.

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TWO MONTHS. — The Receipts for the first two months of our financial year, including about \$6,000, contributed as special in addition to the regular contributions of the year, are about \$2,800 less than those of the same months of the preceding year. The total amount definitely pledged, as special, besides the \$6,000 above reported, is about \$21,000. We shall be glad to receive additional subscriptions and pledges as far as God may dispose the friends of our missionary work to add to their regular contributions for the year. The amount appropriated to the several missions abroad must, of course, depend upon the amount which may be reasonably expected from the churches and from individual donors. Shall the special additional contribution be limited to \$27,000, or shall it advance to \$100,000?

SAMPLE copies of the *Herald* for October and November have been sent to persons not now subscribers, and of the present number more than 10,000 copies will go into the hands of those who do not usually see the magazine. The hope is that many who read these pages will be led to deeper interest in the missionary enterprise, and so become regular readers of the *Herald*, and join in the study of the wide work which is now being prosecuted in Christ's name for the coming of his kingdom.

ARRANGEMENTS were made, as was supposed, for a report of the meeting at Chicago of the Inter-Seminary Missionary Alliance for this number of the *Herald*, but it has failed to come to hand. The meeting is spoken of as well attended and of much interest to those present. The hope of the missionary work for the next few years rests largely, under God, upon the young men now in training for the Christian ministry. Let unceasing prayer be offered for them, that they may be imbued with the spirit of Him whose ambassadors they are to be.

THE facts concerning the extent and the success of the missionary work among the North American Indians, as brought to view in the paper of Secretary Means, printed in our last number, have greatly surprised many readers. It is news to those who have had much to say about the duty of caring for the heathen at home, to learn how much has been done for the 261,000 aborigines of the United States. No class of men, of equal numbers, have had so much done for them by the Christian people of the land.

AMONG the "Notes from the Wide Field" will be found interesting testimony as to the value and success of missions in India, given lately in Boston by Sir Richard Temple, Bart., long a resident of India, and a high official of the British Government. Can any one explain why it is that in the face of numberless witnesses like this ex-Governor of Bombay, who, from long residence and high position, are qualified to judge of what has been accomplished on missionary ground, there should be so many slurs about unsatisfactory results? The slurs betoken ignorance, but why should any one be ignorant when there are so many sources of information? Do not men care to know the facts?

GLAD tidings have been received of a spiritual blessing which has come to the Girls' School at Hadjin in Central Turkey. Mrs. Coffing writes that, with perhaps a single exception, all the girls in their home have taken a decided stand for Christ. Many friends will join her in the prayer and hope that the good work may extend to **the women of this mountain town.**

AT the time of going to press with this number we have no confirmation of the report sent by cable that the city of Bitlis has been burned. The telegram connected the burning with the advance of some Russian troops from the Black Sea coast towards Van. This is hardly credible, for whatever may be true of the relations between Russia and Turkey, an open rupture on the border could not have occurred without our receiving other information than a single dispatch. The main reason for fearing a disturbance in that quarter arises from the presence of the lawless Koordish chieftain, Obeidullah, who made such trouble in Persia two years ago. At last accounts he was in Koordistan with a large following of irregular troops. The hope that no serious trouble has occurred is warranted by the fact that no special dispatch has been sent regarding the matter.

IT is an interesting article by Dr. Edkins, of Peking, on "Earnestness in Chinese Buddhism," in the *Catholic Presbyterian* for August, yet it somehow suggests the famous chapter on "Snakes in Ireland." The article clearly shows that there is no earnestness in the Buddhism of to-day. The zeal which marked the early history of the system in China is utterly wanting now, and the "saints" of former centuries have no successors among the indolent monks of the present generation.

SEVERAL newspapers, in their report of the Annual Meeting of the American Missionary Association, have stated that the proposal to transfer the Dakota Mission to that Association originated with the American Board. The propriety of withdrawing from two stations, Santee and Sisseton, on the ground that they were no longer pagan but Christian communities, had been under consideration by the Prudential Committee, but the thought of withdrawing from work among the Indians had not been so much as suggested until the overture for its relinquishment came from the American Missionary Association. The proposal thus originating has now, by the action of the Annual Meetings both of the Board and the Missionary Association, been referred to committees with full power to arrange for such transfer as they may deem expedient.

THANKS are due to a great number of pastors all over the land who have responded to inquiries recently sent them by the publisher of the *Herald*. Their counsels and aid are greatly prized. While their replies are by no means unanimous on the questions submitted to their judgment, it has been decided to drop the charge upon the *Herald* of ten cents for postage, making the price hereafter \$1.00 per annum, post-paid. The offer is also made to *bonâ fide new subscribers for 1883, in clubs of ten or more*, at the rate of 75 cents each, in the hope that such as read it will become regular subscribers thereafter. This offer furnishes a good opportunity to all our friends to aid the work by securing a large number of readers for our missionary magazine.

IT is an interesting fact, and one that has an important bearing upon the future of the West Central African Mission, that though Bailunda is only twelve degrees south of the equator, yet in the middle of July our missionaries keep a fire for warmth all day and evening, there being quite a heavy frost every night. This temperature is due, of course, to the altitude of the place, and it indicates the difference between the region about Bailunda and the coast towns. No sanitarium will be needed there, and there seems to be no reason why missionaries may not remain continuously and labor at these interior posts.

THE *Levant Herald* of Constantinople contains an appreciative notice of the service rendered by the newspapers of our mission, the *Zornitza*, *Avedaper*, etc., especially in stimulating the natives to similar undertakings. Referring to these native illustrated papers, the *Mirat-i-Alem*, issued fortnightly by the Turkish Society of Arts and Sciences, the *Felék*, fortnightly, in Turkish, but with the Armenian character, and a children's paper, the *Tchodjuklara Kraat*, the *Levant Herald* says: "The impulsion to this kind of publication was derived from the American Bible House, which has for a long time published several illustrated periodicals, with letterpress in one or other of the languages of the country. These have had great success; they have supplied a real want, have attained a large circulation, and their example has given the start to the enterprise of which the publications we have noticed are the first productions."

THE three papers presented by the Secretaries of the Board at the Annual Meeting have been issued separately in pamphlet form, and free copies for distribution may be obtained by addressing C. N. Chapin, Room 14, Congregational House. Also, Concert Exercise, No. IV., on China, which will be sure to interest all who use it.

THE Central Turkey College, at Aintab, reports a prosperous year, having had fifty-three students in the college proper, twenty in the preparatory department, and eleven in the medical department, making eighty-four in all. Of those in the college proper, twenty-five are church members, and of the eight members of the graduating class, four expect to study for the ministry. With only three or four exceptions, the conduct and diligence of the students are spoken of with high praise, and the religious condition of the college is regarded as hopeful.

It is not a hopeful sign that the French are seeking to enforce a claim to territorial rights in Madagascar. What French authority means in colonial regions, and the islands of the Pacific, the world has too good reason to know. May Madagascar and the Christian missions on that island be delivered from French supremacy.



THE TOWN OF CATUMBELLA, WEST AFRICA.

THE above cut of the town of Catumbella, twelve miles from Benguela, on the coast of West Africa, is from a photograph taken by the late Mr. Bagster, the last time he visited the place on his way inland.

SELFISH PRAYERS.

ONE of the sweetest assurances given the believer is that he may bring all his wants to God in prayer. The Infinite Father will not be wearied by the supplications of the lowliest of his children. Each Christian may say, "The Lord thinketh on *me*," and to that sympathizing keeper and friend he may tell the whole story of his burdens and needs, his hopes and fears. No thought that is on his heart is too insignificant to be taken before him who numbers the hairs of our heads.

But while this blessed privilege is given us of mentioning all our personal needs in prayer — a privilege the full benefit of which many are slow to avail themselves, is there not need of caution lest we become selfish in our approaches to God? We have so many wants, and they press upon us so heavily that we are prone to think of little else. Conscious of spiritual weakness and deficiencies, we feel that our first and most ardent cries should be for personal forgiveness and the uplifting of our own souls. We see what graces we need, and can we fail to pour out our hearts for them? There are strong reasons to be given for praying much more than Christians are wont to do for the quickening of their own spiritual life. But when they pray in this direction exclusively, or when the burden of their supplication is for their own souls, they are in perilous nearness to a sin which will surely cut the connection between themselves and the Hearer of prayer. Selfishness bars the soul from God, and there is sometimes a deep though refined selfishness in seeking even spiritual blessings. There may be cries for comfort, or for inward light and peace which shall there end, utterly ignoring the needs of others or the wide interests of the Kingdom of God on earth. There is a peril here which Christians ought to consider. Are they not praying selfishly?

The way of escape from this peril is not to pray less for our personal needs, but more for the broader interests outside of self. It is a matter of proportion, not of course in the length of our petitions, but in the objects for which we pray. Are our thoughts so absorbed upon ourselves that they do not go out strongly and fervently towards others having like needs, or even sorer needs than our own? Are we asking for gifts and graces which shall make *us* shine, while we forget the darkness in which others are groping? Surely the priestly office of believers is not fulfilled when they pray chiefly for themselves.

What the prayers of Christians are when they are alone in their closets, no one but God can know. What they are in social and public assemblies, or at the family altar, may be known in broader or narrower circles. It is easy to distinguish two general classes of prayers offered by both ministers and laymen. In one of these classes there are thanksgivings and confessions, with petitions for forgiveness; there are abundant supplications for all spiritual favors; there is protracted and often ingenious dilating upon the various inward emotions which are desired, the sweet consolations which are craved, the manifestations of the divine presence which are longed for. It is a prayer in which he who leads, and they who are led, may join heartily. But it is for themselves chiefly. "Give *us* these gifts. Bless *us* with these graces." Possibly there may be a few petitions for those without, for the conversion of souls, and the progress of

Christ's kingdom. The prayer would not be considered complete without these last general petitions, but clearly they do not form its burden. Its aspirations are in behalf of those who join in it. They are pleading for themselves, not for others.

But there is another class of prayers which we cannot hear without quickly feeling that they who pray have taken upon their hearts a burden for other souls. While there are thanksgivings and confessions and pleas for pardon and for spiritual blessings, the thought quickly turns to other than personal interests, even though those interests are spiritual. Its tone seems to be quite in harmony with the prayer our Saviour taught us, which, while it has its petitions for personal care and daily bread, dwells first of all on the hallowing of God's name and the coming of his kingdom. It pleads for the advancement of God's glory through the conversion of sinners, and the carrying of his gospel to those who do not serve him nor know him. The prayer is freighted with desires for all classes of mankind, that they may serve God. Its outlook is very broad, as if personal and narrower subjects were lost sight of in the interests of God's great kingdom. Not alone in its final petition, but throughout, its aspiration seems to be, "Let the whole earth be filled with his glory."

Can there be any question which kind of prayer is most pleasing to God, and most likely to bring blessings upon men? Self-seeking is always self-destructive. The intercessions we make for others may secure the best blessings for ourselves. If we want comfort or consecration in our own souls, we shall find them quickest not when we make them the direct object of our search, but when we open our hearts to think of and plead for wider interests than those that concern simply ourselves,—the interests of the multitudes of human souls on earth, and the interests of Christ's vast and growing kingdom. One of our first petitions might well be that we be delivered from selfishness in our prayers. May God help us to pray, if not less for ourselves, yet more earnestly and particularly for all classes and conditions of men, for the energizing of all forms of Christian effort, and for the coming over the whole earth of his Kingdom.

HON. ELISHA H. ALLEN ON MISSIONARY WORK AT THE SANDWICH ISLANDS.

[HON. E. H. ALLEN, the Hawaiian Minister to the United States, resident at Washington, sent a letter in response to an invitation to attend the late Annual Meeting of the Board, regretting his inability to be present, but giving strong testimony to the value of the service rendered by the American Board at the Sandwich Islands. The following extract is taken from Mr. Allen's letter, which was dated Bangor, September 26, 1882.]

I have a very high appreciation of the great work which the Board has accomplished. No one can fully appreciate it unless by a visit to the country which has been blessed by its labors.

I went to the Sandwich Islands in 1850, and resided there till 1877, with occasional visits to the United States on special missions for the government. I was for twenty years Chief Justice and Chancellor of the Kingdom, and had occasion to visit often the different islands of the group. I became intimately acquainted with the missionaries and the people in their charge. They were

a self-denying and devoted class of men, and the ladies of the mission rendered great aid in the good work.

The mission was established at a fortunate period. The islands, from their geographical position, have always been a favorite calling place for vessels which visit the North Pacific. It required this moral power to instruct the natives, and to resist the immoral influences which often prevail in those distant seas where there is no government. Undoubtedly many good men engaged in commerce and other pursuits were there; but it required a distinct class whose whole duty it was to educate the natives, and to be an example and teacher to the foreigners. They had great trials and great labor in the first years of their mission. They went to carry the gospel to a people of whose language they had no knowledge, and whose ideas, habits, manners, and customs were, in many respects, abhorrent to their Christian civilization. You can imagine how slow this process must have been, and the almost special grace required to prosecute the work.

It was a great triumph to have saved the nation, and to have brought it within the family of nations, which was so important to Christian civilization, and to the commerce of the world, and more especially of the United States. How encouraging to all men is the fact that the American Board has within itself a progressive power so that the educated Hawaiian is now engaged in missionary labor in distant islands. May the work go bravely on till the Christian religion shall pervade the world and influence the nations for universal peace.

PAGODA, LOONG AND FOONG-SHOOPY.¹

BY REV. J. E. WALKER, SHAU-WU, CHINA.

IN China every Foo city is supposed to have two pagodas. In the city of Foochow one of these pagodas is situated about a quarter of a mile to the northeast, and the other as far to the northwest of the South gate. I once asked a coolie what these pagodas were for, he answered, "To pin down the *loong*." "In the ground," he said, "is a *loong*, or dragon, and if he were not pinned down he might move about and give rise to prodigies." I put the same question to a literary man, and he replied, "They are the homes of the *loong*, and," he continued, "the two wells just inside the South gate are his eyes, while the two moats outside the gate are his feelers, or whiskers."

The loong or dragon, as it is commonly translated, is to the Chinese nation all that the eagle is to us, and a great deal more. It is a mysterious, fabulous creature in many respects like the dragon of western fables, but far surpassing it. Not only supernatural, but almost divine qualities are attributed to it. It is intimately associated with many of the most ancient superstitions of China, among these is the *Foong-shooy*, or *Wind-water* superstition.

Foong-shooy concerns the shape and location of cities, houses, roads, canals, groves, graves, etc., with a view to warding off evil and securing good fortune. In very ancient times it may have referred simply to a proper regard for wind and water in selecting sites, but at the present time it is an unmitigated superstition.

¹ Pronounced the *oo* as in moon, and the *y* short, as *y* final in city.

To explain it I must digress a little. The Chinese believe that the whole universe is pervaded by a dual principle which they style *Yin yang*. *Yin* is sometimes translated by female, and *Yang* by male, but negative and positive would, perhaps, be nearer the Chinese idea. The conception is rather that of a dual principal of which sex is only one of the manifestations. The Yin and Yang originated from chaos, and by their interworking have produced all things. To the *Yin* belong earth, darkness, cold, winter, etc.; to the *Yang* belong heaven, light, heat, summer, etc. Prosperity, also, and adversity; good fortune and bad, and all the permutations of human affairs are referred to the same source. Thus the governor of Hong-kong was explaining to some distinguished Chinese guests the defeat of the conservatives and Lord Beaconsfield, and the victory of the liberals, with Gladstone's elevation to the premiership, and when one of the guests asked another, "Do you understand it?" "Yes," he replied, "it is the *yin-yang* of English politics."

Now summer, warmth, and growth all seem to come from the south; winter, cold, and decadence from the north, and on these phenomena the Chinese base a vast system of superstition. From the north, they say, come noxious influences, tending in some mysterious way to produce every form of misfortune. From the south in like manner come benign influences, tending to bring good fortune. These influences are supposed to radiate in straight lines, and were the face of the country unbroken, or perfectly regular, geomancy would be a very simple affair, but mountains, valleys, rivers, forests, houses, all tend to deflect and confuse these rays of good and evil, so that there is room for the deepest learning, skill, and penetration in tracing out the opposing currents, and determining the best sites and forms for houses, graves, etc.

To further complicate the matter comes in the mysterious *loong*. Just what is the connection that is supposed to exist between *foong-shooy* and the *loong* I do not know. Perhaps they merely think that the loong shape or pattern is a peculiarly felicitous one, just as many in America think there is luck in a horse-shoe. More probably there is supposed to be a mysterious being of supernatural power, hidden in the ground under the loong-like outline, by which the foong-shooy is controlled and harmonized. The expression they sometimes use in regard to the "pulse of the loong" is strongly in favor of the latter supposition. In their ignorance of the true explanation of the pulse, they have invented an abstruse and complicated theory of its mysterious nature and its connection with the vital organs. Three fingers placed on the right wrist, and then on the left, will give one the "six pulses," each one of which connects with a distinct vital organ, and the physician, by thus feeling of the six pulses, determines the state of all the vitals. Nay, more, they believe that he can so compress the pulses that at a certain hour determined by the manner of compression, they will stop beating, and the patient drop dead. From all this we can understand that "the pulse of the loong" is a very vital point in the foong-shooy of a city. All changes in the landscape must be made with caution lest harmful modifications of the foong-shooy take place. Foreign buildings constructed in utter disregard of it are viewed with dislike, while there is no telling what confusion and disaster might arise from the building of a railroad through the country.

The American Board Mission once bought premises for a chapel on the most important street in Foochow, but were not allowed to take possession. On

appeal to Peking our title was approved, and our right to possession was affirmed, but all in vain. The viceroy at Foochow, in a communication to our consul, said: "Just as you believe in Jesus Christ, our people believe in foong-shooy." The outcome was that they paid the American Board the original price, and a thousand dollars bonus to surrender its title.

The English Church Mission at Foochow had leased premises and erected buildings on one side of the principal hill in the city, and had enjoyed peaceful possession of them for many years. This, of course, was contrary to the Chinese idea of foong-shooy; but fear of English power prevented any serious opposition, and the utter impossibility of avoiding all offense to the Chinese in such matters made the missionaries less careful than perhaps they might have been. After a long time new complications arose. England, in her fear of Russia, had adopted a very conciliatory policy with China, and the Chinese had begun to appreciate the situation, when, in the summer of 1875, and again in 1876, Foochow was visited by floods of unprecedented height and destructiveness. Close on the heels of this the English Church Mission began to erect on their hill-side an imposing brick structure for a theological seminary. The Chinese authorities protested, but based their protest on the ground that the English missionaries were encroaching on adjoining premises. But the literati issued proclamations to arouse the people, in which they warned them that "the pulse of the dragon" was in that hill. The building, however, went forward, and was nearly completed when a hired mob of roughs, with the connivance of the authorities, tore out and burned up the wood-work. Then the parties of whom the mission had leased the premises sued for possession before the English authorities, claiming that the lease had been obtained through intimidation and fraud. The trial resulted in a verdict totally in favor of the missionaries, but there was appended to it an opinion that if the lessors desired possession for *bonâ fide* building purposes, they would be entitled to it on serving three months' notice to that effect. This notice, of course, was served. The English mission made the best bargain it could with the Chinese authorities for their buildings, and vacated the premises, then the buildings were torn down, and the "pulse of the loong" was safe once more.

The above will give some idea of Chinese superstitions, and show how one dovetails into another, and all together constitute a system so crooked, abstruse, and compact as to defy reason, logic, and common sense.

The Foong-shooy superstition is a fruitful source of trouble to the Chinese amongst themselves, and continually hinders and harasses us in our work. The common people, of course, cannot master all its intricacies. Their scholars must be authority with them on all questions pertaining to it, and he would be a stupid literary man indeed who could not concoct some story against us out of such a complicated system of superstition.

MISS HARRIET E. TOWNSHEND.

THIS faithful member of the Ceylon Mission, who has for many years had charge of the Girls' School at Oodoopitty, Jaffna, has been, after protracted illness, released from earthly service. She was born in Avon, Ohio, December 13, 1841. Her parents removed, when she was but a child, to Tabor, Iowa, and

were much interested in the Christian College of that place. There she was educated, and there she consecrated her life to the conversion of the world to Christ. Sailing for Ceylon in 1867, in company with Mr. Sanders, she entered at once upon her life's work at Oodoopitty. President Brooks, of Tabor College, says of her: "The reflex influence of the missionary life upon the personal character of those who engage in it is illustrated in the case of Miss Townshend. While she was able to do much for others, she herself received 'a hundred fold' in a rich experience. At the time of her death she had the satisfaction of knowing that every pupil who had been in the school one year or more was a Christian."

For several days before her death, Miss Townshend lived in daily, and almost hourly, expectation of her departure. She died August 15. Rev. S. W. Howland writes concerning her: "Through all her sufferings she was patient, and her trust in the Saviour never wavered for a moment. Such expressions as the following were often on her lips: 'He is with me;' 'In such an hour as this no one can help like Jesus;' 'What a great salvation he has provided for me!' Although she spoke with difficulty, she was very earnest in urging all to accept of Christ. A native pastor remarked that she preached more effectively in that week while on the threshold of heaven, than she could have done in a hundred years of health. She has been a faithful and successful missionary, and her labors will long bear fruit."

SOME SACRED PLACES OF INDIA. NO. II.

DESCRIBED BY A BRAHMAN.

[THE first portion of a lecture on the above theme by Hon. Narayan Bhikaje, a Brahman of Bombay, was given in the October *Herald*. Having described the places visited, he now speaks of the ceremonies witnessed. The account is here abbreviated somewhat.]

"In the olden time only those who had committed murder or adultery went to Benares. Rámdás Swámi, Tukárám, and our other saints and sages, never went to Benares—murderers went. Afterwards the custom sprang up of women offering the braid of hair at Allahabad, of bathing in the Ganges at Benares, and making offerings of rice at Gaya. But to-day there is one formula for all the above shrines. The priests at all the sacred places give the following order: first, Ganga-meeting, that is, falling down and making an offering at the first sight of the river; second, shaving;¹ third, bathing in the river; fourth, worship of the river; fifth, offerings of rice, etc., for deceased ancestors;—then the spring worship, feasting the Brahmans, and honors to the priests of the shrines.

"At Allahabad the shaving of men and widows, and the clipping of the braid of married women's hair are carried on at such a rate, that in the season of pilgrimages great piles of the hair are collected, which are sold at auction. Widows are shorn openly in the presence of thousands of people, in a manner which it makes one indignant to behold. What kind of religion is there in the shameless exposure of one's person? Among men, pilgrims from the Deccan remove only their beard and mustache. But Dravidians, and other unlearned

¹ Ceremonial shaving for a Brahman includes the face and head, and sometimes the whole body.

or devout people, supposing that this shaving is a means of securing eternal bliss, are shorn from head to foot.¹ . . .

"The ceremony of shaving widows being finished, the married women offer their plait of hair. The wives of Dravidian Brahmans (from the Madras Presidency), shave the whole head. And these women do not cover their head as is the custom of women in the Maratha country. Among the Deccan pilgrims, the husband cuts off three inches from the end of the braid of his wife's hair. As this ceremony proceeds, musicians play on their instruments as at a wedding; wreaths of flowers are bound on the foreheads of husband and wife, and the latter must apply the colored powder. The priests have prepared a stanza which they tell the woman to repeat, the substance of which is a petition to her husband to forgive all past wrongs, and grant permission to offer her braid of hair. Among Hindus the tyranny over women is such, that the husband may ill-treat his wife as much as he pleases, but at last the wife is the one who must ask pardon. But let that pass. After repeating the stanza, the wife prostrates herself at the feet of her husband, and the husband then says, 'Permission is granted.' Then in the midst of the crowd, with his own hands he cuts off a few inches of the braid of his wife's hair, and tosses it into her hands; and covering it with rupees, it is thrown into the hands of the priest. When the latter receives it he often makes a great ado demanding more. More widows than married women go to Benares, hence this offering of the braid of hair is less seen there. All the greater crowds came to see it at Allahabad, and women think this an act of extraordinary merit."

SHAVING AND BATHING.

"When I inquired in regard to this complete shaving of men, what authority there was for the ceremony, and offered to undergo it if it seemed essential, those who knew nothing about it as usual betook themselves to abuse. But two or three old men told me that in former times pilgrims used to offer their body, or some part of the body. Some split open their heads with a saw, and others cut off their hands or feet, and offered them. But from the time this kind of offering ceased, the custom of offering the mustache, etc., prevailed. From this account it did not appear to me that the removal of the mustache was essential. So I and a few others who heard this account, decided to shave in the usual manner. But our guide besought us not to break up the custom, which was so profitable to them. So I made up with my guide by paying him a rupee and a quarter. But the others with me gave him nothing.

"Next came the bathing, and ceremonies connected with it. But the statement made as to the design in modern times differs strangely from those of old. From childhood we have heard of the 'removal of sins of thought, word, deed, and contagion.' But at the Nerbudda river the priest said, 'for the removal of all sins excepting murder.' I asked him right there why he had inserted that clause in the statement. At Alláhábád they charge a rupee and a half for repeating what is called the 'great statement.' Wishing to hear it, I paid the fee. But I found that all the crimes in the 'penal code' were included in this statement. Instead of the sins of thought, word, and deed; drunkenness, theft, falsehood, murder, insulting a Brahman, giving an improper thing, eating for-

¹ The full description of this "fancy shaving," as he terms it, is fit only for Oriental ears.

bidden food, all these were included, and were to be washed away by a bath in the Ganges. Such is the virtue of this river."

OFFERINGS FOR THE DEAD.

"After the bathing comes the worship of the river at all the shrines, and next in order are the *Shrádhs*. But the *Shrádhs*¹ at Gaya are very severe, and especially impose upon the credulous. On a square terrace built under a banyan tree, the pilgrim lays his offering of rice, etc. Then the priest binds his hands with a wreath of flowers, and no matter if at the utmost the man could not give over twenty rupees, yet they begin to demand of him by the thousand. They continue to urge and press their victim, and wring out the very last rupee they can get. This goes on till the man offering the *shrádth* is vexed. When no more money is to be had, they take a written note of him, in which he pawns the whole merit of his pilgrimage. If that cannot be obtained, they make him promise on oath that after he has returned home, he will send some one on a pilgrimage to Gaya. At last they rap on his back, and call out 'Your fathers have reached heaven;' then putting a string over his shoulder, they pronounce him 'blessed.'

"A brisk business is done in these offerings for the dead at Gaya. If one is especially inclined to this worship of his forefathers, he can spend eighty-one days in fasting and offering *shrádhs* on the different hills, and in the glens near Gaya. But of late years these 'first-class' pilgrims, who fast and make offerings for eighty-one days, are not found. A good many, however, still make forty-five *shrádhs*. These are performed by them wandering about in the woods and fields, and fasting till sunset. And the final result of all this is, empty sound. At the last *shrádth* there are men ready to bellow for him. He must pay them a rupee or two, which, having received, they repeat the names of the pilgrim's fathers, and bellow out that they have gone to heaven. The bellowing is for a purpose; since it is understood that when these Gaya priests have given permission to the pilgrims' friends to enter heaven, as soon as this outcry is heard the gates of paradise swing open, and they pass in."

BEGGARS. FAITHLESS BRAHMANS.

"Take the ten shrines together, and I think there are not less than ten thousand of lazy beggars, enough to carry on ten large manufacturing establishments. If government would stop this begging, and set these men to work on such mills, it would be a great blessing to the country. Pilgrims would not only be saved from this annoyance, but the danger of theft among them would be much diminished. For the light-fingered gentry assume the garb of mendicancy, and ply their trade briskly. And this has reached such a pass that it is dangerous to take a single ornament with one on pilgrimage. All ornaments should be left at home.

"In the street, beggars besiege you. At your lodgings, the priests of the place, and the agents of the priests of the next shrine, are constantly importuning you for some favor. Thus not a moment's peace do they give the pilgrim. As for any leisure for repeating the name of Rámkrishna, it is out of the question. Indeed the worship of God is not once heard.

¹ The *shrádth* consists of offerings of food or money to the gods, Brahmans, priests, etc., and is supposed to be the means of deliverance to the spirits of deceased parents and ancestors.

"At Gaya the priests come to blows among themselves about their pilgrim guests. The Deccan pilgrims are their game ; and their pursuit of them is so persistent, that no matter how venerable or patient one may be, he is sure to become angry. As for the likes of me, there is no telling what he might do. A very wealthy nobleman who has a great reputation for gentleness and sanctity, him even, when he came there two years ago, these Gaya people so vexed that he drew his sword and ran at them.

"It does not appear that the residents at these sacred places, who praise the shrine, and urge us to make a pilgrimage thither, themselves follow their own advice. For the most part they drink water brought from wells. And, except at Benares, men of the Koli caste bring water from the river for the use of the people. In Rájputáná and Guzerát, they bring water for the passengers, and call out "Brahman water," and all drink it, no matter who has touched it. In all these places there seems to be no defilement in water. Brahmans at Bombay or Poona, who drink water brought to them in the cars, are sometimes censured by other Brahmans here in Poona. But these same men, when traveling in the northern provinces, drink the water which is brought for passengers. These very pure and holy Brahmans, who here in the Deccan will not let the shadow of Tsámhár fall on them, will at Benares sit down and eat in a place cleaned and prepared by a Tsámhár woman, and will worship the priests at Gaya who are not even Brahmans."

IMPRESSIONS OF THE PILGRIM.

"In this manner I visited the ten sacred places, but the impression made on my mind of their great sanctity, was not such as might have been expected ; for the people living at one of these places always cry down the other shrines. At each place it is declared, 'This is the great shrine, the others are all given up.'

"In fine, the poor pilgrim, hearing all these declarations, is amazed and discouraged. He thinks, 'I came here expecting to see some places of great sanctity, but I don't find them.' From the time he first bought his ticket to the end of his journey, he has met with nothing but vexation.

"They say that in olden times when murder was committed by Brahmans or other great men, this pilgrimage was assigned to the criminal as an alternative of some direct infliction of punishment by the rulers. And if he performed it with all the fastings and offerings, he would suffer capital punishment and no mistake. And this is why it is customary to take a son¹ along with one. In modern times capital punishment for murder is inflicted by the government, so that really there are no pilgrims now of the old type. But supposing that they may unwittingly have taken the life of some worm or insect, they still go on pilgrimage. And instead of offering some part of their body, they shave off the mustache.

"Some friends once asked Rámdás Swámi to go with them on a pilgrimage. He replied, 'I will not go, but here is my gourd ; take it and give it a dip in the sacred rivers, and bring it back to me.' Accordingly the pilgrims took the gourd, and having given it a dip at all the shrines, brought it back to their master. He ordered some of it cooked with their dinner. But it was bitter. The bitterness

¹ Namely, to perform the funeral rites, which devolve upon the son.

of the gourd was not removed by a bath in the holy rivers. In like manner it has hitherto been thought, 'blessed are those who have visited these holy places.' And honors were freely accorded to them. For this reason they never told the whole story of the good and bad connected with these shrines; they kept it back. But from the account I have given, it will be seen that it is not true, 'Happy are those who go to Benares.'

"I met in the railway carriage some learned Dravidian Brahmans from Secunderabad. They told me that according to their experience, the path of true merit was not in making the above pilgrimage, but with a pure heart to take care of one's own family, to be hospitable to friends, to give to orphans and the poor, and help them obtain an education, this was true merit. To go roving about over the country was not a work of merit. My experience also confirms this opinion. And according to the experience of many others of my acquaintance, there is no religion in this pilgrimage."

LETTERS FROM THE MISSIONS.

North China Mission.

WOMAN'S WORK IN PEKING.

MISS J. E. CHAPIN writes from Peking, August 10:—

"We miss Miss Porter unspeakably; but the work for women in Shantung calls so loudly for earnest, efficient laborers, and she is so fitted for that important work, that we could not hold her from that service, and from her brother's family.

"Mrs. Ament has made a hopeful beginning in work for the outside women here. She encourages them to come freely to her house, and thus gets a hold upon them, such as we, who were connected with the girls' school, never could do. Our time was occupied with our regular work; moreover, we could not allow women whom we did not know to come freely where they would come in contact with our girls. But we are very thankful to have a lady here now, who has the opportunity and the heart and the qualifications to do this work successfully. Miss Haven is also getting hold of some of the outside children. She has quite a flourishing Sabbath-school class of girls from the families of our heathen neighbors; and lately several of them have been coming to be taught for an hour every morning. Mrs. Noble also has charge of a class of our girls in Sabbath-school, in whom she is quite interested, and for whom she makes

an admirable teacher. All our ladies are therefore engaged, to a greater or less extent, in some form of missionary work.

"We have twenty-two pupils now belonging to the school, which is a less number than we have accommodations for. But we intend to be more particular in the selection of our pupils than we have ever been before. We hope to recruit our school largely from the families of church-members; and, as far as we can, require that the expenses of the girls shall be partly borne by their home-friends. We already have six or seven girls of that class. We are so finely equipped now in buildings and all accommodations, that we feel that the school ought to do better work than ever before, and we trust that we shall not be disappointed in this hope."

Shanse Mission.

THE OUTLOOK.

MR. STIMSON writes from Tai-yuen-fu, August 7:—

"We have been here in our home over a month, and for the past two weeks have had a teacher obtained for us by the kindness of Mr. Richard. The work upon the houses, superintended by Mr. Stanley, has been moving as fast as the slowness of our mechanics and masons will admit.

"The weather here has been almost perfect for enjoyment. Letters from friends in Chihli represent them as melted with the stifling heat, while here, if one keep in the shade, the air is cool and invigorating; all our nights have been cool, much like nights in Kansas. For two or three days the heat has been quite oppressive, but not more so than many summer days in Ohio and Vermont.

"We find our table furnished much as at home, — some former acquaintances, like the tomato and the berries, are missing, but some new ones have been made, as 'san-yao,' a substitute for potatoes, which we also have, though later in the season. We have very good plums, peaches, and pie-apples. Beef is plenty, and mutton, but the former less expensive.

"We are learning more of our field in one way and another. The Romanists are very strong in the province, and have been here for a very long time. They seem to have gathered the fruits from the famine relief prosecuted by the Protestant missionaries. I was gratified the other day to learn, in conversation with Mr. Lowerby, that the Baptist Mission are thinking of developing their work to the east and north, leaving us the south. They will send a colporter to work in Ping-ting-chow, in the mountains, half way to Hu-ailu, looking to the possible settlement of Mr. Lowerby at that point.

"Mr. Stanley and I hope to go this week to Ue-tse-hsien, the city to the south-east of this, which Mr. Pierson and I did not visit last winter. It is only one day's journey in a cart, and a few hours on horseback."

Japan Mission.

CHEERING INCIDENTS FROM OKAYAMA.

ON returning to Okayama after a brief period of rest, Mr. Pettee wrote, September 30: —

"There has been no retrogression during these vacation days. On the other hand signs of progress are apparent. The work has cared for itself so well, and seems so healthily independent and progressive that we are greatly encour-

aged. Sabbath-schools, preaching services, neighborhood meetings, and personal work, have gone on regularly.

"Last spring two young men in our nearest out-station, induced by Buddhist persuasion and threat, coolly decided to reject Christianity, and go back to a nominal allegiance to their old heathen faith. They were labored with long and earnestly by Pastor Kanamori, the missionaries, and others, but apparently with only a hardening effect upon themselves, and in July their case seemed well-nigh hopeless. We came back to find them humble and repentant, and the church rejoicing over their return. Under God the work was done by our ingenious mechanic, who proves to be equally skillful in moulding iron and hearts. One was driven from home with nothing save the clothes on his back, for renewing his allegiance to Christianity. Work and a new home have been found for him here in this city. The other will spend his Sabbaths here for the help of the services.

"Still another case. A man who was expelled from the church last year, and has gone to the bottom of even society life, came into meeting last evening, professed penitence, and asked for the fellowship and prayers of Christians. If this man shall be saved, there is hope for the lowest, as well as a rebuke to our faith.

"God's spirit seems specially present in the hearts of Christians. They say it is the first time in the history of the church when the Holy Spirit has really rested upon them. Our skilled workers in the city are few, but God is on our side, and that makes a majority.

"Our out-station of Kasaoka, on the southern border of the province, after long waiting, is provided with a worker, and a choice one too. Mr. Marumo, the leading deacon of this church, and for two years Mr. Cary's efficient teacher, has spent the summer there, and says he *must* go back for a year. We don't know how to spare him, but it seems a plain call of Providence, and we all say, Go. One man and three women will join this church tomorrow on profession of their faith, and there are more to follow."

THE OSAKA CHURCHES.

Mr. Curtis writes from Osaka, October 3 : —

"The work is moving along steadily, and, I think, very prosperously. Our churches are gradually increasing their membership, and I trust, growing in grace and in the knowledge of our Lord and Saviour.

"The First Church are blessed in the acquisition of their pastor elect, Mr. Miyagawa, who came to them in June, I believe, an able man, and popular, most earnest in his labors, and, almost of necessity from the work he is in, becoming more and more spiritually minded.

"The Second Church, the Naniwa, were blessed with a special season of grace, a revival such as I have not seen before in Japan, in June and July, which had a deep influence, too, upon the girls' school. Mr. Sawayama has been working as though he felt it was his last chance to work for his church and his people. God's goodness in keeping him with us, is great. He has been very low, near to death's door, repeatedly, in the past few years, and it has seemed, again and again, as though he were raised up and given back in answer to the prayers of his flock.

"The Tenma Church, the Third Church, is daily on the gain, though slowly, and is prospering under Mr. Koki's charge. It has had few heads of families in it, and those few, mostly poor, so that it has had hard work to raise a small salary for the pastor, who has had to eke it out as best he could. He has now taken Mr. Narure's place in the school, which makes it much easier for him, spending a couple of hours per day in it. Mr. Narure has gone into missionary work, which his heart has for years been longing for, and is supported by the Naniwa church. That church have also helped the Tenma church by giving them one of their most valuable members, Mr. Tamura.

"The Fourth Church are troubled because their pastor-elect, having three years of study in the theological course in Kioto before him, can give them but little of his care at present, yet they are prospering, and have three or four neighborhood meetings aside from their church gatherings."

THE KIOTO SCHOOLS. STUDENT PREACHERS.

Dr. Gordon reports that the schools at Kioto have opened for the year with a fair start, the girls' school having forty-five pupils, and the boys' school numbering one hundred and fifty; thirty more than ever before. Miss Davis is now giving her time to the girls' school at this station. Dr. Gordon says : —

"Our young men who have been out preaching during the summer, come back much encouraged. Considerable interest is reported in the region of Annaka, Mr. Neesima's parents' old home. The people paid the expenses of the young man who went to them. The same is true of Nagahama, at the head of the Lake Biwa, where a few believers live, and where a steady interest is reported. The interest was good, though not very wide, at Hino, and better still in Kameoka and vicinity. At Fukui the audiences began with sixty, and went gradually and steadily up to one hundred, and one hundred and twenty, where they remained.

"We had a few days ago an interesting and somewhat amusing evidence of the estimation put upon our pupils by the people to whom they go. A year ago one of the present theological class went to a town beyond Okayama, in Bichiu. Since last January this student has been supplying one of the Osaka churches. This church has, during that time, been supporting him, and hopes that after graduation he will be its pastor. One of the Bichiu believers, feeling the need of just such a man, came to Kioto determined to secure him, and as he knew the student was under some pecuniary obligations to the church in Osaka, he brought a *hundred yen* (dollars) along to discharge all those obligations."

Micronesian Mission.

FROM THE GILBERT ISLANDS.

THE following brief letter from Mr. Rand is dated Apaiang, July 25 : —

"Twenty days after leaving Honolulu, we anchored at Tapiteuea, and since then have touched at Nonouti, Apemama, Maiana, and Marakei, arriving here July 18.

The work in this group is progressing, and is much more encouraging than when we went through the group eight years ago. At Nonouti, Apemama, and Maiana, the work is very interesting; at the first named place we were greatly surprised and gratified to see the change for the better that had taken place since our former visit. That perfect picture of heathenism, the noisy rabble which filled Laleo's church, with their stolid, indifferent, fierce-looking countenances, will remain with us to the end of our days. As we looked upon the quiet, well-behaved crowd who steadily gazed into the speaker's face, with mouths wide open, earnestly listening to the words of life and love spoken to them, we could not help exclaiming, 'Is this the same race of beings?' Yes, the very same people, yet not the same. Then all was hate and war, now war is known no more. Now the Holy Spirit, whose fruit is love and peace, is ruling them.

"The most rapid progress in the good way has been made at Apemama; eight years ago the light had just reached them, and a few were seeking for it. Now many are walking in that light, and multitudes are seeking for it. Three hundred or more the past year have signified their desire to unite with the church. Many of these know little of Christ, and may not continue to the end, while the rest, who are earnestly seeking him, will find the Light of life, and finding him will be brought into the kingdom. Mr. Walkup and the Gilbert Island Training School are on board, and we expect to sail to-morrow. We are having a very prosperous voyage. All on board are well."

FROM PONAPE.

A letter has been received from Mr. Doane, dated Ponape, June 4, in which he says:—

"Some heavy robberies have occurred these days in Ponape. Two churches have just lost their good teachers, robbed to supply, not other churches in the West exactly, but to bear to the heathen there living, the word of life. It is a rather hard matter for these churches, but we could see no other way. The call from the west is strong, urgent, heart-breaking; we must

do something for them. We have done as has just been intimated, robbed other churches. And now may the dear Lord make this a great blessing to these churches. May the members feel that there is something in this foreign work which demands all their care and prayers. And may the Lord so bless the bereaved churches with his Holy Spirit, that other youths shall come forward to offer themselves for the home work.

"A few days since we had a grand Sunday-school celebration, — twelve schools represented. The gathering was large; a packed meeting house, and not an incident to mar the interest of the occasion. The schools came and went in good spirits. O that we might see from this army of youth many preparing themselves for the Lord's work!"

THE CLAIMS OF YAP.

"A small vessel is being fitted out near us for Yap. She belongs to the firm doing business here and on that island. She is being loaded with what are regarded as legitimate articles of trade. She takes guns, powder, and other like articles. How the fire burns in the old bones to take passage with this same vessel, with Bibles and school-books and a good native teacher or two, and land upon that island to do something to save the people. Not a single thing goes there to save; not a single ray of light dawns upon that people. I weep over it. An island as populous as Yap, as fertile, as important, suffered to lie there in the darkness; souls perishing, and apparently *none to care* for them! It is a sad, harrowing state.

"You must not be surprised if you hear on the arrival of the *Star* with the new forces for Ponape, that then, or as soon as a passage can be secured, the old man strikes for Yap with a native teacher. We have done for Ruk about all we care to. The little islands between that and Yap must look to Ruk for light. We shall pass them, and on to Yap. It is wrong to delay for them when a so much more important field lies ahead. I have the force prepared and we are ready. And if the Lord holds the door open as he has we shall soon enter. Let me beg of you not

to put a single obstacle in the way. For thirty years Yap has been near to the lines where the saving gospel is preached. Yet no one has stepped across those lines to preach to her people. *We must delay no longer. One generation is enough to lose. We must do something to save this.*"

At a later date, July 6, Mr. Doane says : —

"There is not a little on Ponape to cheer. I am, in the early hours of the morrow morning, to start for a semi-tour around the island; expect to take into the church two, if not three, influential chiefs. One, especially, for thirty years has refused the offer of life; to-day he seems willing to accept it. He is an important man in his tribe, and will be more important, I trust, in the Lord's kingdom. May this trip be one of great success."

A postscript to the letter gives the following good news : —

"I must add a line; the trip has been made, and we trust the Lord was with us; twenty were received into the church. At one place it seemed as if half the population wanted to come to the Lord. A great joy is this in our lone work."

West Central African Mission.

A QUICK JOURNEY INLAND.

THE arrival of Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir, at Bailunda, was chronicled last month. Mr. Sanders, who met them at the coast, and accompanied them to Bailunda, writes of the whole mission as in good health, and rejoicing greatly in the opening for Christian labor before them. He says : —

"It is very pleasant to be able to report such a rapid and easy journey as our trip inland proved to be. The carriers acted like gentlemen. The ladies kept getting better and better than they were in Benguela. No one has had a touch of the fever either before or since leaving that place. Leaving Benguela on the 23d of June in the afternoon, we arrived here on the 6th of July, just two weeks on the way. As we had no sickness, and the new comers were very efficient, I had very little work or responsibility. The ladies

insisted on looking after the food, which doubtless had much to do with the excellent condition in which we reached this place.

"I am very glad to state that the dry season has brought back health and strength to Dr. and Mrs. Nichols. The whole mission is now in good health."

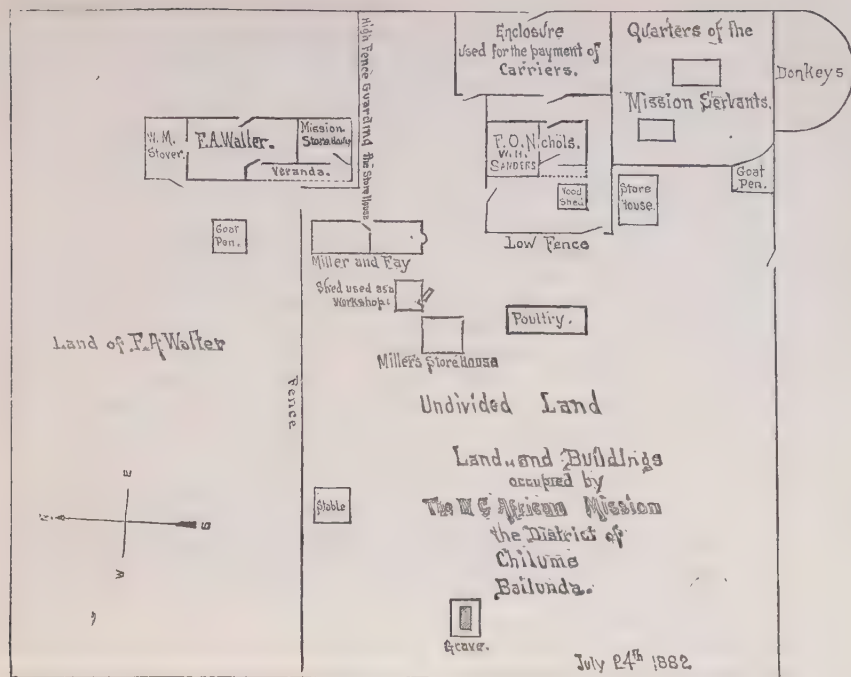
THE COUNTRY AND THE PEOPLE.

Mr. Stover writes (July 13) of their happy home, and of his impressions of the place and people : —

"At last we are in Bailunda, all nicely settled in our snug quarters. Mr. Walter had built an addition to his house (16 × 23), which he has kindly given up for the use of the new comers, or at least a part of of them. Mr. Fay finds quarters with Brother Miller. Miss Mawhir has her cozy little nook curtained off on one side, and the rest of the room we utilize as kitchen, parlor, bedroom, study, and pantry, all in one room, and yet each in a measure separate. And if there be, in all the world, king or prince or millionaire more happy or cozy or at home in his palace, than we in our mud-walled, grass-roofed cabin, I should like to see him.

"I must say I am disappointed in the country. Judging from what I had read I expected to see a garden of Eden, especially in Bailunda. You will remember how Cameron goes into ecstasy over the beauty of the Bailunda country. And it *is* a beautiful country. Some of the scenery, not only in Bailunda, but all along the way from Benguela, is most magnificent and grand. But so is some of *our own* most sterile country. I saw very little land all the way from Benguela to Bailunda, that looked as if it were really rich and arable. One or two small villages through which we passed, reminded me of our own rich prairies. But that was all. Nevertheless, sterile as the land seems, it *must* have some degree of fertility to produce *anything* under native cultivation. Quite good corn and sweet potatoes, beans and squash, etc., are produced.

"But the people disappointed me agreeably. They are really a fine race, and I should say, worth all the expense necessary to save them, were the country as



barren as Sahara itself. We find more and more to admire in them. The men and boys are very bright and intelligent, quick to learn. But the women are just as repulsive and dull as the men are bright and attractive. What wonder! poor things! They are mere beasts of burden. Of course I do not here speak of moral qualities. Morally they are quite as degraded as they can be, but like many in our own land, they win us in spite of their immorality, because of the many noble traits they manifest, and the possibilities of better things, if their dark hearts and minds can only be enlightened by the gospel light. One man who has worked about the place a great deal, and who is becoming somewhat familiar with the ways of the 'Ovindale,' came one morning to work at the hour when Brother Walter's family usually are at morning worship; meeting Brother Sanders in the yard, he said: 'Is Ungano Walter talking with God?' Sometimes he comes in on Sunday, and says, 'To-day we will talk of God.'

"Their idea of the divine Being is quite correct, but they have no religion, and are not very superstitious.

"Our journey up was most propitious. The weather was delightful, the night almost as light as day, and we *all* so well and happy that it seemed more like a pleasure excursion than the long tedious 'inland journey' which both we and our friends for us had so dreaded. We reached Bailunda just a fortnight from the day we left Benguela. Two days we did not travel, making twelve short day's marches, the quickest and easiest journey ever made."

Mr. Fay writes, July 25:—

"There has been nothing in my heart since I reached this place but joy that the Lord has counted even me worthy, ah, not worthy, but has so honored me, as to call me to his work in this place. There are no doubt many places in the Lord's vineyard more attractive than this, but my heart is here, and that makes the work look more important to me. The more I see of the people the more I like them, and long to be able to preach to them. Every Sabbath the longing comes over me. If I could only start off now to their villages and tell them of Christ, I would be happy. But I must have patience and work the harder to gain the language."

THE CREED OF THE NATIVES.

Dr. Nichols reports his health as greatly improved, so that he now attends to his regular duties. Writing July 4, he speaks of the payment of the carriers, and of the beliefs of the people:—

"While the streets in our New England villages and cities are bright with pageants, and the air vibrating to the pealing bells that celebrate a step of the people toward liberty, our gates are crowded with dusky savages, each clamorous to be paid first. The process is long and tiresome, as every fathom of cloth must be measured between the outstretched arms, and six of us were busy from ten in the morning till two in the afternoon.

"This evening I had an opportunity to hear something of a creed which seems to count many believers in this part of Africa. In a conversation at Mr. Miller's fireside, our servants and others detailed their ideas of God and a future life. Suku is the great Father-spirit, the maker of earth and heaven, beasts, birds, flowers, and trees; the parent of all men; the guide and preserver. Such men as have lived reasonably good lives on earth, are admitted into his presence at death, and dwell with him forever; but all great criminals, as murderers, are shut out and wander in the darkness.

"Many others, I think the great majority, believe that the souls of the dead are driven into the sea, and sleep there indefinitely. With these there seems no distinction between the good and the bad, so far as we understand. All are relegated to a sort of cheerless Hades, but without a Minos; without rewards or punishments.

"I am inclined to believe that the other system, the truer and nobler, is derived from the teaching of those missionary friars who labored in the countries far to the north, many generations ago. It seems plain that these partial truths will render easier the introduction of the full gospel faith, in the Lord's appointed time.

"Rumor has it that certain Portuguese traders at the coast have sent advice to the king, Kwikwi, that we are bringing in

a number of our friends quietly, with the design of seizing upon the kingdom when opportunity offers. It is absurd enough in these men to spread such tales, yet they certainly have done this very thing in the past, causing us much annoyance. Probably the present story is the result of *native* imagination.

THE REËNFORCEMENTS.

"At eleven o'clock, on the sixth day of July, we heard the wives of the tepoiamen chanting their version of 'Sweet Home,' and in a few moments the tepoias came in sight, borne at a trot along the winding path. It was with keen delight that we welcomed our long-looked-for friends, and our beloved Brother Sanders.

"I must here congratulate the Board upon the happy selection which they have made in choosing our new co-laborers. I feel sure that no better could have been found anywhere than those whom you have sent to this mission. So far as can be seen, they are just the recruits needed.

"Friday and Saturday were spent in arranging household goods, and reducing chaos to order. On Sunday, the 9th, we met to celebrate once more the feast of the Lord's Supper. One thing for which I feel very thankful, is the talent of song with which our new friends are so abundantly blessed. Music is no despicable part of a missionary's outfit.

"These people are undoubtedly attached to us, and more or less ready to believe whatever we tell them. They have learned something of our ways, as have we of theirs. They understand our object in coming among them, and, I think, will speedily repay us for whatever pains we take for their welfare. In the matter of morality, the Bailundos would compare favorably with many communities in the United States. I have found spots in Maine, while a district school teacher, whose moral standard was lower than that of Chilume. There is much of sin here, as everywhere, but the light of the gospel once admitted into their darkened minds, they would be men of whom any nation might be proud. Kindle the flame of Christian love in their hearts, and

you have a multitude of living torches who will carry light onward, onward, until all Central Africa is ablaze with altar fires to God."

Eastern Turkey Mission.

OUTBREAK AT KERBORAN.

MR. DEWEY writes from Mardin, September 20:—

"The matter of chief interest during August, and still continuing so, was an outbreak in the village of Kerboran, a Koordish-speaking village of about two hundred houses, some eight hours east and north of Midyat, in the Jebel Tour region. During my first winter in Mardin four years ago, an impression was made there. Some seventy houses, if I remember rightly, declared for Protestantism, and a preacher was brought from Sert, and set to work among them. He has proved an earnest, faithful, spiritually minded worker, and Kerboran has seemed one of the hopeful places in that region, even though some two years ago the larger part of the nominal Protestants fell away, leaving only some fifteen or twenty houses. For two years or more this little handful have been doing what they could in preparation for building a house which should serve at once for chapel, school-room, and preacher's residence, a most urgent necessity, for they cannot rent permanently, and the teacher has been obliged to move his family every few months, as he could temporarily secure a place. They had finally secured a site, and collected considerable material, and were beginning to talk of building the present season.

"The Jacobites took the alarm, and waited upon the Patriarch here in Mardin to get him to take some measures to prevent the building. He refused to take active steps in that direction, suggesting to them that they should rather try to persuade their former co-religionists to come back to the old church. So they held a consultation, and concluding the first step would be to get rid of the Protestant teacher, they set out for his house, the four Jacobite priests of the village leading the van. Calling out the teacher, they set

upon him with tongues and hands, accompanying the foulest abuse and execrations with dragging about, hair-pulling, and beating. His wife, hearing the uproar, came to the door, and began to intercede for the 'father of the children,' when a miscreant dealt her a blow in the back with a club which felled her senseless to the earth. A child two or three years of age, thrown violently from a swinging cradle in the fracas, died a few days after. The brethren, as soon as they found out what had happened, were all on fire to take summary vengeance, but their teacher restrained them, urging that it was better to suffer wrong than to retaliate.

"Earnest efforts have been made to bring the offenders to justice, but thus far in vain, owing to the connivance of the government, as well as to its inherent weakness. Not only this, but the brethren are prevented from taking hold to build, the Jacobites having set up a false claim that the site is *mortmain*, belonging to their church. Brother Andrews is now in Midyat, and has been daily expecting a decision removing the obstructions, so that the building might be pushed forward. The plan at first was to let the brethren work away as they were able, perhaps only get up a single room this autumn. But the need has become very urgent for the completion of the house, as the teacher is now in Midyat, and dares not go home, fearing the moment he appears in the village his family will be cast into the street. So we feel obliged to lend a helping hand."

ON THE RUSSIAN BORDER.

Mr. Cole has returned to Erzurum, after an absence of some months, on account of his health, and wrote, August 24:—

"You will be interested to hear that the Russian government has set apart a village, Hadji Khalil by name, in the vicinity of Kars, for the occupancy of Protestants, and already a few families are there from the regions beyond, while thirty or forty families more have applied to be received. Thus it is that the little nucleus which we denominated the Kars church, bids fair to become a strong center, and that, too, right in the midst of the Molokans

where their example may be as a savor of life unto life for this interesting people.

"There are more troubles between Persia and Turkey, near Van, and Turkish soldiery, with cannon, are being pushed in that direction. Russia is increasing her forces on the border, so that altogether the political horizon is not very assuring. Enough that the Lord holds the hearts of kings, and can turn them as the rivers of water are turned, and can make the wrath of man praise Him."

Maratha Mission.

HOPEFUL OUTLOOK.

MR. HARDING, on reaching India, writes of matters as he finds them on his return to his field of labor. He reports himself as in improved health, and that the work seems to him "unspeakably precious."

"The teachers in the Ahmednagar district were all gathered for their yearly examinations when I was there. They seem to be men of more weight of character than appeared in our teachers of past years, although nearly all are still from the lowest caste. But they are better educated than formerly, and possibly Christianity is as well recommended by them as it could be by men of higher caste. We will at least hope this is true until God gives us more men of high social standing. The theological class appeared very well. The present class was formed after I left, and I know most of them personally. They are now in their second year, and their improvement is very marked. Mr. R. A. Hume seems in good health, and is doing admirably in his work.

"Mr. Smith has in the high school about thirty young men, mostly Hindus, with a few Mohammedans and Parsees. It is a live school, and appeared remarkably well. It ought to be a real help to us in reaching a class which have hitherto been mostly beyond our influence; and gradually the Christian community will share in the advantages of the school.

"The prospects in the Sholapur field are hopeful in every direction. There has been a steady increase of interest during

the last two years. What impresses me most is the number of Hindus that come into our Sabbath services. Yesterday I counted forty such natives, sitting in the congregation and listening quietly to the sermon. Some of these are quite regular in their attendance, and it seems to be an interest in the truth that brings them there."

Madura Mission.

PROGRESS IN MADURA CITY.

MR. RENDALL, of Madura City, under date of August 31, writes:—

"Early this year I commenced a school for Hindu boys in the English school-house, in the central part of Madura. There has been an attendance of from seventy to ninety boys since the Sunday-school was opened. My daughter and I take the two higher classes, and native teachers the other classes. We were prevented from opening such a school before, as at the same hour of the day we had for many years conducted a Sunday-school for the East Indians of the city. A chaplain, however, came the latter part of 1881, to take charge of the English congregation, and we handed over to his care the school for this class of people. The opening of this school for Hindus affords a deeply interesting work among the youth of this city, and I trust God's blessing will attend the teaching of his holy Word. The coming of the English chaplain relieved me also of the care of a day-school for the East Indian children of the place, and of occasional services in English in behalf of that congregation. I shall always look back with pleasure upon my labors in connection with that congregation, and I hope the Lord will bless the labors of the chaplain now undertaking work among that people.

"The work in the western part of the city has been retarded by the severe illness of Pastor Rowland. He is now, I am happy to say, better, but he is still unable to do hard work. His labors have been greatly blessed in that church. At the last communion two persons were received to the church of which he is pastor. One was an important man formerly con-

nected with the Roman Catholics. This accession gives us encouragement to labor for Romanists, notwithstanding the very decided efforts of the Jesuit priest to keep them in subjection.

"The other convert was a young East Indian lad who had been educated in our schools, and who lately had married one of the Christian girls in our own congregation. Since uniting with the church he has been most regular in his attendance on services, and has always shown a deep interest in Christian work. His grandfather on his mother's side was a staunch heathen, and built on the bit of land he owned in the city a small heathen temple. On the death of the grandfather and the mother, this property fell to the young man. He nearly got himself into difficulty by publicly removing the image from this temple. He was the only Christian in the neighborhood, and this created hard feeling among the Hindus, but nothing has come from it, and I hope that the young man's Christian life will influence others.

"There has been an increase to some extent in each of the three congregations in Madura, and this has been the case also in quite a number of the congregations in the villages. A number of candidates wait to be received to the privileges of the church.

"I am able to speak quite hopefully of the progress in our schools. Up to this time of the year the girls' boarding school has had a large share of prosperity. Quite a number are anxious to unite with the church. I cannot tell you how much we value Otis Hall.

"The English school continues to prosper. Two hundred pupils attend this school, which is all the present building will accommodate. I could add one hundred more if there was room, and I must plan for enlargement in the future. This

school, as I have informed you, is located in one of the most desirable parts of the town, and it must be held for the good of the cause. It is the only important school for boys in the city where the Bible is taught. The schools among the congregations are improving, and every year I notice that sons of heathen parents are led to attend our services, and some of them to unite with the church.

"The Lord is thus graciously blessing the labors of his servants, and we look forward for still greater indication of his presence in the near future."

LARGE ASSEMBLIES.

At a later date Mr. Rendall writes :—

"We have just closed an interesting meeting with our helpers. On Wednesday last we had the usual Tamil concert, conducted by J. S. Chandler. It was held in the afternoon, and our large church was packed, beside large numbers standing outside. In the evening of the same day there was a service for preaching and singing to the Hindus, and the church was not large enough for the audience. It was a very great pleasure to notice the interest taken by the natives in this exercise. During the week of the meeting, Mr. Tracy held two night meetings for preaching to the heathens and exhibiting pictures. One was held in our East Church compound, and about a thousand heathens listened most attentively during the long service. The other meeting was held before the West Church, and the vast crowd filled the wide street in front. Our helpers are undoubtedly improving in their work, and these meetings do leave an impress for good, when they return to their work. The meeting closed on Tuesday of this week, and all have returned to their homes, refreshed, as I trust, and with a new spirit of consecration to the Master's service."

GLEANINGS FROM LETTERS.

A. W. Clark, Prague, Austria. — My appeal to the Governor of Bohemia, sent August 24, was answered *unfavorably*, September 26. No charges whatsoever

are made against our meetings or work. In the answer received, reference is made to a law for meetings of November 15, 1867. The main reason given for the re-

fusal may be freely translated as follows : "Because the adherents of a religious society, not recognized by law, have not the right to hold a *public* meeting in the interest of their denomination; because it is a notorious fact to the officials that you are an adherent and leader of the sect 'Friends of God's Word,' in Prague and vicinity, here in this land not recognized by law." We have no objection to this name given by the officials, "Friends of God's Word." They know, however, that we call ourselves Free Reformed. I think this reaction has been secured by the Jesuits, who were startled by the fact that the governor had sanctioned our "Verein" Bethany with the right to buy or build a house for Bible lectures.

Miss Mary E. Brooks, Erzroom, Eastern Turkey. — We are expecting that very soon the Russians may come. Poor Turkey seems to be on the eve of a war with Russia and Persia, and hundreds of soldiers are being sent to the frontiers of these countries. The forts here are being strengthened, and some new ones built, I think. We have recently decided to place our school, and the primary school for boys and girls, under the school committee, consisting of two natives, two missionary gentlemen, and one lady teacher. This committee is to answer for the boys' high school, the girls' boarding school, and the primary school. We trust that this plan will relieve us of much of the unpleasant work that we now have, and, to a certain extent, throw the care and responsibility on the natives. Yesterday a telegram came from Erzangan saying that the

persecution which has been going on there for some time grows worse. The preacher has been beaten, and the stone wall, about some portion of the new house, has been torn down. These things make us still more anxious to be there as soon as possible. Mr. Cole hopes to be able to put a stop to these actions.

Richard Winsor, Sirur, Maratha Mission. — We have much to encourage us on all sides; in the whole region about us, the attitude of the village officials is very different from what it was when I first came here. Now they seem friendly, and ready to do much to assist us in various ways. The great kindness shown me by the heads of government is a providential help. I have enjoyed several very pleasant conversations with his excellency the governor, and he has shown himself very friendly. In all this we would discern the good hand of the Lord, and thank him for all the good we have.

Joseph H. Neesima, Kioto, Japan. — We made a short visit last month to Nikko, the burial-place of the first and third Tycoons of the Takagawa family. We found the place kept wonderfully neat. Buildings are numerous; carriages and paintings are very beautiful. It is in perfectly oriental style. The ground is at the base of the Nikko Mountains, and half way to the top there is a pretty lake, with a beautiful water-fall at its outlet. It is regarded as one of the finest falls in Japan. It is fifty or sixty feet wide, and seven hundred and fifty feet in height. It cannot be called grand, but beautiful.

NOTES FROM THE WIDE FIELD.

VIEW OF THE FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES.

BY REV. ALBERT DONNELL, BRISTOL, MAINE.

In the following table is presented the amount expended by the churches of the United States for foreign missions; the number of ordained missionaries employed; the stations and out-stations occupied; and the result of their efforts as indicated by communicants connected with the mission churches. Wherever there are blanks in the columns, it is because the annual reports of the several societies do not supply the desired information.

In those instances where the societies operate in both the foreign and the home field, the expenditures for foreign missions are given, together with the proportionate

amount of general and administrative expenses. Debts paid and moneys invested in funds are not shown by the table.

The statistics of the Women's Missionary Societies have not been introduced because, with perhaps not more than one or two exceptions, these societies are simply auxiliaries, their funds eventually finding their way into the treasuries of the older and larger societies.

NAME OF SOCIETY.	Date of Report.	Expenditure for Foreign Missions, year ending with date of the Report.			Foreign Field.		
		Total.	Foreign Missions.	General and Administrative.	Number of Native Commu- nicants.	Stations and Out- stations.	Ordained Foreign Mission- aries.
CONGREGATIONAL.							
American Board . . .	Aug., 1882	\$649,424.55	\$614,455.79	\$34,968.76	19,755	792	164
¹ American Miss. Assoc. .	Sept., 1881	26,812.37	22,999.60	3,812.77	125	..	9
PRESBYTERIAN.							
Foreign Miss. Soc., North	May, 1882	591,639.88	567,303.63	24,336.25	16,484	8215	140
Foreign Miss. Soc., South	Mar., 1882	59,139.96	53,780.00	5,359.96	1,505	68	20
United Pres. Ch. . . .	May, 1882	63,158.27	60,858.35	2,299.92	1,565	70	13
¹ Cumberland Pres. Ch. .	May, 1882	7,800.05	5,747.17	2,052.88	..	..	..
METHODIST.							
¹ M. E. Church, North .	Nov., 1881	338,737.28	322,636.26	16,101.02	28,127	..	99
¹ M. E. Church, South .	Mar., 1882	113,225.40	106,182.60	7,042.80	2,240	22	17
¹ Meth. Protestant Church	July, 1881	2,155.02	1,371.27	783.75	..	I	..
¹ Albright Meth. . . .	Oct., 1881	16,473.97	14,862.89	1,611.08	37	7	..
¹ African Meth. Epis. . .	June, 1881	3,292.30	\$3,000.00	292.30	..	..	..
BAPTIST.							
Missionary Union . . .	Mar., 1882	291,130.50	254,392.92	36,737.58	94,879	1,061	181
Southern Baptist . . .	Apr., 1882	48,098.76	38,662.02	9,436.74	942	27	18
Free Will Baptist . . .	Oct., 1881	10,759.64	10,360.52	399.12	549	8	7
Seventh Day Baptist . .	Sept., 1881	4,252.05	3,520.00	732.05	20	I	I
LUTHERAN.							
General Council . . .	June, 1881	6,915.85	6,915.85	....	216	14	3
² General Synod	June, 1881	29,792.77	29,520.18	272.59	2,308	5	4
OTHER SOCIETIES.							
Protestant Episcopal . .	Sept., 1881	157,963.82	146,080.06	11,883.76	1,295	131	344
Reformed Church . . .	Apr., 1882	59,423.20	54,856.52	4,566.68	2,625	110	16
¹ United Brethren . . .	May, 1882	16,895.04	14,509.22	2,385.82	..	..	..
Friends	Oct., 1881	3,409.61	3,045.14	364.20	..	..	3
¹ Amer. & For. Chris. Union	Apr., 1882	20,246.80	12,464.16	7,782.64	..	..	..
¹ American Bible Society .	Mar., 1882	106,230.51	106,230.51	....	..	..	4
Total . . .		\$2,626,977.60	\$2,453,714.93	\$173,162.67	172,672	2,532	743

¹ These Societies operate in both the foreign and home fields.

² Biennial Report.

³ Estimated.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Seventy-Fourth Annual Report of this organization enumerates thirty-eight stations in which its missionaries are employed, in England, France, Germany, Russia, Turkey, Algiers, Syria, Abyssinia and other lands. There are in all one hundred and forty-three missionaries and helpers, of whom eighty-seven are Christian Israelites, twenty-nine being ordained. The aggregate expenditure of money for the year 1881-82, amounted to \$176,655. The Report contains many interesting details of the work carried on, but we find no summary of results which can be given here.

POLYNESIA.

NEW GUINEA. — Rev. Mr. McFarlane, of the London Missionary Society, has recently returned to his station in New Guinea after a visit to England, and writes to the *Nonconformist* of the progress he beholds on coming back to his work. At

every station there was marked improvement, which was all the more significant, as in the absence of their missionary, the natives had been entirely left alone to follow their own impulses. They were greatly pleased at Mr. McFarlane's return, and gave every possible sign of their joy. At Murray Island they had repaired their road, cleared up their premises, and had the missionary's house in nicest order, and supplied with provisions. At Saibai and Danan new churches were erected, and neat native houses were built near the teacher's. Mr. McFarlane says: "Although these Saibaians promised me some years ago to give up skull hunting and become Christians, it seems that the public renouncing of idolatry and wearing clothes only took place a few months ago. I spent a very pleasant Sabbath with them. The chapel was quite full with an attentive audience. I spoke to them of the gospel of *peace* and *love*, reminding them of the ravages which they had committed on the mainland, which is only two miles distant, and asked them to prove the sincerity of their profession by sending twenty of their sons to our industrial school, that they may learn about the gospel, and be preparing to carry it to the towns and villages where they used to murder and plunder. I went off to the vessel, leaving them to talk over the matter and decide, and to my great delight they followed me to the ship with twenty-three boys and young men from Saibai and seven from Danan. This, more than any act, shows their confidence in us." At Mabuia, notwithstanding many obstacles, arising chiefly from the presence of foreign traders, progress was clearly discernible. The people had sent twenty-three youths to the Training Institution, in which over one hundred men and boys are now assembled from New Guinea and the islands in that region. Of these, eighteen are Christian young men, who have offered themselves to be trained as pioneer evangelists for New Guinea. Some of them are nearly ready for service, and it is hoped that they can be sent in safety to the lowlands along the Gulf of Papua, where there is a teeming population, but where Europeans cannot live. All this has happened in New Guinea, where ten years ago there was nothing save the grossest idolatry.

Fiji. — Few reports reach us from this group of islands, but the following paragraph from *Evangelical Christendom* is of interest: "The Wesleyan missionaries are still prosecuting their work at Bau, the old capital of Fiji, and are not doing so without evidence of success. The membership has increased. A gracious movement, too, was recently felt in a distant division of the circuit, where a few teachers have toiled with but slender encouragement; for fifty persons, principally adults, were awakened and sought admission into the Church. A letter from the native minister laboring at the Yasawan Islands, which form part of this circuit, mentions that half a dozen teachers there had volunteered for New Britain. This is good news, although the departure of these men, if their offer be accepted, will greatly reduce the staff. It is sometimes hinted that the religion of these natives is of a very superficial nature. This is only true of those who have merely a nominal Christianity, but it is untrue so far as regards the members of the Church, the majority of whom live well and die well."

INDIA.

SIR RICHARD TEMPLE ON MISSIONS IN INDIA. — Sir Richard Temple, Bart., formerly Governor of Bombay, Lieutenant-governor of Bengal, and a resident of India for twenty-seven years, is now visiting the United States, and while in Boston met at the house of a merchant several gentlemen interested in religious movements at home and abroad, and spoke to them upon Protestant missions in India. From a report of his remarks given in the *Boston Daily Advertiser*, of November 7, the following extract is taken: "He gave high testimony to the personal worth, merit, capacity, and self-sacrificing devotion of the men and women from Europe and America, not only in their direct missionary work, but in their untiring efforts to aid the natives in their

struggles to improve their physical condition, aiding and sympathizing with them in years of famine, and stimulating them by precept and example to a higher life as seen and heard in the daily life of Christians and cultured homes.

"Sir Richard spoke of adverse reports regarding missions as coming often from travelers with limited opportunities for accurate and reliable information, and also from some others of long experience in India and much information; persons who have little if any regard for religious work at home; but these criticisms, he said, do not indicate the local English opinion in India of Christian missions; the testimony of such men as Sir John Lawrence, Sir Bartle Frere, Robert Montgomery and others, given in favor of missions, outweigh these off-hand and unsympathizing reports. Regarding the relations of the missionaries to the government, he said the missionaries have the confidence of their native neighbors, know their inner life, real sorrows, anxieties, and grievances, better than the government can know, and by their timely representations to the proper authorities, perils have been averted, which might have been left to increase and ripen into impending evils.

"Of the native Christians he said their character was good, and while they do not possess all the Christian gifts and graces, their new religion does exercise a decisive influence on their life and conversation, and despite many and powerful temptations, the instances of apostasy are very rare. He cited instances where, during the Sepoy rebellion, the native Christians, being threatened with death if they did not abjure their new religion, stood to their principles with sublime martyr-like courage. He spoke of the growth of the native ministry, and the necessity of its rapid enlargement; also of the laudable willingness and increased ability of the native Christians, especially those born in the faith and nurtured by Christian parents, to render their churches and schools self-supporting; of the bright and happy condition of the native Christian villages in Southern India, and of the improved physical condition of the converts under the higher moral and religious requirements of their new faith."

AFRICA.

DEATH OF MISSIONARIES. — Dr. E. J. Southon, of the London Missionary Society, who went to Central Africa in 1879, in the company with which Dr. Mullens started, died July 26, at Urambo, the mission station he commenced in the Uyanwezi Country. He was a man of marked ability and of complete devotion. No particulars of his death have been received.

Bishop Steere, of the Universities Mission, whose death has been before reported, was a remarkable man. Lawyer, preacher, metaphysician, he was also printer, carpenter, and architect. His death brings a great loss to African Missions.

MIRAMBO. — Before his death, Dr. Southon wrote the report of the Urambo Mission, in which he mentions the case of the chieftain Mirambo. It will be remembered that Stanley, in *The Dark Continent*, has much to say of this chief. Dr. Southon wrote of him: "He has been uniformly kind and polite during the year. Owing to peculiar circumstances he has been absent from Urambo a great deal, and our intercourse with him has necessarily been curtailed. For several months he was employed building a new town northwest of Urambo, and lately he has been busy at a new house situated about seven miles northwest of the station. We have, however, availed ourselves of such opportunities as existed, and had long and serious talks with him on religious matters. He ever listens attentively, and displays much interest in the subject, often asking questions with regard to it. He is willing that his children should be taught at the station, and made arrangements for the second son, a lad of about fifteen, to attend daily. But the youth, who is headstrong and passionate, came only three times, and then ceased coming. His father says the lad is beyond his control and he can do nothing with him."

FRENCH ANNEXATION ON THE CONGO. — While Mr. Stanley has been building roads to reach the upper waters of the Congo River, in the interests of commerce and African civilization, M. de Brazza has been at work seeking to annex that portion of the region under the dominion of King Makoko to France. The Frenchman claims that he has already made the bargain, while Mr. Stanley scoffs at the assertion, saying that the African king had not the slightest idea of giving any foreigner an inch of his territory. Both the explorers are now at Paris, and it is to be hoped that the scheme of annexation will be checked.

MISCELLANY.

THE REVIVAL IN THE SANDWICH ISLANDS.

MANY letters have been received from the older missionaries and others in the Sandwich Islands, filled with accounts of the remarkable work of grace with which God has blessed the islands during the last summer. Dr. Hyde speaks of the fact that the movement has reached many of the most depraved people. Mr. Forbes accompanied Mr. Hallenbeck in visiting the several districts, and acted as interpreter. Writing September 25, Mr. Forbes gives the following account of the meetings which have been held and the results witnessed: —

“Since July I have been almost wholly occupied in an evangelistic tour of our islands in company with Mr. M. L. Hallenbeck and four good native helpers. Our time being limited, we could only reach the principal points, where we could come in contact with the largest numbers of the people. And the Spirit of God has been present with power in all the meetings held. We have had *evening meetings* throughout, which is a new departure for our native churches outside of Honolulu. The old times, when the people had little or no daily employment to occupy their hours have passed away. In those days a good-sized congregation could be assembled almost anywhere in the daytime. But for years past, the growth of civilization, and the consequent demands for labor of all kinds, have, in most parts of the islands, rendered it about as difficult to get a congregation out on a week day as it would be anywhere in the United States. Yet such was the force of habit that, although many of the brethren and pastors

acknowledged the fact, it seemed almost impossible to inaugurate the needed change to evening meetings.

“That change has at last been successfully inaugurated in the principal churches, in connection with these revival meetings, and will soon follow in all. And the results are very cheering. Full congregations attend, spiritual interest is awakened, Christian life quickened and developed, and many souls, some of them hitherto the most hardened and apparently hopeless, have been brought into the kingdom of Christ. Mr. Hallenbeck has labored with godly zeal, and the Holy Spirit has been manifested in great power in connection with his labors, notwithstanding the disadvantage of his being obliged to speak through an interpreter. I bless God for permitting me to aid in this work, and can truly say of the labors of the past two months, ‘Mine eyes have seen the coming of the glory of the Lord’ as never before, and as I never expected to see it in this world.

“The most encouraging features of the work are, —

“1. It gets hold of the younger portion of the people. Our ‘Young People’s Christian Associations’ are becoming a power for good throughout the land, and are being rapidly formed in nearly all of our churches.

“2. It reaches the half-white and half-Chinese element as nothing has ever before done. Many of these have come out on the Lord’s side, and will be a large and influential force for good.

“3. It awakens slumbering Christians and stimulates the zeal of the churches.

“4. It embraces both foreigners and

natives. The series of meetings was primarily arranged and intended for native Hawaiians. But practically it has proved to be a series of union meetings for both foreigners and natives, as both languages were used both in the speaking and singing. All have thus been brought into close Christian contact and communion in spiritual things, and the sight has been most wonderful. Many wanderers from among the foreigners have been restored, and many hardened sinners have found peace and joy in believing. The sight of these mingled audiences laying aside all human distinctions, and meeting together as children of the one Heavenly Father, seeking the one salvation through the one only Saviour and Redeemer; the rising for prayers of both foreigners and natives; the testimonies to the power of God's Holy Spirit, given by rejoicing souls both in Hawaiian and English, and now and then (by a German or a Swede) in broken English; the united volume of praise swelling forth from the crowded audiences, both in English and Hawaiian, the two languages blending sweetly together in rich harmony, as all joined in singing some touching hymn of the "Moody and Sankey collection," or as the grand chorus rolled forth after some sweet solo; the breathless attention, with here and there a trickling tear,—all these have hushed our hearts in awe, and filled our mouths with praise, as we have felt that God himself was in the midst of us. And then the solemn, earnest after-meetings have been seasons of special privilege and blessing, both to workers and inquirers, such as will never fade from memory.

"5. The best feature of all is that the work goes steadily on after the special revival meetings have closed. This makes it evident that it is more than a mere human impulse or excitement. Since Mr. Hallenbeck's first series of meetings held here in Honolulu last fall, the work has gradually spread from place to place, and a cheering revival is going on in districts not reached personally by him. There seems to be no reason to doubt that we are in the midst of a revival on these islands such as has not been known here since the great revival of 1837-9. And there is good reason to hope that it will

grow deeper and stronger yet throughout the length and breadth of the land. We praise the Lord and take courage."

CHINESE CONVERTS AT THE SANDWICH ISLANDS.

REV. DR. HYDE, of Honolulu, gives the following encouraging report of certain Chinese converts in that city:—

"I administered the communion to the Chinese church, receiving five new members. In the examination in regard to their views and feelings, character and conduct, I found that one man had been a carver of idols in China, a skilled workman, as he has shown by the beautifully polished centre tables he makes of the native woods of these islands. In California he heard the story of Jesus and the cross, and, as he says, that night he believed all at once. He sought out a Christian church for sympathy and instruction, and as all churches were alike to him he strayed into a Catholic church. The priests baptized him and gave him a rosary and crucifix. But those things were of no use to him, he said; Christ was in his heart. He came to Honolulu, and from the first has been a constant and interested attendant at the Chinese church. He is a zealous distributor of Chinese tracts, and earnestly desirous that his countrymen should receive the same salvation that has brought new light and life to his soul.

"Another man told me of his gratitude to God for the great blessing God's grace had bestowed upon him in giving him the knowledge of the Saviour and the way of life through Jesus Christ. His face seems to me a mirror of his thought, reflecting this calm joy in God's presence. Another came with his wife and children, a whole family entering at once into Christ's kingdom of righteousness and peace. The fifth was from the Basel Mission in China, making his profession of faith here, though there first brought to think of his salvation and of seeking Christ."

KEEP IN VIEW THE CHIEF END OF THE CHURCH.

When strongly urging the claims of *the world* on the Christian church we are

constantly met with language to this effect: By causing the mental eye to dilate itself over the grand and magnificent, are you not apt to overlook and despise the useful and the practicable? By no means. To every church, congregation, and individual member, the heavenly monition is still addressed, "What thy hand findeth to do, do it with all thy might," in whatever sphere Providence may have appointed your lot; but in so doing, never for a moment lose sight of the grand ulterior object for which the church was originally constituted, and spiritual rights and privileges conferred, namely, the conversion of the world. By the encouragement of Scripture prophecies — by the specific appropriation and use of Scripture petitions — by the binding obligation of divine commands — you are bound to pray and labor for the conversion of a lost world. The amount and direction of your *actual* exertion in the great cause must of necessity vary with varying abilities and means and opportunities of usefulness, and a thousand providential contingencies; but your eye must ever be fixed on the accomplishment of *the great design as the proper terminating object*. In *immediate and simultaneous* action you may not, you cannot, be a cosmopolite; but in the spirit and prayer, and longing, and positive appecency, a cosmopolite you may and ought to be.

In primitive times, when the divine command was still sounding in the ears of those who first received, by extraordinary vision and otherwise, it was directly signified to the holy apostles that the "set time" to favor one particular nation had not yet come, while a door, large and effectual, was shown to be opened in another. With such supernatural intimations, the church cannot now expect to be privileged; but by due attention to the leadings of Providence, the same end may be inferentially obtained. Should one nation be hermetically sealed against missionary operations, by temporary impracticability of access, or savage decrees of exterminating intolerance, — what is this but the voice of Providence distinctly proclaiming that the set time for favoring that nation has not yet come? Should

another nation be manifestly thrown open, and facilities for diffusing the gospel therein abundantly multiplied, what is this but the finger of Providence directing the church to enter in and take possession of the land? But, in proceeding to cultivate the open and accessible, we must not forget the closed and inaccessible, — we must pray most earnestly that all impediments may be speedily removed, and when removed we must labor that the gospel may have free course and be glorified, till at length it overspread the globe. This is the *grand end* towards which all our prayers and plans for the extension of Christ's church ought directly or proximately to point — and its full accomplishment, and that alone, be made to terminate. Like the conductors of a new colony, who are laid under imperative obligation to bring all the tracts of a district into cultivation, as the sole condition of being allowed to retain permanent possession of any, the disciples of Jesus may *first* commence with the most facile spots, and, converting these into advance posts, proceed to the less tractable, — terminating at last with the least tractable of all. But should they lose sight of the ultimate end, and willfully or indolently stop short of its accomplishment, do they not plainly incur a forfeiture of what they have already acquired? The field for Christian husbandry is the world, and nothing short of its universal cultivation will suit the divine design, or implement the obligations of the Christian church. — *Dr. Alexander Duff.*



OUR GREAT OPPORTUNITY: WILL THIS GENERATION MEET IT?

[From the Address of Rev. J. W. HOUGH, D. D.,
Jackson, Mich., at the late Annual Meeting of the
American Board.]

WE must all have felt the force of the figures presented by Dr. Clark, this morning, showing the gradual opening of the heathen world since this Board began its work, and the steadily increasing numbers of the heathen populations accessible to its influence: 150,000 in 1820; 225,000 in 1830; 1,200,000 in 1840; 4,500,000 in 1850; 10,000,000 in 1860; 30,000,000 in 1870; 100,000,000 in 1880.

It seems to lie in God's economy never to allow his people to fold their arms for rest, while they tabernacle in the flesh. No sooner have they rounded out one great principle than they hear the pounding of God's hammer upon the anvil, as he shapes some new problem, and thrusts it upon them for solution. No sooner is one opportunity even partially accepted than there opens another and a greater.

Here, then, we stand face to face with the great question. It is not the question whether the heathen are to be converted. That question is not left to our decision. It was not given to the faint-hearted spies to determine the destiny of Israel. Their terror-drawn picture of the obstacles in the way, the giants and the walled cities, did not settle the future of God's people; but it did settle their future, it did fix their place in history unmistakably. We are not come to this high place of privilege, this vantage-ground of unequaled opportunity, to decide whether the kingdoms of this world are to become the kingdoms of our Lord and of his Christ. That was long since settled. The decree was written in heaven and signed upon Calvary in that blood which has never lost, shall never lose, its power. We are not called upon to decide the destiny of the heathen, but in these fateful years we are to decide our own destiny. Christ's prayer is sure to be answered; his kingdom will come. Are we to bring it? or is the work and the glory of its accomplishment to be given to some other generation, more true to its great trust than ours? Most emphatically the question is not, Can we afford to give the gospel to the heathen? but rather, Can we afford not to give it? Can we afford to be written in God's eternal record as the generation to which he gave a matchless opportunity, and which in weakness, in wanton worldliness and wickedness, threw it away?

ABILITY SUFFICIENT.

It is not a question of ability. It were easy to show, as was done with such vivid and startling effect by Dr. Goodwin, in the sermon last evening, that there is no lack of adequate resources in this land, and in the Christian churches of this land,

for such enterprise. We can honeycomb the Sierra in our search for gold. We can stretch railway lines, as so many harp-strings, from ocean to ocean. We can sink cable after cable in the Atlantic, so many delicate roadways for thought along the ocean floor. It would be a simple demonstration that would show it to be possible for us to give the gospel to those 100,000,000 of heathen before the year 1900.

But, aside from all such demonstrations of our ability, and a thousand fold more reliable, is the simple fact that God's providence plainly assigns this work to us. A command of God is itself a pledge of power. When the divine voice said to the host on the border of the sea, "Go forward," the water-walled pathway was already assured. When the Master bade his disciples, "Give ye them to eat," the question of a sufficient bread supply was no longer open. And if the same Master says to us, "Give the gospel to China and Japan; plant schools and colleges along the Bosphorus and under Lebanon; put your hand to the lever that shall lift the Dark Continent into the sunlight of eternal truth," the bidding is itself a guarantee of the requisite ability to accomplish the result.

The question is thus narrowed till it becomes simply a question of will, a question of loyalty, a question of consecration, a question of courage, a question of faith. There is Christian wealth enough sacrificed at the shrine of pleasure to carry the Gospel, and Christian talent enough burning on the altar of ambition to preach it, to every tribe under heaven; but the question to be solemnly answered is whether the wealth and the talent of his church shall be given unto Christ, or not. It is the question whether our piety is of that texture that will dare great things for the Lord. It is the question whether we of this generation will go with that great purpose of redemption that pours through the centuries, as the Gulf Stream through the ocean, or whether the great opportunity must wait for some holier age, that shall arise and do the work, around which we are only playing, and shall share with Christ the glory of it to all eternity.

BIBLIOGRAPHICAL.

Missionary Life among the Cannibals: Being the Life of the Rev. John Geddie, D. D., first Missionary to the New Hebrides. By the Rev. GEORGE PATTERSON, D. D. Toronto: James Campbell & Son, 1882. pp. 512. Price, \$1.50.

We have been greatly interested in this volume. The man and the field in which he wrought so successfully are alike notable. Not less interesting than the record of the endeavor to reach the minds of the cannibals is the account of the way in which a young and then unknown man induced a handful of churches, themselves feeble and unused to the idea of working beyond their own bounds, to undertake a mission of their own on the opposite side of the globe. The history is instructive and animating. From the time he began to stir up the Presbyterian churches of Nova Scotia until his death in 1872, leaving no heathen on Aneiteum, where, when he landed, he found no Christians, John Geddie was a noble Christian hero. His story is here worthily told, and we wish that all might read it.

BOOKS RECEIVED.

Forty Years in the Turkish Empire; or, Memoirs of Rev. William Goodell, D. D. By Dr. E. D. G. PRIME Sixth Edition. New York. Robert Carter & Brothers. Price reduced from \$2.50 to \$1.50.

The Proofs of Christ's Resurrection: from a Lawyer's Stand-point. By CHARLES R. MORRISON. 155 pp. Andover. W. F. Draper. Price \$1.00.

Studies of Creation and Life. By Rev. F. GODET, D. D. 118 pp. Boston. Congregational Publishing Society.

Love for Souls. By Rev. WILLIAM SCRIBNER. 103 pp. New York. Charles Scribner's Sons.

The Old Oaken Bucket. Drawings by Miss L. B. HUMPHREY. Boston. D. Lothrop & Co.

Christ's Christianity. By ALBERT H. WALKER. 178 pp. New York. Henry Holt & Co. Price \$1.25.

Notes for the Month.

TOPICS FOR SPECIAL PRAYER AND THANKSGIVING.

Missionary Motive.—That all laborers abroad, and all friends of missions at home, may be governed by love unfeigned—ardent love to our Lord Jesus Christ, such love as moved Him in coming, not to be ministered unto, but to minister, and to give his life a ransom for many; a love that shall lead to the cheerful taking up of every appointed cross in this service; that shall not be weary in well doing; that shall not seek the praise of men; that shall make self-denial and generous giving a delight; that shall stimulate equal love to our neighbor, near at hand or afar off, and shall approve itself by giving him the cup of cold water in the name of Christ. Let fervent supplication be offered that the ear of every Christian may hear the inquiry—Lovest thou me? and may also hear the words—He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. There is need that united cries ascend that in whatever department of the work, all who are engaged may be like our Lord, who, seeing the multitudes, was moved with compassion on them because they were faint and scattered abroad as sheep having no shepherd. There is need that, on the part of all concerned, there should be more of the mind of Him who took upon Him the form of a servant, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross.

Thanksgiving for the present religious awakening in the Sandwich Islands, with prayer that the influence thereof may be widely extended and the results permanent. (See page 536.)

DEPARTURES.

October — From San Francisco, Miss Alice B. Harris, who is to join the Foochow Mission.

November 2. From New York, Rev. Henry M. Bissell and wife, of Harford, N. Y., who are to join the Western Mexico Mission at Guadalajara. Mr. Bissell is the son of a former missionary of the Board among the North American Indians.

MAINE.		Northampton, "N. H."		1,000 00
Auburn, High St. ch.	100 00	Springfield, Chas. Merriam,	500 00	
Augusta, James W. Bradbury,	500 00	Tyngsboro, by J. P. C.	50 00	
Bath, Mrs. Sarah S. Munger,	5 00	Ware, Otis Lane, to const. CHARLES		
Lewiston, Rev. G. S. Dickerman,	25 00	O. THOMAS, H. M.	100 00	
Portland, Two friends, 2; a woman's		Wellesley, "P. D. C."	37 83	
offering, 1;	3 00	West Upton, Hattie C. Ray,	2 00—1,920 83	
Wells, Rev. A. Morton,	10 00	CONNECTICUT.		
——, "Milk money,"	300 00	Bridgeport, A friend,	10 00	
- - A lady, to const. herself H. M.	100 00—1,043 00	Hartford, Roland Mather, 1,000; A		
NEW HAMPSHIRE.		friend, 100;	1,100 00	
Greenland, A friend,	10 00	Middle Haddam, A friend in 2d Cong.		
Hazen's Mills, L. T. Hazen,	10 00	ch.,	10 00	
Hollis, "A." 100 per cent. ad'l,	3 12	New Britain, 1st ch., "S."	25 00—1,145 00	
Troy, Rev. D. W. Goodale,	5 00—28 12	NEW YORK.		
VERMONT.		Brooklyn, Mrs. Edward Payson Thwing,	20 00	
Springfield, Cong. ch., A friend,	20 00	Keesville, L. H. Elliot.	5 00	
St. Johnsbury, Rev. Henry Fairbanks,	1,000 00—1,020 00	New York, Rev. H. C. Haydn,	265 00—290 00	
MASSACHUSETTS.		NEW JERSEY.		
Brookfield, C. P. Blanchard,	100 00	Chester, A friend,	25 00	
Cambridgeport, Prospect St. s. s.	25 00	WEST VIRGINIA.		
Dedham, Mrs. Crehore and Mrs. Cous-		Kanawha, ——,	5 00	
ens,	5 00	OHIO.		
Greenfield, 2d ch., Bessie M. Blakeslee,	1 00	Burton, "Special,"	50 00	
Malden, 1st Cong. ch.	50 00	Oberlin, Mrs. Ella C. Chittenden,	1 00—51 00	
Milton, Cyrus Brewer,	50 00			

ILLINOIS.	
Chicago, Mark Skinner,	250 00
Rockford, Thos. D. Robertson,	100 00—350 00

MICHIGAN.	
Detroit, Philo Parsons,	100 00
	\$5,977 95

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.	
Auburn, High St. Cong. ch., to const.	
Rev. ANSON P. TINKER, H. M.,	50 00
Cumberland Mills, Warren Cong. ch.,	
to const. ELISHA NEWCOMB, Jr.,	
H. M.,	103 00
Falmouth, 2d Cong. ch., 14; Mrs.	
Tewksbury and Miss Tewksbury,	
1; Mrs. Foster, 25c,	15 25
Portland, A lady friend,	10 00
Westbrook, 2d Cong. ch., to const.	
Rev. EDWARD E. BACON, H. M.	52 57
Windham, Rev. L. Wiswall,	5 00—235 82
Hancock county.	
Deer Isle, H. Houston,	10 00
Kennebec county.	
Winthrop, Cong. ch. and so.	35 50
Knox county.	
Warren, Cong. ch. and so.	25 00
Lincoln and Sagadahoc counties.	
Alna, Jeremiah Pearson,	10 00
Oxford county.	
Bethel, 1st Cong. ch.	12 82
Penobscot county.	
Bangor, Student in Theol. Sem'y,	4 00
Somerset county.	
Norridgewock, Cong. ch. and so.,	
52-52; do., m. c., 10;	62 53
North Anson, Mrs. T. H. Spaulding,	5 00
Skowhegan, Island Ave. Cong. ch.	18 30—85 83
Union Conf. of Churches.	
Albany, J. H. Lovejoy,	5 00
Bridgton, 1st Cong. ch.	31 20
Hiram, Cong. ch. and so.	10 00
Waterford, 1st Cong. ch., 15; Thomas	
Scales, 3;	18 00—64 20
Waldo county.	
Camden, 1st Cong. ch.	6 64
York county.	
Biddeford, Pavilion Society,	20 00
Cornish, Cong. ch. and so.	18 51
Elliot, Cong. ch. and so.,	10 00
Wells, 2d Cong. ch.	15 00—63 51
—, A thank-offering for a noble	
mother of blessed memory,	25 00
—, A friend,	5 00
	583 32

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Winchester, H. S. Tower,	1 00
Grafton county.	
Littleton, Cong. ch. and so.	47 00
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Greenville, Cong. ch. and so.	20 00
Hillsboro Centre, Cong. ch. and so.	8 00—28 00
Merrimac county Aux. Society.	
Epson, John W. Jones,	50 30
West Concord, Cong. ch. and so.	12 75—63 05
Rockingham county.	
Derry, Young People's Society,	12 50
East Derry, 1st Cong. ch.	20 00
Newcastle, Cong. ch. and so.	5 00—37 50
Sullivan county Aux. Society.	
Claremont, Cong. ch., m. c.,	6 42
Hazen's Mills, L. T. Hazen,	10 00

VERMONT.

Addison county.	
Vergennes, Cong. ch. and so.	20 00
Bennington county.	
Bennington Centre, Rev. Isaac Jennings,	50 00
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Lyndon, "A friend of missions,"	1 00

Peacham, Cong. ch. and so.	
St. Johnsbury, Chas. H. Morse,	40 00
5 00—46 00	
Orange county.	
Corinth, 1st Cong. ch.	30 00
Orleans county.	
West Charleston, Cong. ch. and so.,	
add'l,	21 00
Rutland county.	
Clarendon, Mrs. W. D. M.	1 00
Washington county, Aux. Soc. G. W.	
Scott, Tr.	
Northfield, Cong. ch., add'l,	1 13
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Central ch., m. c., 25;	
"H., 7;	32 00
Windsor county.	
Springfield, Cong. ch. and so.	43 78
Woodstock, 1st Cong. ch.,	23 17—66 95
Jonesville, Collections at prayer meetings,	10 50
	278 58

MASSACHUSETTS.

Barnstable county.	
Harwichport, Mrs. Freeman Snow,	2 00
South Wellfleet, 2d Cong. ch.	2 00—4 00
Berkshire county.	
Alford, Cong. ch. and so.	35 76
Monterey, Cong. ch. and so.	10 00
Sheffield, Cong. ch. and so.	7 60
West Stockbridge Centre, Cong. ch.	
and so.	25 91—79 27
Bristol county.	
Somerset, Cong. ch. and so.	10 00
Taunton, Union ch., 20: A friend, 2;	
A friend, 1;	23 00—33 00
Brookfield Asso'n. William Hyde, Tr.	
Charlton, Cong. ch. and so.	38 70
Sturbridge, Cong. ch. and so.	80 57
Ware, East Cong. ch. (of wh. from	
J. A. Cummings, to const. HELEN	
AUGUSTA BOND, H. M., 100; from	
Mrs. J. A. Cummings and Mrs. E.	
F. Bond, to const. CLARA D. CUM-	
MINGS, H. M., 100; from Wm.	
Hyde, to const. MARVIN L. SNOW	
and AUSTIN BASSETT, H. M.,	
200;) to const. GAMALIEL MARSH,	
SILAS A. SPOONER, LAMBERT	
GIBBS, Mrs. S. W. FLINT, Mrs.	
E. C. MERRIAM, MARTHA RICH-	
ARDSON, and CLARA CONEY, H.	
M.,	1,196 62
West Brookfield, Cong. ch. and so.	25 00—1,340 89
Essex county.	
Lawrence, Lawrence St. Cong. ch.,	
100; Central Cong. ch., 60;	160 00
Essex county, North.	
Ipswich, 1st Cong. ch.	12 21
Merrimac, A friend,	5 00—17 21
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane St. ch., m. c.,	17 32
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Shelburne Falls, Cong. ch. and so.	11 14
Turner's Falls, Cong. ch. and so.	28 20—39 34
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 2d Cong. ch.	44 98
Holyoke, 1st Cong. ch.	6 00
Ludlow, Cong. ch. and so.	4 00
Palmer, 2d Cong. ch., 42; Union Ev.	
ch., 31-32;	73 32
Springfield, 1st Cong. ch.	86 11
Westfield, 1st Cong. ch.	11 40—225 81
Hampshire co. Aux. Society.	
Belchertown, Cong. ch. and so.	1 00

Granby, Cong. ch. and so.	8 50
Hadley, 1st Cong. ch.	32 00
South Amherst, Cong. ch. and so.	7 26—48 76
Middlesex county.	
Cambridgeport, Pilgrim ch., m. c.,	9 06
Lexington, Hancock ch.	33 00
Lowell, High St. ch.	74 74
Melrose, Ortho. Cong. ch.	7 80
Newton, Eliot ch.	50 00
Newton Centre, 1st ch.	71 10
Southboro, Pilgrim Evang. ch. and so.	25 67
South Framingham, A friend,	100 00
Wakefield, Cong. ch. and so.	137 18
Wayland, Cong. ch. and so.	12 00
West Somerville, Cong. ch. and so.	26 25—546 80
Middlesex Union.	
Boxboro, Cong. ch. and so.	8 00
Fitchburg, Roll-tone ch.	155 26
North Leominster, Cong. ch. and so.	14 00—177 26
Norfolk county.	
Brookline, Harvard ch., W. H. Taylor,	5 00
Milton, CYRUS BREWER, with other	
dona., to const. himself H. M.,	50 00—55 00
Old Colony Auxiliary.	
New Bedford, Trin. ch. and so.	78 78
Suffolk county.	
Boston, Immanuel ch., 100; Winthrop	
ch. (Charlestown), Ivory Littlefield,	
50; Highland ch., 13.10; Pilgrim	
ch. (Dorchester), 11.38; "L. J. W."	
(Jamaica Plain), 200; Mrs. E. C.	
Ford, 25; A friend of missions, 10;	
Mrs. L. A. Bartholemew, 5; A	
friend, 3; "J. P.," 2 + 2; A	
friend, 2;	423 48
Worcester county, North.	
Templeton, Cong. ch. and so.	19 70
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Berlin, Cong. ch. and so.	8 00
Oxford, 1st Cong. ch.	20 00
West Berlin, "F. R."	5 00
Worcester, Central ch., 376.51; do.,	
m. c., 55.58; Salem St. ch., 109.50;	
Plymouth Cong. ch., 96.64; Old	
South ch. and so., 26; A friend, with	
other dona. to const. Rev. Wm. A.	
BUSHEE, H. M., 25;	689 23—722 23
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Sutton, Collection at Conference,	24 00
—, A friend,	20 00
	4,032 85
Legacies. — Boston, Mrs. Charlotte A.	
Stimson, add'l,	27 99
Sandwich, Tryphosa French, by	
Fletcher Clark, Ex'r,	50 00—77 99
	4,110 84
RHODE ISLAND.	
East Providence, Cong. ch. and so.	20 00
Peacedale, Cong. ch. and so.	12 66
Tiverton, Cong. ch. and so.	6 00
Woonsocket, Globe Cong. ch.	31 00—69 66
CONNECTICUT.	
Fairfield county.	
Huntington, Cong. ch. and so.	35 00
Stamford, Cong. ch. and so., 73; do.,	
m. c., 12;	85 00
Trumbull, Cong. ch. and so.	10 50
West Stratford, T. H. Quittmeyer,	5 00—135 50
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch.	13 15
Bristol, Cong. ch. and so., 62.85; A	
friend, 3;	65 85
Broad Brook, Cong. ch. and so.	14 45
Buckingham, Cong. ch. and so.	3 00
Canton Centre, Cong. ch. and so.	18 55
East Windsor, 1st Cong. ch.	35 00
Farmington, 1st ch. (quarterly),	68 29
Hartford, Centre ch., 1,482.25; Pearl	
St. ch., 217.59; do.; Rev. George	
E. Sanborne, 100; A friend, 10; A	
friend, 10; Miss H. E. B., 2;	1,821 84
Kensington, Cong. ch. and so.	23 84
New Britain, Mrs. L. H. Smith, to	
const. Mrs. ANNIE S. CHURCHILL,	
H. M.,	100 00

Plainville, Cong. ch. and so., 65.70;	
A friend, to const. SCHUYLER P.	
WILLIAMS, H. M., 100;	165 70
Rocky Hill, Cong. ch. and so.	33 20
Unionville, 1st Cong. ch.	29 53
West Hartford, Lucy Ellsworth,	5 00
Windsor, Cong. ch. and so.	20 68—2,418 06
Litchfield co. G. C. Woodruff, Tr.	
Canaan, A friend,	1 00
Thomaston, Cong. ch. and so.	31 61
Winchester, Cong. ch. and so.	12 00—44 61
Middlesex co. E. C. Hungerford, Tr.	
East Hampton, So. Cong. ch.	28 41
Higginum, Cong. ch. and so.	17 00
Saybrook, Cong. ch. and so.	28 77—74 18
New Haven co. F. T. Jarman, Agent.	
Derby, 1st Cong. ch.	30 00
Milford, 1st Cong. ch.	117 27
New Haven, 1st Cong. ch., m. c.,	
13.50; North Cong. ch., m. c.,	
6.25; Wm. E. Chandler, 50; A	
friend, 5;	74 75
Oxford, Cong. ch. and so.	36 00
Whitneyville, Cong. ch. and so.	55 00—313 02
New London co. L. A. Hyde and L. C.	
Learned, Tr's.	
Greeneville, Cong. ch. and so.	58 16
Lebanon, 1st Cong. ch.,	62 60
Norwich, 1st Cong. ch. (of wh. from	
Lewis A. Hyde, 50);	110 00—230 76
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	78 83
Windham county.	
Abington, 1st Cong. ch.	10 00
Hampton, Cong. ch. and so.	19 10
North Woodstock, Cong. ch. and so.	18 91
Putnam, A friend,	15 00
Waregan, Cong. ch. and so.	20 65
Woodstock, 1st Cong. ch.	31 60—121 26
	3,416 22
Legacies. — Plymouth, Minerva Hart,	
by R. A. Potter, Ex'r, in part,	1,326 22
Thompson, Mary A. Fisher, by	
George Flint, Adm'r,	200 00—1,526 22
	4,942 44

NEW YORK.

Albany, "L."	50 00
Bristol Centre, Cong. ch. and so.	12 00
Brooklyn, Ch. of Chris. Endeavor,	
48.23; J. Davenport, 100;	148 23
Buffalo, 1st Cong. ch.	15 00
Clifton Springs, Mrs. A. Pierce, 25; Rev.	
S. R. Butler, 5;	30 00
Clinton, "An offering to the Lord,"	3 00
Cutchogue, Mrs. S. D. Whaley,	1 00
Gasport, Cong. ch. and so.	10 00
Groton, Cong. ch. and so.	30 00
Helena, Linus Kibbe,	40 00
Maine, Rev. Henry Carpenter,	5 00
Marion, Cong. ch. and so.	26 00
Moravia, 1st Cong. ch.	15 00
Napoli, Cong. ch. and so.	13 68
New Lebanon, Independent Cong. ch.	8 00
New York, S. T. Gordon, 250; C. E.	
Pierson, 25; Wm. C. Hunter, 10;	290 00
J. W. Cummings, 5;	50
Port Chester, Mrs. Amy Downes,	5 00
Schenectady, Samuel Dyer,	2 00
South Salem, Elizabeth Beers,	27 42
Wellsville, 1st Cong. ch.	9 00—740 83
Westmoreland, 1st Cong. ch.	

Legacies. — Geneva, Henry Dwight, by	
Edmund Dwight, add'l,	7 50
New York, Mrs. Hannah Ireland, by	
J. M. Knox, G. I. Cook, and H. N.	
Skinner, Ex'rs,	3,612 91—3,620 41

PENNSYLVANIA.

Ackley Station, Geo. Lewis,	3 00
Harford, Cong. ch.	10 38
Philadelphia, J. L. Mitchell,	4 00—17 38

NEW JERSEY.

Chatham, Stanley Cong. ch., m. c.	14 00
Chester, A friend,	25 00
Montclair, 1st Cong. ch.	350 79—389 79

VIRGINIA.	
Falls Church, A friend,	10 00
TENNESSEE.	
Nashville, Fisk University, Rev. F. A. Chase,	10 00
TEXAS.	
Palestine, 1st Cong. ch.,	9 70
OHIO.	
Ashtabula, 1st Cong. ch.,	48 05
Bellevue, Elvira Boise, 25; S. W. Boise, 20;	45 00
Burton, Cong. ch.	43 60
Columbus, "Mrs. J. L. B."	25 00
Elyria, Henry K. Day,	10 00
Glenville, Stella H. Wilcox,	5 00
Marietta, 1st Cong. ch.	140 00
Oberlin, J. B. Clarke,	10 00
Saybrook, Cong. ch., add'l,	4 00
Wayne, 1st Cong. ch.	31 42—362 07

ILLINOIS.	
Batavia, R. D. Smith,	5 00
Buda, Cong. ch.	20 15
Cairo, "H. S. C.," for China,	1 00
Cambridge, 1st Cong. ch.	26 00
Chicago, 1st Cong. ch., 148.57; U. P. Cong. ch., m. c., 7.36; Theo. Sem., 7.53; Mark Skinner, 250;	413 46
Galva, Cong. ch.	27 69
Moline, Thomas Jewett,	30 00
Morris, Cong. ch.	24 70
Oak Park, Cong. ch. and s. s., 181.07; J. W. Scoville, in part, 90;	271 07
Payson, Cong. ch.	40 00
Roseville, Cong. ch., with other dona., to const. Mrs. T. B. BOHON, H. M.	42 00
Waukegan, Cong. ch.	31 00
Wythe, Cong. ch.	4 25—936 32
MISSOURI.	
Pierce City, Cong. ch., special thank-offering,	6 40
Savannah, Mrs. N. Webster, for Africa,	11 00—17 40

MICHIGAN.	
Detroit, **	30 00
Douglas, Cong. ch.	3 39
Lansing, Plymouth ch.	17 34
Saugatuck, 1st Cong. ch.	15 50—116 23

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Beloit, "Mary and I."	50 00
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New London, Friends,	5 00
Rosendale, Cong. ch.	32 57—113 57

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Davenport, German Cong. ch.	9 50
Des Moines, Cong. ch.	153 38
Garnavillo, Benjamin Sackett,	4 00
Harper, David Ferguson,	2 80
McGregor, Cong. ch.	10 83
Nevinville, Cong. ch.	14 00
Warren, Cong. ch.	4 50—230 50

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Medford, Cong. ch.	20 00
Minneapolis, Plymouth ch.	100 92
—, A home missionary,	5 00—85 92

KANSAS.	
Wellsville, Cong. ch.	3 63

NEBRASKA.	
Buda Flat, German Cong. ch.	7 50
Friendship, Cong. ch.	1 75
Indianola, Cong. ch.	8 62
Kearney, 1st Cong. ch.	2 40
Lincoln, "K. and C."	10 00
Richardson Co., 1st. Cong. ch.	1 50
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CALIFORNIA.	
Oakland, 1st Cong. ch., 74.40; Plymouth ave. Cong. ch., 35.45;	109 85
Sacramento, 1st Cong. ch.	33 00—142 85

OREGON.	
The Dalles, 1st Cong. ch.	8 20
WASHINGTON TERRITORY.	
Skokomish, Cong. Mission Ch. of Christ,	20 80
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Province of Ontario.	
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Donations received in October,	20,684 68
Special Offerings " "	5,977 95—26,662 63
Legacies " "	5,224 62
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Total from September 1st, to October 31st, 1882, Donations, \$38,832 56; Legacies, \$8,224.62 = \$47,057.18.
Kinderhook, N. Y., Alida W. Graves, 7 volumes for native preachers.

FOR YOUNG PEOPLE.

A MISSIONARY AMONG CANNIBALS.

THE group of islands in Western Polynesia called The New Hebrides, about thirty in number, were inhabited less than forty years ago by naked and savage cannibals. In 1848 Rev. John Geddie, who had been a minister in Nova Scotia, but whose heart had long been on fire with desire to preach the gospel to the heathen, went to Aneiteum, the most southerly of the islands, to commence a mission. The life of Dr. Geddie, entitled *Missionary Life Among the Cannibals*, prepared by Dr. George Patterson, has just been issued, and is so full of interest that we wish all could read it. The author has kindly granted the use of some of the illustrations in these pages.

The picture on the next page shows the natives of Aneiteum in their heathen state, as Dr. Geddie found them in 1848. They were naked, commonly painting the face either black or red. They were selfish, treacherous, and lying. They were great thieves, and would teach their children to steal. They were corrupt in every way. The most fearful cruelty would cause no remark among them. Revenge for any wrong was considered a duty. Cannibalism was common, and on one island it was said there were no children because the chief had eaten them all up. Women were slaves, and did all the hard work. Of course there were no homes, and children grew up without paying any honor to parents.

When Dr. Geddie arrived at Aneiteum, every woman on the island wore around her neck a stout cord, by which, with a moderate pull, she could be strangled to death; for whenever a man died, one or more of his wives was strangled. The notion seemed to be that his spirit would need some company. Time after time, in the early years of his labors, did Dr. Geddie try to stop this horrid practice. In some cases he succeeded, and at other times he was obliged to stand and look on while the sons of a man who had just breathed his last would strangle their own mother. One of the strangest things about this strangling was that the wives themselves generally insisted upon being put to death. One case is recorded, happening after some of the people had become Christians, of a woman who savagely bit a man who was trying to save her from strangulation, demanding that they put her to death.

It was in November, 1848, that Mr. and Mrs. Geddie landed on Aneiteum, and the people were not at all glad to see them. The evil conduct of many traders who had come to the island had led the natives to dread foreigners. They had yet to learn how different was the errand on which the missionaries came. Mr. Geddie used to say that the first person on the island who ever asked him to conduct a service was a little boy who one day said, as he put his

hand to his forehead and covered his eyes, "Come, let us do so." So the lad gathered other boys, and the service was held. This boy afterwards became a teacher.

Left alone with his wife upon an island fifteen hundred miles from the nearest



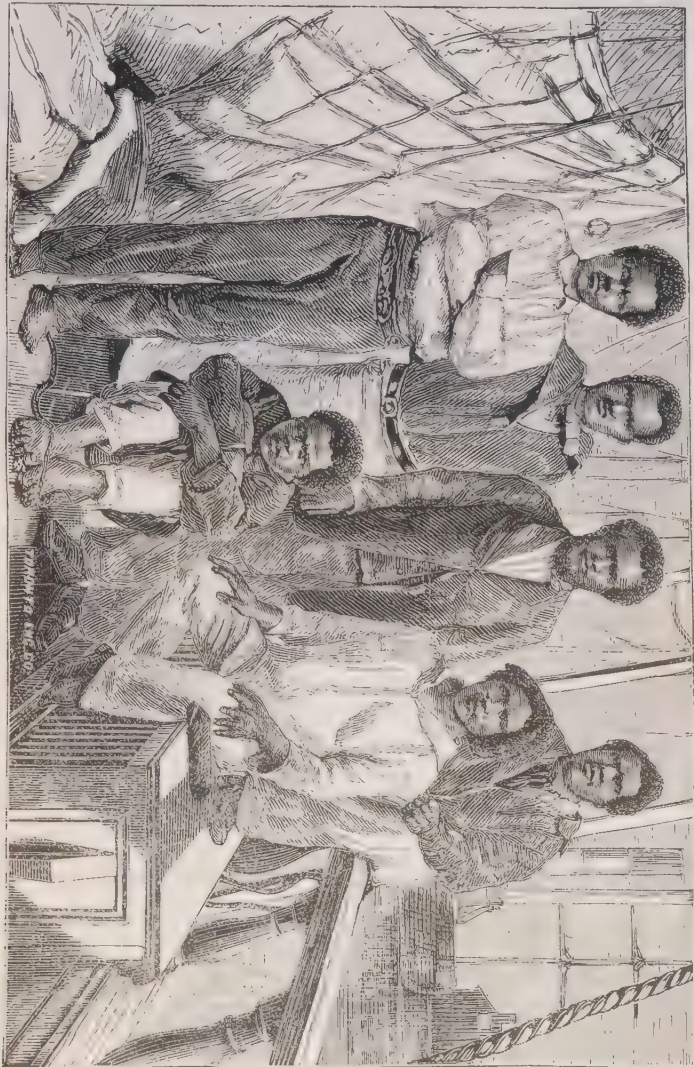
NATIVES IN THEIR HEATHEN STATE.

missionary station, Mr. Geddie's position for two or three years was not only a very trying one, but full of peril. The natives often threatened to kill him. But little by little he won their confidence. The second year some of them began to pray, and sometimes forty or fifty would be present at the Sabbath service. At the end of the fourth year he had not only learned the language himself but reduced it to writing, and hundreds of the natives had been taught

to read, and hundreds more were in school. Nearly half the population of the island, numbering about four thousand souls, attended Christian services.

The years that followed were marked by great growth. The people ceased to fight each other. Instead of being thieves, everything was safe, without lock or key. Large stone churches were built, and were filled with devout and happy worshippers.

NATIVE CREW OF THE "DAYSRING," 1870.



The missionary work was carried on not alone on Aneiteum. The other islands of the group were visited, and within twelve years from the time Mr. Geddie landed, twenty native teachers had been sent from Aneiteum to Tana, Erromanga, Efte, and other of the New Hebrides islands. The missionary vessel, the *Dayspring*, was sent out to aid in the work in the group, and the picture here given is of the native crew on board the *Dayspring*. What a contrast they form to the people as they were before the gospel reached them!

In the pretty church at Anelcauhat, on Aneiteum, represented below, is a tablet erected by the grateful natives to their missionary, John Geddie. On this tablet it is written, in their language, "*When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen.*" Was a more honorable epitaph ever written?



MISSION STATION ON ANEITEUM, NEW HEBRIDES.

1. Church.
2. Court House.
3. School.
4. Printing House.
5. Study.
6. Mission House.
7. Girls' School and Chief's House.
8. Cemetery.

When Dr. Geddie died Aneiteum was the only Christian island in the New Hebrides group. Now, however, one third of the islands have been occupied. On Aniwa the whole population attend church and school. No sooner does an island become Christian than it sends out some of its people to plant stations among the heathen. Three years ago the church at Erromanga, the island where John Williams was murdered, had sent out twenty-five of its members as Christian teachers. So the gospel wins its way even among cannibals.

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